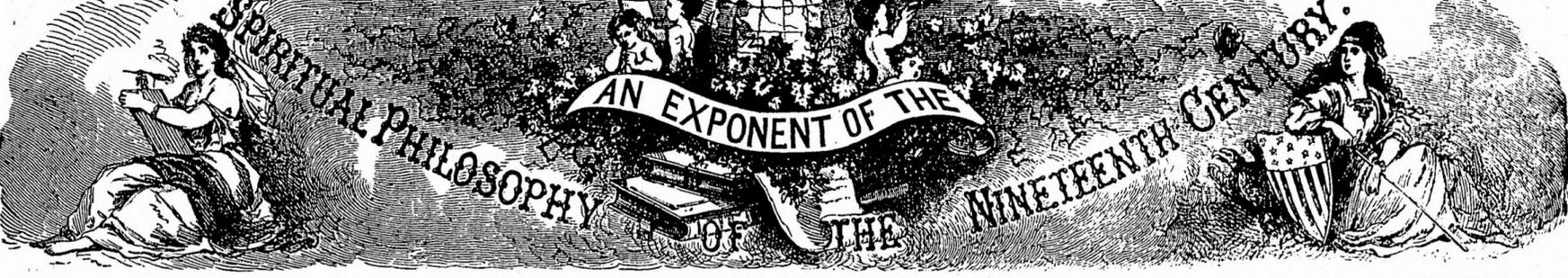


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The Anniversary.

THE CHILDREN'S LYCEUM;
An Address and Poem Delivered by the Spirit Guides of
MRS. CORA L. V. RICHMOND,
in Chicago, Ill., March 30th.

(Reported for the Banner of Light by A. M. Griffin.)

The Children's Progressive Lyceum of Chicago, under the conductorship of Miss S. Jeanette Bushnell, took part with the First Society of Spiritualists of this city, in the services given at the Third Unitarian Church, Sunday morning, March 30th, 1879. The occasion was the commemoration of the advent of Modern Spiritualism. The central portion of the church was occupied by the "groups" of children and their teachers; and the usual exercises, especially the "words of wisdom" by the members of the Lyceum, engaged the close attention of the audience. The subjoined address by the controlling influences of Mrs. Richmond was listened to with much interest:

THE ADDRESS.

"Except ye become as little children ye can in no wise enter the kingdom of heaven."
"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

In these words of Jesus we discern that all humanity must become in the state of childhood. I do not mean by this the lack of knowledge or wisdom; for have not your little ones sometimes a more direct knowledge than you? Do they not speak the truth when you falter? Do they not sometimes arrive at direct principles when with all your reasoning you fail?

The innocence, the integrity, the clear-sightedness and single-heartedness of childhood is the condition of the kingdom of heaven; and that being the kingdom that is within you, it is quite clear that no one can have a state of happiness unless there is a state of childish innocence and truthfulness.

We are here to-day, children of smaller and larger growth, to commemorate the advent of this beautiful philosophy into the world. One of the greatest blessings that it has brought to humanity is a consciousness that all human beings are measurably in their childhood state on earth, and may pass to higher degrees of wisdom in spiritual life. If anything were needed to make the spiritual philosophy and religion complete, it was this very appeal to the hearts and minds of the little ones.

To-day we desire to call your attention to this system of education, of improvement, of unfoldment, as being superior to any other. In the first place, spiritual power and the intercommunion of the two worlds inculcates a system of unfoldment instead of enforcement. That unfoldment is natural: it is like the growth of these flowers that you perceive around us here to-day.

The basis of spiritual teaching is not that man is prone to do evil, and that all children are born in sin, but that the spirit is prone to do good if it has an opportunity; and the reason that there are any bad people in the world is because there are not favorable opportunities for expressing the good that is within them. It is a system of growth instead of oppression, of encouragement instead of terror, of development, instead of being forced into the direction of righteousness by fear, terror, arbitrary punishment, or other rule of the supposed Infinite.

To teach children that they have a spirit in the beginning of life, that that spirit is all there is of them, really, that that spirit is all there is of hearts, and is the immortal principle; to teach them that it is that which shall live forever; that immortality is not something to be attained, but something which they naturally possess; that they grow and unfold in the immortal kingdom, a portion of which is the earthly life, and to have this so natural that death and all its accompaniments shall not be filled with terror, but with joy, is the sublime method of this system of instruction. It also teaches that the uses of life include all that belongs to their spiritual and moral natures, and that education is valueless unless it is accompanied by the same ingenious spirit, the same candor, the same truthfulness that childhood possesses. We would that this thought could take utter possession of your minds; that not only you would come here from Sabbath to Sabbath to listen to teachings from the spirit-world, but that you would come here as participants in the great religious thought that this power involves; that you would send your children, or accompany them, which would be still better, to take part

in the exercises, exercises that must touch the heart, that must stimulate within the minds of little and large, of old and young alike, the best endeavors of human existence.

Another advantage of this system of thought is that it inculcates the lesson that in spirit-life all teaching is the direct result of growth, and that symbolism, or the use of symbols, is one of the favorite methods. In spiritual life, as it should be in these groups, every group has a corresponding color to the name, significant of the degree of unfoldment and growth, delicate tints that resemble the thoughts of childhood not yet fully expressed. So we should have in a properly arranged Fountain Group a picture of a fountain upon the standard, with delicate tints like pearl around. The standard of the Stream Group should also be symbolic, and the various colors from blue to rose, from rose to yellow, should merge until the last group should be expressive of the highest wisdom, which would be the color of the sunlight. Tracing these colors to their legitimate source we see that red, yellow and blue are the primal colors. They are the primal colors because they represent the basis of life. Every combination of these primal colors would be a combination in wisdom. The red is the combination of earthly Love and Power; the yellow is the combination of earthly Knowledge and Wisdom; the blue is Wisdom—these together form the white, which is perfect Truth. Now, all shades intervening between these, such as violet, mauve, lilac, delicate purple, represent the different shades of thought, and those thoughts are symbolized in spirit-life by the atmosphere around. So that all spirits, whether in spiritual or earthly existence, have the emblems of their spiritual states surrounding them. When I see a little child around whom is a light of white tinted with rose color, I know that child is pure, and I know that child is loving. When I see another with white delicately tinted with blue, I know that child is pure; I know that child is wise. When I see one with white tinted with yellow, I know that child is pure, and has unusual knowledge for the years. When I see one with variously blending hues of white tinted with a rainbow edge, representing the various colors, I know that child has gifts in many directions.

So that every attribute of the mind is mirrored upon the atmosphere, and could you see one another as spirits see you, as your guardian angels see you, you would discern that every little thought which you possess goes vibrating through this aura that surrounds you, and makes a bright or a dark shade upon it according to the nature of the thought. If the little friends will take note, (and there is no objection to the larger ones) they will discover that if they have a thought of anger it disturbs this beautiful atmosphere, and through the white light, and through the red, or yellow, or blue, there is a shade of darkness, just as though on a bright summer day you had on a beautiful white robe and should stain it with something that soiled your hands, and then you would say, "Oh, mamma, my dress is soiled!" So this atmosphere becomes soiled by the anger or the falsehood, or any other thought that is unworthy of truth, and the aura around you then becomes shaded by it; but the tears that gather in the little eyes wash away the shadow, just as the beautiful rain descends to earth to wash the soiled white garments, and make them clean.

Little hearts are prone to repentance more than larger ones. Sometimes the larger hearts shed tears when the eyes do not, and these tears are noted, and take effect in purifying the spiritual atmosphere. There may be those in your midst, or those with whom you come in contact, whom you consider naughty, who have shadows all around them, but you must remember that these probably have had no lessons like yourself. They do not know that the spirit is white and clean within, and that it is their business and their duty to keep it clean. You must help them to find it, help them to find the fountain of tears that washes away the stains; help them to find the fountain of love that washes away hatred; help them to find the fountain of truth that washes away the error, and they too will become happy and blessed as you are.

In spirit-life a fountain symbolizes the sources of knowledge, and it also signifies that which may make something clean. Little children minister by the fountains, and when spirits come from earthly life who have had sorrow or misfortune, or who have sinned, these little children stand by the fountains in spirit-life, and gather waters, and sprinkle them over the forms of those who are shadowed, until they grow bright, accompanying this action with words of loving kindness. If you pass into the Lyceum in spirit-life, in the various outermost circles you will find these little children busy at their fountains. You would think them at first playing, but play is work also. By great activity they attend to those who are brought from earthly life, those little children, maybe, who had no home upon earth, and no one to care for them, no one to brush the stains away from their spirits, or to wash their faces and keep them clean—these spirit children gather around the fountains, and wash the children's faces until they grow bright and shine like their own. Then they kiss them over and over again, until there is no shadow or stain left upon them, and they become also messengers like the spirit children.

Each one of you little ones in the Fountain and Stream Groups can also be messengers. If you see a little child on the street who is hungry and weary, or with face stained, you say: "Come home to my fountain and I will have your face washed and we will love you, and that will make you well and clean and happy." Bring them into the Fountain Group and they also will learn to do good and be loving and happy as you are. Then as you pass on, the river and lake are

symbolized in spirit-life by children of larger growth; and on the lakes in spirit-scenery, set around with beautiful hills and verdant fields, you will see children sporting in boats made of such light substances that you would imagine they could not hold their weight—boats like pearl, or rainbows, or like the moon of these fine evenings when her horns make an exact canoe—you will see them disporting there and wonder what they are doing. They also are performing works of love, for other children received into spirit-life are taken to the bank of the river or lake and are washed until they are made clean. The river is of love, and its waters do not chill, but they make clean and glad and pure; and then when they are bathed they are robed in a garment of whiteness. This garment is fashioned by these spirit messengers and made of their thoughts, woven of flowers and sunbeams and such other substances as spirits can use.

Further on, the sea and the ocean expand. They represent broader thoughts and wider range of vision, until the soul is really launched in the voyage of eternity. Here are larger sails, and ships, and these are freighted with the thoughts of those that come and go. As ships that pass on earth from land to land, bearing messages, bearing cargoes of spices and silks and treasures, so these spiritual ships pass to and fro from the different spheres or to earth, bearing the messages of wisdom, hearing the cargoes of flowers, bearing the souls over into the land of spirit-life. And the shore is also a symbol of spiritual existence. After the voyage, after the sea of knowledge is passed, then the shore of safety, then the spirit-life is attained; and in some beautified harbor of that bright land the Golden Shore waits for those who are coming. With children, maidens and youths who have passed from earthly life, waiting to receive them, how many of those in middle age here are looking forward with longing eyes to meet their children there—now no longer babes as when they left you, but grown to youth and maidenhood in that fair land? These wait for you on this shore and form the Shore Group that shall greet you when you come, while all along on the different heights that overarch this shore are seen their waving banners of thought.

The Banner represents the standard, the symbol, the expression of truth, of work, of progress; and those who bear the banners in spirit-life are the standard workers in their sphere; they are those who go before piloting the spirit to the world unseen; they are those who pass on and say, "Here is a higher height"; and as in the picture and favorite poem Excelsior, they are those who seek the higher points of truth, and pass those truths to those who are beneath them.

Star is a symbol of light and wisdom and advancement, and this is perfect in its expression. There are those in spirit-life who are like stars, who shine out from their abodes as an expression of wisdom and love; and these beam upon you from their spiritual home in representation of their degree, beam upon you as light beams to the mariner when, far out on the ocean, he seeks to discern the beacon that represents the shore near his home; and each one may become a star in degree, revealing the light of the spiritual kingdom. So we might pass on through the whole groupings; but we have given you sufficient to show that every one is a symbol, until you come to the very source that represents the loftiest splendor of spiritual growth; then even beyond this are spiritual states, each one more and more glorious until you arrive at the pure white light of absolute truth, whose beaming rays are reflected from thousands of such groups as we have pictured. The white is the central, and around this are ranged all groupings and multitudes of groupings, until at last in pure freedom of worship, in utter liberty of conscience, in the abiding light of that which is true, the spirit, after passing through its stages of progression, is ready to enter the celestial kingdom, where again the angels are waiting to receive it to higher states of life.

Surely this is but a glimpse; and yet no flower unfolds, no tree yields its verdure in the summer time, no blade of grass appears, no mountain towers high in the air, and no cloud floats across the summer skies that is not vocal with a lesson to your minds, that you may not make illustrative of these sublime teachings to the little ones of your household and to your own souls.

I would that you were all members of the Lyceum. I would that you would all take your places by the side of the children and learn as they do, lessons of wisdom, lessons of love, freighted as they come from the lips of childhood, oftentimes from inspired utterances, from words and works that abide in history wherein these storied treasures are found; from those golden chains that unite you to every age and make all truth a revelation, and all inspiration the word of God; from the lips of flowers, teaching the lessons of wisdom; from the voices of the stars, gaining strength and power; from the mountain heights the lesson of progress; from the eternal heavens the lesson of liberty and knowledge, until at last all are linked together in the golden chains of spiritual life.

Mingling above your heads at this hour, the children of the invisible realm are congregated. In the center is the conductor; around these are ranged the groups. The outermost groups are the fountains, and they pass toward the center, which is the representative of truth. They perform their evolutions and their recitations, until the air is filled with their thoughts, and these arch over them like rainbows, until above you now is not the vacant air, but a rare pavilion formed of these little ones' flowers and words of love, until the center is at last a pure pavilion of white lilies, forming a grand dome that leads up to the heaven of stars, and round and round

in circles of ever-living light are congregated the little ones, until this white pavilion and all this circle above you form a pyramid of flowers that blossom in the garden of God so rare and choice, that all have voices to sing, and all have hearts to pray, and all have hands to work; and these are of the kingdom of heaven.

At the close of the address, Mrs. Richmond's controlling intelligence invited the children of the Lyceum to propose subjects for an impromptu poem. "The Lyceum," "Little Children," "What is Truth?" and "Words of Love," were accordingly proposed by the little ones, and woven into verse by the lady speaker in the following poem:

God bless the Lyceum evermore!
It is a link 'twixt earth and heaven;
God bless the eyes that, seeing, gave
To earth this light by angels given!

God bless the hearts and hands who toil
Even for the little children's sake,
That out of earth and its turmoil
A loftier purpose may awake!

God bless that truth that brightly shines
Within the attributes of heaven,
'Neath whose blessing's anthem, by whose rays
The clouds of error, swiftly driven,
Part, and the sky revealed of orbent
Shows where the angels softly tread!

What words of love are breathed more clear
Than little voices we have heard,
Like sounds upon the atmosphere
Sweeter than any spring-time bird
That fills the air with warblings clear
Until it reaches life's bright sphere?

These are the words of love I give:
Each child is precious unto me—
As precious as the flowers that live,
More dear than pearls beneath the sea,
More bright than stars that shine above
And light the way where angels move.

Truth shines upon you not afar,
But from within your own blessed souls,
And brighter than your polar star
Or than the sun are its controls,
And vaster than the orb'd spheres
That move throughout unending years.

I see the groups in yonder world;
I see a constellated sphere;
How beautiful banners are unfurled,
How glorious still from year to year,
Its works unfold in deeds that live,
And unto man blest tokens give.

Oh, little children, for the sake
Of those you love in heaven and earth,
Of all blessed actions here partake,
Until you breathe that higher birth!

Oh, larger children, though demands
Of outward form may bind you here,
Obey the blest, divine commands
And seek the little children's sphere:

Come unto them and learn with them—
Come unto Truth and learn her light;
Touch but her glorious garment's hem,
And she's revealed unto your sight.

God bless the Lyceum evermore—
The children and the leaders clear,
Those who conduct and by whose words
Wisdom and truth become more clear!

God bless each heart and hand that strives,
In loving actions here below,
To form the Lyceum that survives
In spheres above; and ye shall know
That grander Lyceum on that shore
Where Truth endures forevermore!

Anniversary Celebration in Brooklyn, N. Y.—Morning, Afternoon and Evening Exercises—Phenomenal Spiritualism, etc., etc.

(Reported for the Banner of Light.)

The Thirty-First Anniversary of the Advent of Modern Spiritualism was celebrated by the Brooklyn Spiritualist Society, on Sunday, March 30th, by exercises especially appropriate for the occasion. The morning was devoted to Lyceum exercises—the Lyceum also participating with the Society in the afternoon celebration. In fact our anniversary celebration began on Friday evening at the Eastern District Conference. But that my report may not make too large a demand on the columns of the *Banner of Light*, I will confine it within the limits of the Sunday celebration.

The large Institute Hall was profusely and artistically decorated with flags and Lyceum banners, and there were generous contributions of floral offerings on the rostrum. The opening exercises consisted in the singing by the Lyceum children—the large audience joining—the following stirring stanzas written by C. Fannie Allen:

Hold our flag,
Lyceum members, see our banner,
With its colors clear,
Let us join in glad hosannas
That its light is here.

Chorus—Hold our flag in stainless glory!
Angels bending high,
Sing with us the sacred story,
Love can never die.

Through the waves of doubt and error,
We have made our way,
Till beyond the reign of terror
We can sing to-day.

Chorus—Hold our flag, etc.
Though the way is sometimes cheerless,
Yet the sun shall shine;
Truth comes forward, strong and fearless,
Making life divine.

Chorus—Hold our flag, etc.
Hold the flag, the Lyceum's marching,
Hear our mottoed song;
Onward, onward, never falter,
Right shall conquer wrong.

Chorus—Hold our flag, etc.
Onward, till beyond death's river,
Free in life we stand,
Joining with the angels ever
In their Lyceum band.

Chorus—Hold our flag, etc.
Mr. Charles R. Miller then said that though the hour and the occasion would justify, and might seem to demand from the President of the society something in the shape of an annual address, he would content himself, in view of the number and ability of the speakers whom the Committee of Arrangements had provided for both the afternoon and evening sessions, with very brief introductory remarks. Another year has added its record—its glorious record—

to the triumphs of Modern Spiritualism. Never in recorded history had any new religion or any reform movement made such giant strides, such mighty progress, in the brief period of which this day was the Thirty-First Anniversary. Trifling and insignificant as the raps seemed to be when spirit intelligences first made known their presence at the Hydesville farmhouse; the home of the Fox family, this event goes down into history as marking the dawn and disintegration of old institutions, and the dawning of a new dispensation. Our annual celebrations are the milestones of history. See how rapidly we are making history! and what great achievements have marked the progress of our cause, and what grand events have clustered around the stainless banner of Modern Spiritualism. On the 31st of March, 1848, communication was established—orderly, methodical, intelligent and responsive communication—between the two worlds, the world of spirit and the world of matter, the world of cause and the world of effects, the world of intelligences and the world of objective realities through which this interior spiritual or life-principle manifests itself.

In an address delivered by Prof. J. R. Buchanan before the Brooklyn Spiritual Conference in December last, this distinguished scientist gave a summary of the great achievements of Modern Spiritualism. Knowing this summary to be entirely correct, and as it comes under the authority of a great name, I will quote from Prof. Buchanan's Everett Hall address:

"Psychometry has been in public progress thirty-six years. Hands have been materialized, and when grasped by the living have melted into air; human forms have appeared in all the perfection of life, walked and talked with their friends and vanished; messages have been written on the inside of locked doors by unseen hands; flowers and birds have been brought into private apartments that were absolutely closed and locked; small objects have been seized and suddenly carried great distances by spirit-power; an instance from Memphis to Louisville; tables have been lifted to the ceiling with their furniture undisturbed, and persons have been lifted in the same manner; musical instruments in full view have been played on by unseen hands, and voices proceeding from various corners in an interesting and instructive and most satisfactory manner; hands have suddenly appeared on a table and written messages in full view, then faded away; substances have been created and left with those to whom they were given; alarming noises have been produced for many weeks, and houses have been shaken as by an earthquake; mechanics and others, without knowledge of art, have been changed into skilful artists, and have painted pictures of the dead whom they have never seen, blindfolded in the dark or blindfolded in the light.

"The medium of spirit-power has painted pictures with artistic skill and effect, and graceful combinations of color, such as no trained artist could have produced in the same time. All the powers of matter have yielded to the spirit-power which makes and unmakes it, and thus proves that matter but spirit is the lord of the universe. What a wealth of demonstration have we had! profusely poured out! Human months have been inspired by spirit-power to sing with supernatural sweetness in languages they never knew, to speak of future events in prophecy—the life, the hopes, the wishes and the advice of our sainted loved ones in the spirit-world—to discuss matters of science and philosophy with a profound knowledge never derived from books, and to pour forth the language of poetry, beautiful and lofty, as if from the writings of the great poets, and to show intellectual power which all the colleges of Europe and America combined might strive in vain to equal. Would the poet laureate of England, would Longfellow, Whittier, or any living poet, dare to compete in improvised poetry with some woman of limited education whose lips are used by the immortals?"

In listening to or reading Prof. Buchanan's summary of the triumphs of Modern Spiritualism in this, its childhood period, all will realize that the picture is drawn with a master hand, and Spiritualism has at last found a historian worthy of the great cause and of the importance and significance of which cannot be overstated.

In welcoming this audience to our Thirty-First Anniversary—the celebration of the greatest event in human history—my duty would only be half performed if I did not also welcome the angel hosts, the invisible intelligences who are here in great numbers, to enjoy and participate in these anniversary exercises. On the spirit side of this celebration, there will be an intense feeling of devotion and delight which mortals, on account of our fleshly limitations, cannot share or fully realize. Borrowing the language with which to greet our angel-guests, I say to them:

Welcome, angels, pure and bright,
Children of the living light,
Welcome to our homes on earth,
Children of the glorious birth,
Oh, we joy to feel you near,
Spirits of the loved and dear,
Chains of love around us twine,
Gems of beauty, all divine.

Directly following the chairman's remarks, "The Child of the Cloud" was sung by the Howard sisters, to the great delight of the audience.

The regular speakers, Dr. W. H. Atkinson and Mrs. Helen M. Slocum, both of New York City, and Capt. H. H. Brown, were invited, and took seats on the platform.

Capt. David, the able and efficient conductor of the children's Lyceum, interrogated the children with many questions on a great variety of subjects. This proved to be not only an interesting but an important part of the afternoon exercises. The questions and answers had been previously prepared, and as they embodied much knowledge, and evidenced a high order of intelligence, the audience manifested their satisfaction and keen appreciation by frequent and hearty applause.

The singing, which was under the direction of Mrs. Dr. E. Cooley, was of a superior order, reflecting the greatest credit on Dr. Cooley and her assistants. Mrs. Cooley was assisted by her daughter, Mrs. Clara Allen, an accomplished vocalist, Capt. Vandercor, Mr. Green, and others.

In introducing the first speaker the Chairman said the Committee of Arrangements had tendered an invitation to Dr. W. H. Atkinson, because he was so well and so favorably known to the Spiritualists of Brooklyn, and also for the reason that on anniversary day there was especial significance in calling to our platform

(Continued on eighth page.)

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER NINETEEN.

BY J. J. MOSE.

English Agent and Correspondent of the Banner of Light.

At the time of writing this Mr. J. Tyerman, of Australia, is in London. He has been speaking at Douglas Hall. Mr. Tyerman's abilities are of no mean order, and added thereto, the fact that "for conscience sake" he came out of the Church and dared to be free from its spiritual restraints, these two circumstances have been sufficient to insure him a hearty welcome. The London Morning Dispatch has a portrait of our brother in its issue of March 7th, which is reputed a correct and striking likeness. Mr. Tyerman speaks most enthusiastically of his experiences in America, and especially of the fraternal courtesy of the editor and staff of the Banner of Light. It is a matter of regret that his stay in our midst terminates so soon, as by the time these lines are in the hands of your readers Mr. T. will have sailed for his distant home.

A new book has just been issued, "M. A." Upon its author, Mr. W. H. Harrison its publisher. Anything that "M. A." writes is always worthy of attentive perusal, and his new work, entitled "Spirit Identities," is no exception. The student who desires to search out the evidences of spirit action, the Spiritualist who may wish to fortify himself with further facts, the skeptic who really cares to weigh our evidence, each is appealed to, and all may find interesting matter in this volume. It is clearly printed, nicely bound, and uniform in size and price with the author's previous work, "Psychography."

The "Psychological Review" is to appear monthly on and after April 1st, and is to be reduced in price from thirty cents to twelve cents per copy, English price. It will no doubt do even better than it has done. The change in price and its more frequent issue are moves in the right direction. That old and much-liked monthly, "Human Nature," having ceased to exist, the new monthly will have an open field to grow and flourish in. Mr. William White will still continue his labors as editor for a season at least.

The fortnightly discussion meetings, at the rooms of the B. N. A. S., still continue to attract and interest a goodly company. By the way, Miss Burke is now the Secretary, vice Miss Kinsbury, resigned.

The Sunday services at Douglas Hall, Quebec Hall and Cavendish Rooms continue to be held, supported by their several patrons, and each fulfills an important duty. The "Lyceum" at the last named place appears to be meeting a want of that kind that has long existed.

Mr. C. E. Williams is still doing very well, and his stamens are more conclusive and convincing than ever. Dr. E. W. Monk is still very ill, and is away upon the Continent. Mr. J. Burns has just recovered from a severe illness. And if nothing particularly startling is transpiring in London just now, at least each worker is at the post of duty, and all are doing their best to help forward the common cause.

In the Province, Spiritualism manifests a degree of activity and energy that is sadly disconcerting to our opponents, and puts to flight their industriously-contrived "scoffs" concerning the decline and impending death of our cause. Mediums abound in private families, and the voice of the spirit is heard on all sides. By a cultivation of mediumship and a judicious exhibition of resultant phenomena the work is helped forward most materially. It is ever a source of satisfaction to reflect upon that we may have taken part in the development of any of our media that are now doing yeoman service in our ranks. Our mediums, God bless them, have trials enough to encounter, struggles without end. Poor souls! they need all the sympathy they can get, and earn all the paltry copper they obtain. In the north of England Mrs. Melton-Fairbank—has been long and favorably known as a physical medium of no mean powers. She was at one time medium in attendance at the society of her native town, Newcastle-on-Tyne, but lately has been pursuing her sabbatic independently. Her friends speak very warmly in her praise as a medium, and on many occasions the writer has witnessed excellent phenomena in her presence. The two young ladies, the Misses Fairbank and Wood, have done more to bring conviction to the minds of hundreds in the north of England—especially in the Durham and Northumberland districts—than many are aware of. And those friends of theirs, who stand by them in the days of their developing, must indeed rejoice at the bountiful harvest that has been sown and reaped. By the way, Miss Wood has entered into a contract with the "Spiritual Evidence Society" of the above town, by which she gives her services to that body exclusively for three months. The phenomena obtained through her mediumship continue as satisfactory as ever.

The writer has just concluded his third annual engagement with the above society, and has been re-engaged for another term of twelve months. If crowded audiences and enthusiastic praises are any test of the worth of the work of his spirit controls, then indeed its value is very great. Since my last a series of lectures have been given in West Hartlepool by Mr. Burns, and a sort of debate took place at the close. But as abuse and misrepresentation constituted a large share of our opponent's arguments, but little real good resulted, unless it be the demonstration of the fact that being a minister is no warrant for a man behaving as a gentleman. Mr. Burns also held another debate at Bishop Auckland, sustaining his cause with dignity and success.

Scotchmen, as a rule, credited with being "canny folk," but for once the shrewd Scot has been beautifully sold. That clever young "saver" of the Old South has been "at it again" in Glasgow, and, considering the avowed object of his charitable intentions was a hospital, nothing that can be said is too strong concerning his action.

It must be a supreme consolation to Mr. B.'s friends and employers in America to discover how impartial this individual Bishop is in the distribution of his favors. He is, however, acting in the best manner possible to make himself a drug in the market.

Your correspondent, Mr. Editor, is just as busy as he can be. In fact, there never was a time when his services were in greater demand. His ten years of hard work are bearing fruit in all directions.

Keep heart, good friends. Look forward hopefully. Stand by our media. Strengthen the hands of their friends and supporters. Maintain our press. It is the charter of freedom. May

the Banner of Light work well, and its tried and trusty workers be well sustained. Each working for the other, remember ever we are brothers all.

Edw. Pro. Turner, (Uxbridge Road,) Elm Tree, England.

LONDON LETTER.

BY SUSAN G. HORN, AUTHOR OF "STRANGE VISITORS."

Only a few hours of travel intervene now between a republic and a monarchy; and less than a day's journey brought me from the French Republic and plain Mr. Grey, or "mutton gray," as his opponents delight in calling him, to proud old England and "Her Gracious Majesty, the Empress of Hindostan."

I arrived in England just in time for the wedding of the Duke of Connaught; and, in company with some of Major Forster's party, took the morning train for Windsor, on the eventful day. The sun shone out brightly, and the fresh wind blew merrily as we howled over the road toward the royal borough. On reaching Windsor, which seemed brimming over with "merry wives," judging from the round, smiling feminine faces and plump figures which thronged the streets, we found, to our dismay, all the avenues approaching the castle blocked up with people, and nowhere standing-room from which to view the spectacle of the day. But led by unseen direction, we pushed our way through the crowd to a house directly facing the castle. Here we diligently applied for an outlook, when we were generously taken up stairs by the proprietor of the house to a window overlooking the whole scene, and told to make ourselves comfortable, as we were welcome.

Directly before us loomed the grand old castle, with its grey, massive walls, its turrets, battlements, round-tower and streaming flag, transporting us back to the middle ages, while the magnificent troops, with glittering steel, waving plumes and prancing steeds, lining the path leading from St. George's Chapel to the Castle, seemed altogether like a living representation of a tournament as described by the pen of Sir Walter Scott.

Presently the silver trumpets sounded, and down the road comes the royal cavalcade; gorgeous state-carriages in scarlet and cloth of gold roll on, one after the other. We see the royal emeline bidding the widow's mourning on this festive day, and Queen Victoria bows graciously from her carriage window to the huzzing crowd. Bride and groom, prince and princess, all disappear through the grey archway to St. George's Chapel, where so many royal brides have knelt in times past, hopeful or hopeless. There Anne Boleyn knelt and breathed her sad prayer to the God of Kings, and a bright royal chapel it is, for none but those of kingly blood can be married within its ancient walls. Centuries have rolled on since then, and the marriage question remains a puzzle alike to clergy and statesmen. Let us hope that the nimbus of glory around this young bride may not fade into an abyss of darkness.

In half an hour the ceremony is finished, the trumpets sound again, the band strikes up Mendelssohn's "Wedding March," and the gorgeous pageant comes forth, the foreign bride sitting beside her newly-made husband, and, like ordinary mortals, the royal party hasten to the castle to luncheon.

Just as we were wishing that the Queen had invited us also, the gentlemanly proprietor of the house in which we were, his fine English face beaming with cordiality, appeared, bearing a luncheon of sandwiches and sherry wine, which he offered to us, his stranger-guests, to refresh ourselves with, while the royal party was partaking of their refreshments elsewhere, a more illustrious party in the eyes of the world, but certainly not a happier group than we, seated in our upper room, eating our unlooked-for repast, and gazing upon the brilliant panorama spread before our eyes, with our ears filled with the music of marriage bells pealing from every steeple in Windsor, and listening also to the other music from the spheres which pealed through the spiritual air around us. Indeed we were happy, feeling that human nature was not always mean and calculating, but could break forth in expressions of good-will on occasions like this, and that it was a good thing to be an American on a Prince's wedding day and receive an important bit of English hospitality.

Spiritual matters are just awaking with the spring-time, so Mr. Burns informs me. My publisher assures me that "The Next World" will appear with the opening spring, a fitting time for a work of its character. Mr. Burns tells me that the delay in its issue has been of some pecuniary loss to him, so many applications has he had for the work.

Major Forster and his interesting family intend spending the coming summer in visiting Switzerland, France and Germany, returning home to their loved America in early autumn. 25, Poets Square, London. S. G. HORN.

ED LUTHER COLBY has been the editor of the Banner of Light, published in Boston, ever since it started, nearly a quarter of a century ago, and has been connected with the press of that city for half a century. For honesty, stability, integrity and devotion to his work, which must always be in harmony with his conscience, no man stands higher. For several years we had both intellectual and business relations with him and his partner in that paper and publishing house, and never had the least reason to complain; but, on the contrary, had every reason to become more strongly attached to them, the longer our business relations continued. As an editor, Mr. Colby ranks high in the fraternity. His articles are always candid, strong, clear and intelligible. He is never personal nor vindictive, but ever charitable, as some think, too much so; but it is a virtue and not a fault. We did not start this for a personal notice, but to speak of his leader in the Banner of March 1st, on "Husbands and Wives," called out by a stir in the Legislature of Massachusetts, caused by an effort to get a law passed for the better protection of wives against their husbands. To us it seems a shame that any such law should be needed, and especially in the State of Massachusetts, which is supposed to be the leading State in the Union in literature, refinement and religion. Our able contemporary thinks legislation cannot remedy the evil, which is admitted, in husbands to wives; but he thinks it must come from an improvement in the inner man—a higher and better moral character and sentiment. Of course this would accomplish it, but how to bring this about is a more difficult question. To us there seems to exist a legal obstruction, and to some extent a legal justification of tyranny. So long as the wife is made an inferior in law, and in social and political life, she will often fall into cruel hands. We have long contended, and still believe, that there should be perfect equality between man and woman, in or out of wedlock; an equality before the law, and religiously, socially, politically, and as property holders. We believe, with this equality established, woman could protect herself, as in case of physical weakness, which, as we believe, is her only inferiority, she would have the support of the law.—Santa Barbara (Cal.) Independent.

"Why," said a member of the Illinois Legislature, of the lacking convenience of the "Bible room," "there isn't even a Bible to whet my razor on!"

Children's Department.

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELMA, BARONESS VON FAY, of Gumboltz (in Styria), Austria, and translated especially for the Banner of Light.

THE RUSTLING OF A TREE.

There stood a beautiful chestnut tree in a flower-garden in the town. It had grown up there, in this little piece of earth, between high stone buildings, and knew nothing of the magnificence of nature out in the country; nothing of the singing of the birds, nothing of the sweet flowers of the woods. It is true that a caged nightingale sang in one of the roof-houses; and the solitary tree knew nothing of the beauties of nature, so he did not miss either the singing of the birds or the odors of flowers. He grew up toward heaven, and saw at night all the dear stars. Under the tree was a wooden bench and a table, and all sorts of very often people sat and talked of all things. Sometimes they spoke of the country, and then the boughs of the tree rustled and sighed:

"I should like once to see the fields and flowers—"

One day a young maiden came and sat down under the tree. She had a fresh wreath of wild-flowers in her hand, which she laid on the table and looked at, smiling happily.

"Oh, what a splendid day! All these flowers he plucked and gave to me out in the green, fresh wood! And how the little birds rejoiced! how the sunbeams laughed through the green leaves! how the branches rustled and moved to and fro like the waves of the ocean, and the dew sparkled like diamonds in the cup of the flowers. We sat down on the soft moss, and he gave me this wreath of flowers he said, 'I love you with my whole heart.'"

And she took one of the flowers and picked the white leaves off, saying, with a happy smile: "He loves me."

The sun was setting, and she still sat there, dreaming on, at last her heavy head sank and a light sleep stole over her eyes. In the branches of the trees it rustled:

"He loves me!" "He loves me!" was whispered softly in the evening breezes, and the branches of the tree bent down over the fainting wood-flowers and kissed them softly, very softly. But the flowers lay still, withered and weary.

"Ah! how desolate and barren are the town walls!" said they; "no song of the birds, no chirping of grasshoppers, not even a green frog here. The sisters are blooming out in the fresh woods; as they have broken off and brought here to perish. Is that love?"

And the nightingale at the window of the great house sang: "Is that love?" But the solitary tree cooled the flowers with its gentle fanning; its twigs hung down sadly, but the topmost branches rustled as if in triumph to the evening stars, "He loves me!"

THE GREEN FROG.

There was once a green frog—a good-natured, foolish little fellow. He was very happy and danced in the green grass, creeping between the flowers and shunning the sunlight. At midday he seldom spoke, but when he snelt rain in the air he began at once to croak. He was very fond of the moonshine, too.

One night a couple of human beings passed by him as he was croaking. "Ah, the beautiful moonshine!" said she. "And the mild night! I love it!" The frog looked at the other and spoke of love and everlasting fidelity. At this the frog croaked as a warning: "He thinks on the gold, child! he thinks on the gold!"

Another couple went by. They walked silently side by side. They sighed and looked at the moon. He buttoned his coat, for he thought the evening was cool. The frog croaked: "They are already tired—already tired!"

Then a child came that way; she hopped and sang in the moonshine; she thought not of love, but was happy in her life. "You do not know life," croaked the frog, "do not know life!"

The grandmother leaned on the window-ledge. She folded her hands and thought of him who had died many years ago, and of the times when she had walked with him in the moonshine. "Ah," croaked the frog, "she has ceased to love! ceased to love!"

And the frog hopped away, a cold, dull philosopher, he over the flowers to a bog, and lay there, through a window he saw a cold, maid lying on her bier. "And she has ceased to suffer!" croaked he, "ceased to suffer!"

OF THE BOY WHO WANTED THE MOON.

There was once a little fellow who was often very naughty, for he was an only child, and accustomed to have all he wished for. One evening the full moon rose splendidly, like a glowing golden ball from behind the mountains.

"I will have that moon," cried the little fellow. Now it was his time for him to go home to bed, but he would not move from the window. "You cannot have the moon," said his mother, "that belongs to the good God."

"God is good, you say," answered the boy. "I will, I must have the moon." And he screamed and made a shameful noise. They led him home, however, washed his face, and laid him in his bed. Still he would not be quiet, but threw his counterpane and pillow out of the bed, crying: "I will have the moon!"

His mother left him. Then he crept out of his bed, and out of the house, and away over the fields, in his little white garment, after the moon. "There is the end of the world," he thought to himself, "there I can catch the moon. Yes, there it sticks on that mountain. The dear God has nailed it on, and I will take it down." And so the boy ran over the meadows, barefooted, in his little white garment, the evening breezes playing with his fair curls. The moon seemed ever to get further and further away, but at last he came to the end of the world. There he sat down on the edge of the earth, with his feet hanging down in space, and saw the moon still far, far away in the air.

"Oh you had moon!" cried the boy. "You deceiver! You are not nailed to the mountains, but are hanging in the sky, and there I cannot catch you, as I have no wings."

See! there flew by him a proud eagle straight toward the moon. "Yes, O yes," cried the boy, "wings I must have, and then I can catch you, had moon!" And he cried, for he was very cold, and he wanted wings. Then there came a beautiful white angel floating through the air.

"Oh take me with you," begged the boy. "I should so much like to catch the moon, dear angel."

The angel however said: "There are some things which belong to God alone, and which a little fellow like you cannot catch. Before you can mount upward you must die, and before you can be an angel you must be a good child. Come, I will carry you home to your little bed, and to your mother."

And the angel took him gently up, kissed away his tears, and laid him in his bed. The next morning when he awoke his good mother was there, and the boy related to her all about the good angel.

"I will be very good," said he, "and then I can rise like the angel up to the good God. I will ask him then how he nails the moon and all the stars to the sky."

And the boy grew up, and became an astronomer. He knows now how the stars revolve in the universe. [To be continued.]

John was a nice boy. He practiced self-denial. Do you know what it is to practice self-denial? No, you say. Well, I will tell you. John and his kind aunt went to church one day. Aunt Jane gave John a dime to put toward the "Bible room." She also gave John a lozenge. John liked the lozenge. Some boys would have eaten the lozenge right up. But John did not. He practiced self-denial. He put the lozenge in the box. He kept the dime in his pocket. So you see, by practicing self-denial and going without his lozenge that day, John could buy all the lozenges he wanted the next day. He could buy a top and some mar-bles also. Now you know what self-denial is.—Boston Transcript.

WESTERN ITEMS AND OTHER ETCHINGS.

BY J. M. PEEBLES.

To the Editor of the Banner of Light:

It is nearly twenty years since the Spiritualists of Sturgis, Mich., erected their beautiful church edifice. The building is in a fine condition; the organ excellent, and the friends warm-hearted. Here Mr. Wait and Mr. Gardner are the Jachin and Boaz of the society. As a whole the sisters are the best workers. May I whisper aloud that more of the religious and devotional element would prove serviceable. Abram and Nellie Smith still reside in this prairie city, the latter lecturing during the winter months. I have lectured often in this place during the last twenty years. They urge me to make with them a year's engagement.

TOLEDO.

This is a thriving, growing city, with a large amount of the liberal element. I here gave some lectures upon travels, in the Unitarian church. The Rev. Mr. Craven is the pastor. By his request I occupied his pulpit a portion of the Sunday. It is estimated that a majority of those attending his church are Spiritualists. Recently I lectured a Sunday in Reed Hall, Toledo, upon Spiritualism. The Rev. Mr. Craven was in attendance. There is a growing sympathy between Unitarians and Spiritualists.

J. H. HARTER.

This fellow-worker, a resident of Auburn, N. Y., has recently lectured to delighted audiences in Akron, Cleveland and Toledo. He is now speaking in Detroit, and expects to attend the Michigan State Convention of Spiritualists. He ought to be engaged at the Massachusetts camp-meetings next summer, for he makes things lively. His humor and pathos are inimitable, and his ever-bubbling fountain of anecdote is seemingly inexhaustible. Hear ye him!

KRISHNA, AND HIM NOT CRUCIFIED.

Tell Brahmins and Buddhists that Krishna and Buddha were crucified; and, too polite to laugh in your face, they turn away pitying such ebullitions of ignorance. I have before me a letter, recently received from the scholarly Peary Chand Mittra, of Calcutta, India. Here is a *cerbatim* extract:

"Krishna was not crucified, but died a painful death from an arrow shot. He was a somnambulist. He knew that his whole race would become extinct. The race was called Yades. While under excitement—while the race was quarrelling and killing each other, Krishna revived, and sat on a tree, expecting his approaching departure. His feet looked like the red lotus, and a huntsman, taking them to be a bird, shot an arrow at him, hitting Krishna, and putting an end to his life."

MARION, IOWA.

Yesterday's mail brought me a most interesting letter from Maj. Young, of Marion. He was mine host while I was lecturing in Iowa last winter. The seeds of truth there sown are taking root. The harvest will come in due season. Concerning a visit to the Chicago medium, Mrs. R. C. Simpson, he says:

"She is the most remarkable medium that I have ever met. No candid investigator can witness the manifestations which take place in her presence without being thoroughly convinced that they are produced by the inhabitants of the spirit-world."

The testimony of Major Young, long engaged in the practice of law, and a critical observer by nature, is eminently valuable.

DIFFERENT ESTIMATES OF OCCULTISM.

Mrs. Emma Hardinge Britten, writing a few months since in the Australian Harbinger of Light, upon the comparative merits of occultism and Spiritualism, says:

"Spiritualism is one phase, and only one, of occultism. Occultism, as the science of the unseen universe, is only demonstrated in a very limited degree by Spiritualism. Occultism, then, is the all of spiritual things, as Modern Spiritualism proper is a part. For my own part I strongly recommend all Spiritualists to become Occultists." &c., &c.

On the other hand, Monsieur C. Constant, a noted scholar and author of Smyrna, Asia Minor, in answer to questions from the British National Association of Spiritualists concerning Occultism, Theosophy, &c., replies:

"You ask me what I think of Theosophy, and if the people of the East know more in the matter of Spiritualism than those of the West. Believe me the people of the East cannot be more ignorant than they are. I was born in the East; I have passed my life among its divers peoples, whose languages I speak. I have had communication with dervishes, magicians and seers. I have taken lessons in Eastern magic. I have writings and magic formulas, and I assure you that all this is nothing by the side of European Spiritualism; and that Theosophists will only lose time by seeking in Asia for the 'explanations of phenomena' which are only to be found in Europe. I have also studied Eastern antiquities, especially those of the ancient Egyptians; but there also there is little science, and it is loss of time to find societies, such as the Theosophist and others. I do not know the Society called Arya Samaj, but here there are plenty of sects of dervishes, who have their secrets (so-called) magical and masonic, but the greater part of the phenomena are merely mesmeric and spiritualistic, very badly observed and theologically explained."

In my forthcoming volume of a "Second Tour Around the World," I shall give considerable space to Magic, Occultism and Oriental Marvels. Spiritualism, in its higher and lower phases, explains them all. Possibly I should say that while the guest of the American Consul in Smyrna, I was permitted to form the personal acquaintance of Mr. C. Constant. I can only speak and write in his praise.

SPIRITUALISM IN THE ISLES OF THE OCEAN.

A good friend in New Zealand keeps me posted relative to the progress of Spiritualism in that far-away group of islands. Both the people and the press are becoming liberal. Late copies of the Dunedin Age give full accounts of a public discussion between the Rev. Mr. Green and Mr. Charles Bright, upon the Divine Origin of Christianity. Mr. Bright, whom I well knew in Australia, is a scholar and a close, logical reasoner. He certainly got the better of his opponent in the debate. I have only pleasant memories of New Zealand.

THE ENGLISH AND ZULU WAR IN AFRICA.

I am indebted to Dr. Hutchinson, of Cape Town, Africa, for newspapers and an excellent map of the seat of war. It embraces Natal and Zululand. Bishop Colenso, of Natal, is as zealous a defender of the rights of the Zulus and Kafirs of South Africa, as Bishop Whipple is of our Western Indians. Spiritualism is making headway in Cape Town and other portions of South Africa. Dr. Hutchinson is a zealous worker in its behalf, sacrificing both time and money.

A TARGET FOR THE EAST.

A few months since an Australian weekly contained a violent article against Spiritualism, one paragraph of which pronounces the pamphlet "Christ, the Corner-Stone of Spiritualism," a dangerous missile, because designed to catch the eye and "influence Christians to study Spiritism." Quite likely, Mr. Fenton. The Ceylon Observer and the Cape Town Times made war upon me, as the Banner readers well know. And now

the Philosophic Inquirer and Anglo-Tamil Free-Thought Journal of Madras, India, devotes a page in each of three consecutive journals to my doctrines of idealism and Spiritualism. Here is the closing paragraph:

"Truly has Buechner observed, 'That matter is the origin of all that exists; all natural or rather physical and mental forces are inherent in it.' But Dr. Peebles considers that everything cognized by the senses is unstable and unsubstantial. Force and power, gravitation and attraction are but conditions of matter; and the conditions of a thing must remain inseparable from the thing to which they relate. And thoughts or ideas, instinct and will, are alike the results of the material brain. Force or power, idea or thought, is no entity at all; if our doctor doubts this truth, let him conceive a thing divested of its attributes; or let him conceive force or thought abstractedly. And if he should think such conceptions possible, we ought readily to class him with our Hindu Vedantists who hold the doctrine of Self-existent ideas. We close our critique with our hearty thanks to a Spiritualistic friend, regretting to think that the mind of Peebles should be wrapped up in illusions until liberated by real knowledge."

These passages show how naturally the Anglo-Indian and the Hindu mind dive into metaphysics. If nominally materialists, their materialism takes the form of a metaphysical idealism. This critic—a clear-headed, kind-hearted Asiatic whom I highly esteem—will wake up some day in the spirit-world and find himself both a spirit and a Spiritualist. Then his "illusions" of matter will be dissipated, and he will enjoy the "real knowledge" of a spirit-existence. The spiritual is the real—matter is nothing but a shadow, a changing vestere.

THE LATE WILLIAM HOWITT.

You have the thanks of all true Spiritualists for speaking so kindly and appreciating in a recent Banner of Light, of William Howitt. He was no ordinary man; and if a little impulsive at times in his declining years, few can claim a tenderer nature, a warmer heart, or a braver soul than the royal-souled William Howitt. Never shall I forget the three days once spent in the sunny home of William and Mary Howitt, in the suburbs of London. Retaining much of their original Quaker simplicity, still their house was highly ornamented with paintings, libraries and rarest relics. It was a medium, the author of some sixty volumes, if I rightly remember, and a Christian Spiritualist. We continued our first acquaintance through occasional correspondence. One year ago this month I received a long and valuable letter from Mr. Howitt, a portion of which I shall probably publish in the future. I esteemed and loved him while on earth, and now that he has passed the silent portal I praise and honor him. Mary Howitt, a distinguished authoress, is one of the sweetest and purest of women. May the blessings of Heaven and that peace that flows like a river be hers till she meets her companion in the better land of immortality.

REV. R. C. FLOWER, OF ALLIANCE, OHIO.

It was my good fortune recently to form the personal acquaintance of the Rev. Mr. Flower, a brave, energetic worker in behalf of a broad, national Christian Spiritualism. He has a large, well-balanced brain, with the nervo-bilious temperament. He is a vigorous reasoner, an eloquent speaker, and a superior trance-medium. For some time he was a popular Disciple preacher—a sect with a rigid, unwritten creed. Naturally a student, Mr. Flower, through research, mature reflection, and the exercise of mental freedom, threw off all the shackles of theology. Soon after he became a Spiritualist, leaving the old church and taking with him full two-thirds of the church-members. By resolution they call themselves the Independent Christian Church, worshipping in the College Chapel, with Mr. Flower their pastor. Recently this church has received quite an accession of numbers. They are generally received by the right hand of fellowship. Mr. Flower continues their pastor, doing the ordinary work of about three men; that is to say, he preaches Sunday, edits the Independent Age, and prescribes for the sick a portion of each day. He is not only clairvoyant, but a trance-medium, controlled by Dr. Jeachris and other medical spirits, healing the sick with great success. His friends fear that his health must give way under such an amount of mental labor and psychic influence.

CALLS—CALLS TO LECTURE.

Never since entering the lecture-field have I been so pressed with invitations to lecture. The Macedonian cry from every direction is, "Come over and help us." Recently, I lectured thirteen nights in succession with the exception of one evening. In Battle Creek, Sturgis, and Toledo, they want to make yearly engagements. Yesterday, Mr. Van Scotten, President of the Cleveland Spiritualist Society, called, urging me to become their speaker for the coming year. These tell of the signs of the times. Young men and young women must come to the front. I am weary of this incessant public speaking, infinitely preferring the quiet of my library-room. Young speakers must not wait for formal calls. Peter, James and John, the apostles and the martyrs of old, did not; but filled with the Holy Spirit they went through all the coasts of Palestine sowing the good seeds of the kingdom.

OUT TO BRO. TUTTLE'S.

My stay on Berlin Heights was exceedingly brief, owing to my being obliged to attend a funeral in Kirtland—a place noted for the Mormon Temple, on the front of which is inscribed, THE TEMPLE OF THE LORD, BUILT BY THE CHURCH OF JESUS CHRIST. The funeral, that of Mrs. Pleisted, was held in the Baptist church, the pastor assisting in the services.

Progress is everywhere manifest. Bro. Tuttle, as usual, was exceedingly busy, reviewing books, and doing other literary work. Mrs. Tuttle, besides her daily house duties, finds time to paint, write poems and give public lectures in the Western cities. Her efforts are highly praised.

OUR BIRTHDAY—MARCH 23D.

It was during stormy March, 1822, that I came into this world of mingled shadow and sunshine—the latter ever in the ascendancy. Life is beautiful, even under the excitement and convulsions of this waning century. As the years thicken about me, my soul sits lighter, ever lighter on its earthly throne. Not that I dislike, nor that I want to hurry away from my body, for we have had good times together. But I am going out of it some of these sunny days—that was the understanding when I entered it. The partnership was to last less than a century, the soul-experiences were to last for ages. I am satisfied. Ere many years, perhaps few, I shall say, "Good-by, body, good and make the grass green, and the spring flowers bloom," and then I shall go on, and I trust upward to join the innumerable hosts that people the interstellar spaces of infinity. Cleveland, Ohio, March 23d, 1879.

Oxford is to furnish the means of higher education for women. A ladies' hall is to be established in Oxford, under the superintendence of Miss Wordsworth, who is to be the first lady principal.

Banner Correspondence.

California. SAN FRANCISCO.—C. H. Dodge, 103 1/2 Folsom street, writes: "Last winter we organized a home circle for honest investigation of Modern Spiritualism, at the house of Mr. W. ..."

Michigan. BATTLE CREEK.—To whom it may concern, and to Spiritualists in particular: We, the officers and members of the First Society of Spiritualists of the City of Battle Creek, desiring, in connection with the resolution attached (which was passed by the Anniversary Convention) ..."

Ohio. TOLEDO.—Mrs. N. F. Stevens, 282 Adams street, this city, writes: "Several mediums are now being developed in this part of the country for physical, materialization and musical manifestations ..."

Ontario. BELLEVILLE.—F. H. Rust writes: "It seems to me very important for all parties getting up circles to do two things: 1st, To take the Banner of Light, and read it regularly ..."

Minnesota. ST. PAUL.—M. E. Conger writes: "The article entitled 'Volume Forty-Five,' contained in a recent number of the Banner of Light, I have read attentively, and am thrilled through and through with its earnestness ..."

Missouri. HANNIBAL.—A correspondent, "D. J." writes: "Is it true that B. F. Underwood, under the fictitious name of 'Anti-Fraud,' in the Truth Seeker, has repeatedly proclaimed one of the ablest mediums in the world ..."

Connecticut. BALTIMORE.—A correspondent writes: "The citizens of this place have recently enjoyed the pleasure of listening to the third inspirational address delivered in Sprague's Hall by Mrs. Nellie J. T. Brigham ..."

from reaching for my pen and writing, 'God bless you and your noble work.' Your position in the field is a trying one, as of the ample duty. You are exposed to the fire of the enemy, and at the same time liable to be 'picked off' by your professed friends ..."

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others, I think if the red Peruvian bark had been in the quantity of one ounce, instead of one pound, and the alcohol had been diluted one-third with water, the preparation would be more consistent, practical and efficacious.

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Connecticut. BALTIMORE.—A correspondent writes: "The citizens of this place have recently enjoyed the pleasure of listening to the third inspirational address delivered in Sprague's Hall by Mrs. Nellie J. T. Brigham ..."

Alabama. ASHVILLE.—M. H. Zellner writes: "I have derived incalculable benefit and pleasure from the perusal of the Banner of Light, which is incomparably superior to any religious paper I ever saw ..."

New Books.

Spiritual Manifestations. THIRD EDITION. THE BIBLE OF BIBLES: TWENTY-SEVEN "Divine Revelations:" A Description of Twenty-Seven Bibles, and an Exposition of Two Thousand Biblical Errors in Science, History, Morals, Religion, and General Events ...

Practical Instruction in Animal Magnetism. BY J. P. F. DELEUZE. Translated by Thomas Hartshorn. Revised edition, with an Appendix of Notes by the translator, with letters from eminent Physicians and others, descriptive of the results obtained in the United States ...

The Golden Melodies. A NEW COLLECTION OF "Words and Music FOR THE USE OF Lyceums, Circles and Camp-Meetings. BY S. WITCKER. This book is not a collection of old music re-published, but the contents are original, and have been carefully selected with a view to what has long been felt as the country for a fresh supply of words and music ...

The Voices. BY WARREN SUMNER BARLOW. The author has revised and enlarged the 'Voice of Prayer,' and added thereto many other prayers, and has given his criticism on the 'Parable of the Prodigal Son,' of vicarious atonement, etc., in this part of the work ...

The History of Modern American Spiritualism. A Twenty Years' Record of the Astonishing and Unprecedented Open Communion between Earth and the World of Spirits. BY EMMA HARDINGE. The great and continued demand for this book has induced the publishers to print a cheap edition, the price of which is reduced to one-half of the former price ...

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TO BOOK-PURCHASERS.

COLBY & RICH, Publishers, Boston, Mass.
Spirits of the Dead, by Mrs. J. M. Peables.
The Resurrection, by Rev. J. M. Peables.

SPECIAL NOTICES.

The following notice is published in the Banner of Light, Boston, Mass., on the 26th of April, 1879.
The Rev. J. M. Peables, of Brookline, Mass., has just published...

Banner of Light.

BOSTON, SATURDAY, APRIL 26, 1879.

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ISAAC B. RICH, Business Manager.
LUTHER COLBY, Editor.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light, Publishing House, Boston, Mass.

THE MISSION OF MODERN SPIRITUALISM IS TO ENTER INTO EVERY DEPARTMENT OF LIFE.

The Resurrection.
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of bodies that are coming together from the opposite corners of the earth. Lost limbs finding their mates, bone to bone, sinew to sinew, until every joint is reconstructed and every arm finds its socket and the amputated limb of the table shall be set again at the point from which it was severed.

This is the "literal resurrection." Who believes in anything of the sort? Not even Mr. Talmage himself. They who talk loudest about a resurrection of this sort also claim the most for miracles; but no miracle can make two and two five, nor give to one body what belongs equally to many.

Salem Witchcraft.

Under the above heading the Newburyport Mercury Journal of the 17th instant informs us that "Rev. Dr. Fiske closed a series of lectures before the Athenaeum last week with a description of the feeling, humiliation, and bitter remorse which followed the persecution and execution of the so-called Salem witches."

With the change of views came bitter repentance. The judges made their public confession; the jury made their confession; ministers and churches made their confession. The general court made its confession by appointing a day for public fasting, humiliation and prayer.

No wonder "the sober second thought" of these people changed their views and brought bitter repentance, when the fact became generally known that twenty-four innocent persons were put to death in Salem, 1692, as witches, who were simply spiritual mediums.

Origin of Life, etc.

Not long since a correspondent sent the following questions for answer in the Banner of Light, and as we did not know of a more competent person than Prof. William Denton to properly reply to them, we caused the queries to be laid before him for his consideration:

1. It is said that all organic life, whether animal or vegetable, originates in a germ. If so, what are the constituents of such germs? are they a separable property of matter or of spirit?
2. If such germs are inherent elements of matter, why do we not see a greater spontaneity of growth in one or both kingdoms?

DR. J. M. PEEBLES, recently from a two months' engagement in Cleveland, called at Mind and Matter office, on Monday, April 7th, looking remarkably stout and healthy.

The "Rev." Mr. Talmage, of Brookline, Mass., preached an Easter discourse, and it is a fair exposition of strict Orthodoxy. As a pulp production it is wholly sui generis.

Bro. Peables called at our office last Monday. He is looking healthier than we have seen him for a long while. He informs us that he has engagements ahead all the time. This is as it should be, and is evidence that the people in many sections of the country are alive to the importance of sustaining our public speakers.

The B. N. A. S.
We ask attention to the letter of Mr. Stainton-Moses, which we append, in regard to the British National Association of Spiritualists. Some inharmonious elements having been eliminated from this organization, the impression has gone forth that its vitality would be impaired and its means of usefulness abridged.

There is a tendency, I observe, to regard the recent action of the governing body of the National Association as indicative of the failure of our attempt at organization. There has always been a section of Spiritualists, of whom the late William Howitt was a type, who prophesied vehemently that organization was a blunder.

It is not to be expected that the organization of an unpopular subject should proceed smoothly. Perhaps it is not desirable. One of the most useful lessons we have to learn is to respect each other's prejudices, and live in charity with those from whom we differ.

Moreover the times have been hard, and young organizations feel the pinch more than older ones. I do not know how it has been with you, but here in England we have gone through, and, unfortunately, are still going through a period of depression, when every shilling must be saved that can be.

Moreover all our work has been done, not only in a time of financial distress, but only in the midst of circumstances that aggravated our position by withdrawing some valued friends from our side, but at a time when the whole cause of Spiritualism was being discredited by repeated exposure of fraud.

Hence it has been industriously said that Spiritualism was on its last legs, that its only respectable organization was moribund, and that a pestilential delusion would soon cease to bother decent people.

It stands now as a National Association should stand, independent and free, committed to no party, but friendly alike to all, intent only on doing its legitimate work, a work which proceeds all the more successfully because it is not before the eyes of the world.

An Awakening in Worcester.
We learn that a very general and healthy movement in regard to the Spiritual Philosophy has sprung up in Worcester of late. The lectures, conferences and discussions on the subject are well attended by people who seem to take a deep interest in this all-absorbing theme.

In a private letter, an English correspondent writes us as follows: "I honor the course of the Banner of Light. May the unseen influences of the higher realm ever surround you in your work, soothing your spirit when in trouble, and upholding your physical strength, so that even in darkness all may be well."

Grove Meetings.

Now that the Spiritualist lecturing season is rapidly drawing to a close, the wide-awake Spiritualists of this section are preparing for a good intellectual time at the summer resorts, as the following announcements show:

ONSET BAY.
The directors of this popular Summer Home by the seaside met at the Sherman House in this city, recently, and appointed their committees for arranging the details of the coming Camp Meeting. It is to commence July 18th and close Aug. 4th.

LAKE WALDEN GROVE.
Active preparations are being made for the annual Camp-Meeting at Lake Walden Grove the coming season. Those wishing to secure the locations occupied by them the past year, are requested to at once notify the manager, Mr. J. B. Hatch, Charlestown District.

SHAWSHEN GROVE.
The Tenth Annual Camp-Meeting of the Spiritualists of Massachusetts will be held in Shawshen Grove, Ballardvale, on Boston & Maine Railroad, nineteen miles from Boston, commencing July 23d, and closing Tuesday, Aug. 13th.

LAKE PLEASANT.
Harvey Lyman has removed to the Lake Pleasant Camp-Meeting grounds, Montague, Mass., and will stop there until September. He is ready to select lots and put up cottages or tents, as desired, at a moderate price.

Private Sitting with Susie Nickerson-White, April 17th, 1879.

The first spirit that came was Joan of Arc. She spoke beautifully in the most refined language. She said that the grand teachings of Modern Spiritualism would eventually prevail all over the civilized earth; that great opposition to us would be exhibited by those who worshipped the letter instead of the spirit of the gentle Nazarene; that notwithstanding the opposition to us, the mighty powers in spirit-life which had us in their keeping would protect us in our great work through all the vicissitudes incidental to this life, and that when we were translated to the eternal world we would be amply repaid for all our toils and troubles in this.

The Investigator has just entered upon its forty-ninth year, and its present editors upon the forty-second year of their able management. We confidently predict that in the course of the next forty years, their laudable hopes of a spiritual future will give place to entire confidence, and that they will be telling us in the Message Department of the Banner of Light how unreasonably dead they were to the persuasive missionary labors of the Herald in their behalf.—Boston Herald.

This is too bad of the Herald. Mr. Seaver has always unequivocally informed his readers that he is not a believer in Spiritualism, and to have the above appear just at the time that one of the Investigator's patrons charges the editor with spiritualistic proclivities, is simply shocking! However, Mr. S. "raps" his brother Infidel over the knuckles, by saying the latter could not have been a very attentive reader of that journal, etc. No, Bro. Seaver is not a believer in Spiritualism, and probably never will be, until "we meet over there." Then he'll have to own up. But the misapprehension springs probably from the fact that Mr. Seaver, although an Infidel, has been uniformly courteous to Spiritualists. For this we commend him. And now that the liberal old Investigator—which unquestionably has the good of humanity at heart—on the commencement of another volume has reduced its price to \$3.00 a year, we have no doubt its friends will give their representative organ the quid pro quo in such abundance, ere it enters upon its second half century, that it will not only be able to redeem Paine Hall, but contribute liberally to all reforms.

Almira Kidd writes: "In the Banner of Light Message Department of Feb. 8th, 'Incognitro' has the proof intended for me. Three expressions used are contained in 'Logic of Facts.' The name 'Incognitro' disguises 'spirits masquerading.' I do not think these have been used by any other individuals. This spirit first controlled my hand to write mechanically, four years ago; also this spirit first suggested 'clear-hearing' to me, and persisted in maintaining it until 'clairaudience' was general. The allusion to mice and mouse-traps is good; it refers or applies to spirits entering the conditions of mediums: they do not know what they will encounter in the medium's elements. Good to the close."

A correspondent writing from Chicago, Ill., under a recent date, informs us that the First Society of Spiritualists of that city is constantly increasing in numbers, and that its members are united in purpose, harmonious in action, and are in every way in earnest to promote the success of the cause, and to furnish to the spirit-guides of Mrs. Cora L. V. Richmond (their settled speaker,) the best conditions for the accomplishment of the grand work of which they are capable.

Prof. Buchanan's Lectures.

On the 6th of April Prof. Buchanan addressed the Society of Ethical Culture at New Haven on the "Future of Humanity," to the great gratification of a large, intelligent and appreciative audience. On the 4th and 11th of May he will address the Spiritualist Society of Wilimantic, Conn. This distinguished orator and scholar is now open to engagements to lecture, and as he is detained in New York City by his college duties from October to March, those who wish his valuable services should apply at the present time.

As Dr. Buchanan is the founder of a new school of philosophy, the doctrines of which are sustained by a great many learned physicians and advanced thinkers, those who wish to keep pace with the foremost thought of the age should hear from himself those scientific revelations which rank, in the language of Robert Dale Owen, "hardly second to that of any philosopher or philanthropist who ever devoted his life to the cause of science and the benefit of the human race."

The lectures of Prof. Buchanan are peculiarly fresh and attractive. His discoveries in science and philosophy during the last forty years cover so wide an area that whatever he presents in science is entirely new, even to the most learned of his auditors. No living teacher occupies a larger field of original thought, and his originality is not sensational eccentricity, but a clear and truthful exposition of the mysteries of life, unknown to other scientists. The following are some of the themes which Dr. B. has been accustomed to present in his lectures: Psychometry; Phrenology; the Life and Discoveries of Gall; Sarcognomy; Physiognomy; Pathognomy, the Science of Expression, Oratory and Manners; Philosophy and the Philosophers; Moral Education; Practical Education; Mental and Bodily Hygiene; Ventilation, a new Method; Medical Reform; the Future of Humanity; Mending the World; Rationale of Spiritualism; Man and the Spirit-World; Rational Religion; Divine Love and Wisdom; Relation of Jesus Christ to Humanity; Woman's Sphere and Education; the Unasserted Rights of Woman; Love and Marriage; the Panegyrium, a New Social Institution; Cooperation; the Causes and Remedies of Existing Evils in Society; the Encroachments of Law upon Liberty, etc.

Still Increasing.

The various phases of mediumship are increasing in every direction. We hear of a highly respected elderly gentleman in Machias, Me., who, having sat for nearly three years without any indications of mediumship, has recently been gratified by manifestations of remarkable power. Holding a slate, with a crumb of pencil upon it, beneath a table, his unseen attendants produced a drawing of a human face, says our informant. This will probably develop so that recognized portraits will be given.

It is therefore useless for the opponents of Spiritualism to predict or hope for a decline of its phenomenal phases. As well may the patrons of literature expect that while books are written and published the alphabet will be done away with.

Dr. J. V. Mansfield, 61 West Forty-Second street, New York City, writes requesting us to announce that all letters hereafter reaching him which fail to afford name, post-office address and money, as demanded in his published advertisement, will be destroyed as soon as received. He is led to this step in self-defence, as since the publication of the famous Sandusky test in these columns he has been in receipt of a large number of letters the writers of which have seen fit to adopt the plan followed in that case, and in consequence neglect to furnish either names, post-office address, stamps or money—seemingly, at least, relying on the generosity of this aged man and medium to give them a good test, from the payment for which they apparently hope to escape. This is not right; the laborer in the mediumistic field, friends, is just as "worthy of his hire" as in any other department of earthly employment. The Sandusky test (for which the principal in the transaction readily paid when the message was received—which has not been the case regarding several recent letters from parties in other sections of the country) was put on record by us as a remarkable instance in proof of the genuineness of his gift—a case wherein not only the matter given but even the superscription was furnished by Mr. Mansfield's guides; but however gratifying it might be to him to do so for each individual patron, it is clearly an unjust tax, and one beyond his powers of endurance, to ask him to prolong his working hours in experimenting as to whether or not the ordinary post-office address of his correspondents can be written through his hand.

Dr. J. M. Peables writes us in the course of a business letter: "On my way to Stafford, Ct., I called on Prof. S. B. Brittan, Dr. J. R. Buchanan, Prof. and Mrs. Spence, Dr. Babbitt, D. M. Bennett, Mrs. Halsted, Mrs. Morrell and several other friends in New York. At the residence of the last named lady, I had the pleasure of again listening to the spiritual utterances of Mr. W. J. Colville, late of London, now speaking on Sundays for the Brooklyn Society. There is grouped around Mr. C. a very intellectual class of spiritual intelligences; and he should be invited to Philadelphia and other representative cities and towns in our country. Just as I rose to leave the parlors of Mrs. Morrell, the spirit-guides of Mr. C. addressed to me personally some most encouraging and cheering words. Wherever I have been, I have met with the evidence of a general awakening upon the subject of Spiritualism—mediums are in greater demand than ever, and there is continually a deeper, diviner call for the testimony of a future existence."

Hon. J. L. O'Sullivan, editor of the Democratic Review, says: "To Dr. J. Rodes Buchanan is due the distinguished honor of being the first individual to excite the organs of the brain by agencies applied externally, directly over them, before which the discoveries of Gall, Spurzheim, and Sir Charles Bell, men who have justly been regarded as benefactors of their race, dwindle into comparative insignificance. This important discovery has given us a key to man's nature—moral, intellectual, and physical—for by this means in 'impressible' subjects have become discoverable the various cerebral organs which are not only connected with the phenomena of thought and feeling, but control the corporeal functions."

We shall print next week an interesting experience-letter by A. E. Newton, Esq., bearing the title of "Washington Notes."

W. J. Colville's Lecture Engagements.

During the present month Mr. Colville has been addressing large and appreciative audiences in New York State. On Sundays he has spoken under spirit influence at Brooklyn Institute at 4 and 7:30 P. M. The subjects in the afternoon have been left to his guides, and in the evening have been selected by the audience. Unusual interest has been manifested in replies to questions, which have been put very freely on a great variety of topics.

On week-day evenings Mr. Colville has lectured in New York City and Williamsburg in addition to his discourses in Everett Hall, Brooklyn, and in private drawing rooms. He will continue his ministrations in Brooklyn Institute every Sunday until the end of May. On the first Sunday in June he will resume his duties in Boston.

Special attention is called to a lecture to be delivered in Paine Hall, Appleton street, Boston, on Tuesday, April 29th, through the mediumship of Mr. Colville, on "The True Position and Divine Mission of Woman." The entire proceeds of the lecture will be given to the Boston Spiritualist Ladies' Aid Society, a most worthy organization, whose practical object should command the sympathies of all philanthropic people. The proceedings of the evening will commence at 7:45, the admission fee is 10 cents, or with reserved seat, 25 cents. A similar lecture has been delivered to crowded houses in all the large cities of England, through Mr. Colville's mediumship, and as the purpose of its delivery in Boston is to aid a deserving charity, it is to be hoped the public may be induced to through the building on the occasion specified.

On the following evening—Wednesday, April 30th, at 7:30 o'clock—Mr. Colville's guides will lecture in Kennedy Hall, Warren street, Boston Highlands, on "The True Basis and Best Methods of Education."

Success the True Gauge.

At the time when the medicos of California were moving to get their "Doctors' Plot Law" through the Legislature of that State, the San José Mercury showed up the true state of the case in the following language—the trenchant criticism of which applies with equal force to the efforts of the diplomatists wherever put forth to check progress and reform in the medical field:

"Have the 'citizens of the State of California' petitioned the doctors of the 'old school' to pray the Legislature to 'protect' them from empiricism? We have heard of no such petition, and it seems to us it will be quite time for Doctor Thompson to call in the law to force his fellow-citizen to call him in, when his fellow-citizen prefers to employ Doctor Spaulding—quite time for Doctor Thompson to do this when the 'citizens of California,' as a community, shall indicate their intentions of standing guard over each individual family pill-box. What special privilege does Alagna Charta give special schools of physicians touching the family medicine-chest? As well might the proprietors of Moody's Mill ask the Legislature to shut off steam at the Orange and Vineyard Mills, and give them exclusive control of the family meal-chest in San José. Common observation teaches that the most successful physician commands the largest patronage, regardless of diploma or scientific formula, and we submit that the Legislature has no reason or right, natural or delegated, to order it otherwise."

If any one single crime more than another should be suppressed, that crime is abortion, which is practiced more or less in every civilized community. Respectable married women are guilty of it as well as unmarried females who have lived imprudently. This is why the professional abortionist thrives. It is according to the law of demand and supply. The regular physicians all over the land know these facts. The serious question is, how to remedy this growing evil that is gradually sapping the very foundation of the body politic. Every abortionist should be sent to prison, for they are guilty of one of the very worst of crimes. But those who permit abortions are nearly if not quite as guilty as the operators, who are well paid for their services. This heinous sin cries to high heaven for redress, as it is murder in the first degree.

The Southern negro exodus is on the increase. The friends of the colored man should not hurry the movement, otherwise much distress among the emigrants will ensue. The wise colored man will wait and see how the pioneers succeed before he moves West. Forty years elapsed, it is said, ere the Israelites reached the "promised land," (although they thought they would arrive there in a few weeks.) During that time they suffered terribly; but their posterity prospered abundantly; then God wiped them all out and left the land desolate because of their licentiousness and selfishness and pride. The prophecies of old must be fulfilled to the letter. The strange events happening to-day all over the world evidence the fact that the Old is about to give place to the New order of things; that God's Kingdom is to be established on earth in place of the Kingdom of Mammon.

J. C. Braddon, Esq., of London, has lately arrived with three of the best mediums in the world, including Miss Annie Eva Fay—so ran the announcement recently put forth in the daily press of Poughkeepsie, N. Y., and the people of that worthy borough crowded the Opera House to see what "J. C." & Co. would do. The result was that H. M. Colville (whom we have frequently warned the public against as an unprincipled trickster) and wife fled from the hall, and left the city under protection of the police, so the Poughkeepsie Courier states, that measure being necessary to save these skilled disciples of duplicity from the grasp of an infuriated audience—the members of which were "sold." The Fay tribe are yet on the wing. Look out for them, friends!

A gentleman of high standing in the State of New York writes to us as follows: "My esteemed brother, I congratulate you on the noble support you have had of late, in a literary point of view, from the very best of sources, the earnest and true friends of the cause." We return grateful thanks for the kind words which come to us quite often of late from many parts of the country, assuring us that our course is approved and that the Banner of Light was never more acceptable than at the present time. God and the good angels helping us, we shall stand firmly at our post, neither turning to the right nor to the left to cater to selfishness, let it come from whatever quarter it may.

J. F. Merriam, Lawrence, Mass., writes, April 16th: "Please send me one more copy of 'The Voices,' by Warren Sumner Barlow. The copy I had lent to a friend, and he was so well pleased with it that I disposed of it to him. This book is truly a sparkling gem that should be in the hands of every Spiritualist, to lend to those who have the least desire to rise above the fog of sectarianism."

Meetings in Lawrence.

The Spiritualists of Lawrence, Mass., organized some six weeks ago, and the Society has since held regular Sunday meetings at this hall, corner West and Washington streets, commencing at 10 o'clock. The public cordially invited. D. N. Ford, Conductor. The public cordially invited.

Sunday afternoon, April 20th, at 3 o'clock, Robert Cooper addressed a good audience in Paine Hall, Boston, on "Materialization"—his remarks being followed by a discussion of points raised in the discourse. After explaining the various theories with regard to matter (the latest being that the hypothetical atom was a centre of force), and referring to the phenomenon of the passage of matter through matter, Mr. Cooper dealt with the facts of materialization, which, commencing with the formation of hands and faces, had culminated in the production of the full human form—the greatest wonder of a wonderful age. He gave his own experience, and cited that of various scientific men in England and elsewhere, particularly referring to that of Prof. Crookes, who during a period of three years investigated the spiritual phenomena. Drs. Storer and Wright, and Messrs. Horace Seaver, J. P. Mendum, Norwood Damon, Douglas, and others, participated in the debate which followed the lecture.

Henry C. Lull is expected to be the speaker at this place next Sunday afternoon.

Under date of March 25th, a friend of a correspondent of ours now in London writes: "Of course the Jesuits will do all they can to overstep Spiritualism, and the Protestant Churches will do all they can to help them, just as all the gas companies in the world would unite to put down the electric light if they could hope to do so. I think, however, that in spite of all its enemies, whether secret or open, whether from without or within its ranks, Spiritualism is safe in the hands of the American people, and must and will perform its mission, though no doubt the opposition must continue to retard it. The day has gone by for its suppression. Its enemies can no more smother its light than gas companies can snuff out the sun."

C. P. Pratt writes from Milford, Mass., April 12th: "A very interesting séance was held at the house of Dr. E. A. Pratt, by Mrs. Maud E. Mitchell, on the evening of the 10th inst., at which all present were afforded such tangible proof of spirit presence that none could doubt that the dear ones 'just over the river' were communicating to them sweet and loving messages. We wish all might have an opportunity to visit one or more of Mrs. M.'s séances and receive these beautiful proofs of spirit-power."

M. PIERART.—The death is announced, on February 14th, of M. Z. J. Pierart, at the Druidic House, which he had established at St. Maur, near Paris. M. Pierart was a Spiritualist, and author of several books on religious subjects. He was also editor of the *Benedictin de St. Maur*; his last book was an important work on *L'histoire du Monde Primatif*. The news of his departure will be received among Spiritualists with great regret.

By reference to our third page the reader will find a clear statement of the circumstances attending Peticotat Bishop's "allocation" in Glasgow, the letter being from the pen of one of the principal gentlemen there who endorsed and brought forward that incorrigible scapegrace, and who now joins with his compers in that foolish manoeuvre in acknowledging that they have all been, in American parlance, "sold."

VERIFICATION OF A SPIRIT MESSAGE.—O. L. Fuller of this city sends us this paragraph: "In the *Banner of Light* of March 15th is a spirit-communication, 'From a Friend to O. F.,' which I recognize as coming from a friend with whom I was in almost constant attendance during his last illness, and when he passed away. It is all true."

When the demand of the Anniversary reports upon our space shall have abated we purpose giving to our readers many valuable articles, including essays, critiques, etc., by A. E. Newton, and others, lectured by Mrs. Cora L. V. Richmond, W. J. Colville, John Tyerman, et al., and other matter, the whole of which is now on file awaiting publication.

VISIONS OF THE BEYOND, by a Seer of To-day; or Symbolic Teachings from the Higher Life. Edited by Herman Snow. 186 pages. Price \$1.25. This work contains inspirations given through the mediumship of Mrs. Anna D. Loucks, and is a work of intrinsic worth, deeply interesting and instructive.

We are in receipt of the first number of a monthly periodical of sixteen pages (price two pence), entitled "The Vaccination Inquirer and Health Review." London: Edward W. Allen, 11 Ave Maria Lane, (E. C.)

A fine article by Dr. Babbitt, of New York, will soon appear in the *Banner*.

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

M. C. Vandereock, after filling a two months' engagement in Brooklyn, returned to his home in the West, April 10th, where he will remain during the summer. Address all correspondence to him at Allegan, Mich.

G. H. Geer, of Battle Creek, Mich., is to lecture for the First Society of Spiritualists at that city during April. The first Saturday and Sunday of May he is to hold a quarterly meeting at Paw Paw, Mich.

Dr. L. K. Cooney has been prevented by ill-health from being in Massachusetts the present month. He anticipates speaking in Portland, Me., during some of the Sundays of May.

Capt. H. H. Brown, since he finished his two months' engagement for the Brooklyn Society, has been recruiting for awhile, but has meanwhile finished his course of Wednesday evening lectures in Everett Hall, Brooklyn; spoken once for the benefit of "The Helping Hand Society" in New York; and given a course of four afternoon lectures in New York City, the last two of which were pronounced April 22d and 23d. He is announced to give a course of five lectures in Vineland, N. J., commencing April 24th. Will fill engagements in New York, New Jersey and Pennsylvania the month of May, and desires Western engagements for June and July. Address him 116 Dean street, Brooklyn, N. Y.

Mr. and Mrs. J. Madison Allen will remain in Atlanta, Ga., till May, and will then return northward by way of Chattanooga, Tenn., Stevenson and Huntsville, Ala., and other points in Alabama, Mississippi, Arkansas, etc. Mr. Allen will answer calls to lecture on Sun days and week-evenings along the line of route, should any be made.

J. H. Rhodes, M. D., has removed from Morton to 6066 Vine street, West Philadelphia, Pa.

Talent and worth are the only lasting grounds of distinction. To these, the Almighty has fixed his everlasting patent of nobility. These it is which make the bright immortal names to which all may aspire.

Spiritualist Meetings in Boston.

AMORY HALL.—*Children's Progressive Lyceum*, No. 1, 10th Street, every Sunday morning at 10 o'clock, under the direction of Mrs. Hattie E. Wilson. The public cordially invited.

ARMORY HALL, HIGH STREET, CHARLESTOWN DISTRICT.—The Children's Progressive Lyceum, of this hall, will meet every Sunday morning at 10 o'clock. The public cordially invited. Admission free. J. B. Hatch, Conductor.

INVESTIGATOR HALL, FAIRBANKS MEMORIAL DISTRICT.—Spiritualist meetings for speaking and testing every Sunday afternoon at 3 o'clock. Commence at 3 o'clock.

PSYCHIC HALL.—The People's Spiritual Meeting (formerly High Street) will meet every Sunday morning and afternoon. Good mediums and speakers always present.

EAGLE HALL.—Spiritual Meetings for speaking and testing, every Sunday morning at 10 o'clock, every Sunday day, at 10 A. M. and 2 P. M. Excellent quartette singing provided.

FATHER MEMORIAL PARLORS.—The Spiritualist Society will meet at the corner of Appleton street, every Friday afternoon and evening. Mrs. John Woods, President. Miss M. L. Barrett, secretary.

SCIENCE HALL.—Spiritual meetings for speaking and testing every Sunday in this hall, 78 Washington street, at 10 A. M. and 2 P. M.

SHREVEPORT HALL.—Meetings are held in this hall, Washington street, Charlestown District, every Sunday afternoon at 3 o'clock, under direction of C. B. Marsh.

Amory Hall.—Once more the beautiful sunlight illumines the face of nature, after so long a winter, and once more we go forth to our worshipers to praise the Divine Spirit, after their own fashion—some with the pomp and show of earthly splendor, while others strive in purity of heart to worship God in spirit and truth. So let us worship, not only on the Sabbath day, but in our daily walks of life, ever remembering that Nature has no intermittent Sabbath, but that its worship is continuous. This is the spirit we endeavor to inculcate at the Amory Hall meetings, and we are as follows: Overture; Singing; Responses; Orchestral Selection; Banner March; Answers to the question, "How Best to Make Heaven"; Original Essay, by Arthur P. Shedd; Remarks by Dr. H. B. Storer; Piano Solo, Nellie Thomas; Recitations—"The Father's Soliloquy," Charles Davis, "Another Little Wave," Mabel Ganshorn, "What Can I Give?," Maud Davis, "Meadow Talk," Annie Smith, "Song of the Frog," Emma Birch, "The Old Man in the Hat," Hattie A. Peirce; Reading, "A Hundred years from Now," Mrs. Francis; Recitation, "Old Bennie's Tent," Jennie Bicknell; Reading, "Trust to the Future," Miss Durgin; Recitation, "How Maudie Kept Watch," Maudie Lord; Reading, "Annie's Ticket," Helen M. Dill; Song, "Far Away Where Angels Dwell," Mr. Sullivan; Wing Movements, led by Mr. Ford; Notices, Treasurer's Report, Singing and Target March. Dr. H. B. Storer, Conductor.

Amory Hall Meetings.—M. Milleson has inaugurated a series of meetings to be held at Amory Hall, Boston, on Sunday at 2:30 and 7 P. M., April 27th, to be continued at the same hours each Sunday indefinitely.

These spiritual meetings, we are informed, will be conducted according to the strictest rules of propriety. It is announced that "in the afternoons the platform will be occupied by a variety of talent, speaking, tests, and describing of spirits, thus keeping up the variety which the exercises of the evening intend. The wings will be rendered additionally interesting and instructive by the display of some of Mr. Milleson's charts and beautiful spirit paintings, which have been beheld by thousands of people in New England in public halls, with an interest amounting at times to enthusiasm. The grand lessons they teach and the clear explanations of them by the artist, make this a feature of no small importance."

The evening will be shown "Death and Ascension of Little Violet," a work coming from artists who have crossed the valley of death, which will tend to lift the souls of the audience into that realm of contemplative thought. Thus by employing the kindergarten school of spiritual science, lessons can be grasped that cannot be perceived in any other way.

As there is no fund to pay the expenses of these meetings, an admission fee of ten cents will be charged.

Mr. Milleson also wishes to give any one who may have spirit drawings or paintings an opportunity to exhibit the same at Amory Hall on Sunday evening next.

Amory Hall.—The severe storm which characterized the concluding days of the week cleared away on Sunday, April 20th, and the beautiful weather, and the presence of many friends to encourage the officers and members of this new Lyceum, were felt by these workers to be omens of good cheer for its future. The exercises were opened by the singing of the time the new songs and badges which have been fashioned for its use by many busy fingers. The exercises were opened by an overture by the orchestra, after which the audience joined in singing "Over There," Miss Lizzie J. Thompson acting as Assistant Guardian. This was followed by a select reading, and the Banner March led by the Guardian, Mrs. May Biggs. Remarks by Mrs. Hattie E. Wilson, and recitations and singing by the following pupils and volunteers: "The Lyceum Song," Hattie E. Wilson; recitations by Addie St. Clair, Charlie Cutler, Grace Burroughs, Albert Rand, Alice Devereaux, Alice Wilson, George Cutler; select reading by Miss Lizzie J. Thompson; duet by Messrs. Peirce and Abbot; song by Mr. Berry; piano solo, Grace Burroughs; songs by little Hattie Rice; zither solo, Arthur Rand; wing movements, led by Miss Thompson, concluding with an orchestral selection.

The Lyceum has arranged for the holding of a May-day festival, when the hall will be opened, and the afternoon devoted to the enjoyment of the pupils. A collation will be provided by the ladies, free of all expense to the children. In the evening a ball will be given, the proceeds of which will be devoted to the purpose of obtaining books for the use of the school. A good attendance is hoped for.

This Lyceum inaugurated a course of Sunday evening meetings and concerts on Sunday, April 14th, under the direction of Mrs. Hattie E. Wilson, at which the following individuals assisted in the exercises: Opening song, Miss Nellie Thomas; recitation, Albert Rand; song, May Waters; lecture by Mrs. Wilson; song, Miss Thomas; recitations by May Waters and Arthur Rand; Miss E. Dawkins accompanist. Lectures will be given in Amory Hall every Sabbath evening until further notice. C. F. RAND, Sec'y.

Children's Progressive Lyceum No. 2, Charlestown District, Boston.

Pythian Hall was well filled last Sunday afternoon, and the exercises were interesting and instructive. The following individuals assisted in the exercises: Opening song, Miss Nellie Thomas; recitation, Albert Rand; song, May Waters; lecture by Mrs. Wilson; song, Miss Thomas; recitations by May Waters and Arthur Rand; Miss E. Dawkins accompanist. Lectures will be given in Amory Hall every Sabbath evening until further notice. C. F. RAND, Sec'y.

Charlestown District—Abbotsford Hall.—On Sunday afternoon, April 20th, quite a large and intelligent audience assembled in this hall at the usual hour, 3 o'clock. Mrs. M. C. Bagley occupied the platform as speaker and test medium. After a voluntary on the organ by "Professor Heath," the blind musician, and singing by the choir, the medium gave a short discourse, after which nearly one hour was occupied in giving tests, nearly all of which were recognized as correct. Next Sunday, April 27th, Dr. J. H. Carrier will speak in this hall at 3 P. M.

DISCOVERED (?): OF WHAT THE SOUL IS COMPOSED.—A professor in the University of Stuttgart announces his conclusion that the soul of man is "a special form of albumen which constitutes an aura that may rise above the threshold of consciousness."—[New York World.] Now, Joseph Cook, where are you?—Boston Post.

"Dear Dr. Babbitt: I am more than delighted with the mastery and skillful manner in which you handle the subject. I am convinced that you have struck the key-note, and solved the riddle of scientists for ages, namely, the law of atoms, and it will certainly revolutionize therapeutics. I regard it as decidedly the most progressive work of the age, and am satisfied that any one with experience in color-healing that no physician can afford to be without the practical knowledge taught therein for ten times, yes, one hundred times the cost of the work."—Dr. G. G. Whitcomb, Murphy, N. C., in re "Principles of Light and Color."

Arrangements for our May-day festival are completed. Mediums in Lynn and vicinity have kindly responded to Mrs. Cutting and Mrs. Carlisle-Ireland of Boston will be present. The afternoon service will commence at 2:30 P. M. Admission 10 cents. The evening service to conclude with concert and ball, at 8 o'clock P. M. Tickets, 25 cents. The festival is to be held in Centennial Hall, Market street, Lynn. GEORGE DILLINGHAM.

The Liberal League Movement. Mr. Hudson Tuttle, of Berlin Heights, O., has been appointed by the Board of Directors of the National League to represent his State on the Executive Committee. Every friend of the movement in Ohio is requested to put himself on record in communication with Mr. Tuttle by letter, not forgetting to enclose a postage stamp.

The first endorsement policy containing a provision by which, in case of discontinuance after the third year, its value, as determined by law, is to be used to continue its full amount in force as a simple life insurance, and, in case such value is more than sufficient to pay for insurance to the end of the original endorsement period, then the balance remaining is to be returned as an endowment, payable in cash to the party insured, was issued by the Union Mutual Life Insurance Company, in the year 1877.

Hop Bitters gives good digestion, active liver, good circulation and buoyant spirits.

For Sale at this Office: THE RELIGIOUS PHILOSOPHICAL JOURNAL, Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 50 cents per copy. Vol. 1, No. 1, 1878. A Monthly Spiritualist Journal, Published in North West month, Mass. 45 cents per annum. MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 50 cents per copy. Per year, \$5. THE SPIRITUALIST. A Monthly Magazine, published in Rochester, N. Y. Per annum, \$2.00; six months, \$1.00. Single copies, 25 cents.

THE ILLUSTRATED JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 40 cents per annum. Single copies 10 cents. THE OLIVE BRANCH. A monthly. Price 10 cents.

Subscriptions Received at this Office: MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.50 per annum. THE SPIRITUALIST. A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year. THE MENTAL DAILY. DAVY'S. A Weekly Journal devoted to Spiritualism. Price \$2.00 per year. HUMAN SCIENCE. A Monthly Journal of Scientific and Intellectual Progress. Published in London. Price \$2.00 per year. POSTAGE 25 CENTS. SPIRITUAL SCIENCE. A Monthly Epitome of the Transactions of the Spiritualist Societies. Published in London, Eng. Per year, 25 cents.

RATES OF ADVERTISING. Each Line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line. BUSINESS CARDS.—Thirty cents per line. Agate, each insertion. Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion. Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES. The Wonderful Healer and Clairvoyant.—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Ely street. 1397 F. S.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventh st., between 11 and 12th ave., New York City. J. E. B.

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

Ladies Can Make Money. Business genteel and profitable. Address with stamp, and receive sample for trial Dr. J. E. Briggs, 126 West 11th street, New York City. 3w, Ap. 12.

Dr. F. L. H. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M. A. S.

BUSINESS CARDS. NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as agent, and receive subscriptions for the *Banner of Light* and *Reformatory Works*. Parties desiring to subscribe can address Mr. Morse at his residence, Elm Tree Terrace, Chiswick Road, Derby, England. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT. J. J. MORSE, 225 Market street, and N. E. corner Eighth and Arch streets, has the *Banner of Light* for sale at retail each Saturday morning.

PHILADELPHIA AGENCY. G. D. HENCK, No. 146 York avenue, Philadelphia, Pa., is agent for the *Banner of Light*, and all orders for any of the *Spiritual and Reformatory Works* published and for sale by COLBY & RICH.

PACIFIC AGENCY, SAN FRANCISCO. The *Banner of Light*, and all the publications of Colby & Rich, also all other standard Spiritualist, Liberal and Reform Works, by Colby & Rich, are for sale by J. J. MORSE, 225 Market street, and N. E. corner Eighth and Arch streets, Boston, Mass.

ST. LOUIS BOOK DEPOT. Mrs. M. J. BEGAN, 629 North 3d Street, St. Louis, Mo., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

BALTIMORE, MD., AGENCY. WASH. A. DANKS, 79 1/2 Saratoga Street, Baltimore, Md., keeps for sale the *Banner of Light*.

ROCHESTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGGINS, Booksellers, 62 North Main Street, Rochester, N. Y., has the *Spiritual and Reformatory Works* published at the *Banner of Light* PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT. JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

CHICAGO, ILL., PERIODICAL DEPOT. STEPHEN'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill., has the *Banner of Light* and other *Spiritual and Liberal Papers* always for sale.

NEW YORK PERIODICAL DEPOT. S. M. HAWLEY, Agent, Bookseller, East Twelfth street, New York City, keeps constantly for sale the *Banner of Light*.

NEW YORK BOOK DEPOT. D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY. T. O. OSTRAUSHEK keeps for sale the *Banner of Light* and other *Spiritual and Liberal Papers* published by Colby & Rich, at Republican Hall, 55 West 33d street.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 36 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD B. BRIDGES, Bookseller, 807 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

TROY, N. Y., AGENCY. Parties desiring copies of the *Spiritual and Reformatory Works* published by Colby & Rich will be accommodated by W. H. VOSEBROOK, at Rand's Hall, corner of Congress and Third streets, on Sunday, at No. 10 Jacobus street, Troy, N. Y., through the week. Mr. V. will procure any work desired.

CLEVELAND, O., BOOK DEPOT. LEESON & CO., 105 West Broadway, Cleveland, O., Circulating Library and depot for the *Spiritual and Liberal Books and Papers* published by Colby & Rich.

LONDON, ENG., BOOK DEPOT. W. H. HARRISON, No. 38 Great Russell street, London, Eng., keeps for sale the *Banner of Light*, and a full list of the *Spiritual and Reformatory Works* published by Colby & Rich. He also receives subscriptions for the *BANNER OF LIGHT*.

LONDON, ENG., BOOK DEPOT. J. BIRNS, Progressive Library, No. 4 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT. And Agency for the *BANNER OF LIGHT*, W. H. TERRY, 31 Russell Street, Melbourne, Australia, has for sale the *Spiritual and Reformatory Works* published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS. An advertisement inserted in this paper will be published for one month unless otherwise directed. The price for one insertion is 10 cents per line. For longer terms, apply to the office.

HAY-FEVER. This disease is caused by the action of the pollen of certain plants on the mucous membrane of the nose and throat. It is characterized by sneezing, itching, and a discharge of watery mucus. It is most prevalent in the spring and summer months. It can be cured by the use of the Hay-Fever Remedy, which is a powerful and reliable remedy.

ITCHING PILES. This disease is caused by the action of the mucus on the skin of the rectum. It is characterized by itching, burning, and a discharge of mucus. It can be cured by the use of the Itching Piles Remedy, which is a powerful and reliable remedy.

IS ELEGANT NEW STYLE Chrono Cards with name and postal card, 10c. E. R. L. & Co., Nassau, N. Y., April 26.

SARAH E. SOMERBY, M. D., Psychometrist and Magnetic Healer, 24 Irving Place, New York, April 26.

THE SICK CURED Without Drugging the Stomach! MARVELOUS RESULTS attest the superiority, mildness and certainty of the

Absorption Cure! In diseases originating in torpor of the LIVER, KIDNEYS AND STOMACH!

DR. H. B. STORER'S Vitalizing Pad! Is worn upon the

Pit of the Stomach. The most susceptible part of the human body, and its powerful healing properties, which are Anti-Serous, Plain, and Stimulating and Resolving in action. It purifies the blood and restores the vitality of the system through the circulation. They especially act upon the

GREAT VITAL ORGANS, Awaken the nervous energy both in the great nervous centers and throughout the abdominal viscera. Every fibre of the body participates in the improved circulation. It purifies the blood and restores the vitality of the system through the circulation. They especially act upon the

PURE, RICH BLOOD. None but the purest and most potent ingredients are used, which are warranted to cure any ailment originating in the impurities of the blood.

Liver Complaints, Kidney Affections, and Diseases of the Stomach. The Patients with constant and vigorous energy. Fever and Ague. Dumb Ague, Dyspepsia.

All the distressing symptoms resulting from Malaria, Biliousness, Indigestion, Torpid Liver, Rheumatism, etc., are cured by the use of the Vitalizing Pad. It is a powerful and reliable remedy.

This PAD is a powerful preventive and doer in KIDNEY AFFECTIONS, Removing the urea, uric acid, urates, and other matter, which obstruct the action of these important organs, and cause inflammation, Bright's Disease, Dropsy, and other ailments.

To quiet the nervous system, induce refreshing sleep, and equal distribution of blood throughout the body, they should be worn by every invalid. They are a safeguard against the germs of poison in the system.

These PADS have NO SELF-PURIFICATION AT ANY PRICE, but are sold at \$1.00, and sent by mail (with postage) for 10 cents extra.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. Under existing postal arrangements between the United States and Canada, these PADS cannot be sent through the mails at METRO HANDS RATES, but are charged Letter Postage, 40 cents; or they can be sent by express at the purchaser's expense.

No Invalid should fail to wear the VITALIZING PAD. Orders may be sent either to DR. H. B. STORER, 29 Indiana Place, Boston, Mass., or COLBY & RICH, 71 Montgomery Place, Boston, Mass. March 29.

RUSH'S Nerve and Bilious Remedies. Get your Nerves and your Liver Right, and your Whole Body will be Right.

Each box contains both remedies. Mailed, postpaid, for 25 cents. A box of six boxes for \$1.50. For sale by COLBY & RICH.

TO LET, A T. S. MONTGOMERY PLACE, one small room, heated by steam, and supplied with water, suitable as an office for a gentleman. Rent, \$10.00 per month. Apply to COLBY & RICH, 71 Montgomery Place, Boston, Mass. A. B. S.

The Psychological Review. PUBLISHED IN LONDON, ENG. CONTENTS FOR APRIL, 1878. Ethics of the New Age; Astrology in India; Mystical Poetry; Modern Materialism; Dante and Goethe; The Spiritualist's Philosophy; A Study in the History of the Human Mind; The Spiritualist's Philosophy; A Study in the History of the Human Mind; The Spiritualist's Philosophy; A Study in the History of the Human Mind; The Spiritualist's Philosophy; A Study in the History of the Human Mind; The Spiritualist's Philosophy; A Study

Message Department.

The spirit messages are published in the Banner of Light... The Banner of Light Free-Circle Meetings...

Invocation. Then great God of All, may we come into thy presence with love...

Questions and Answers. CONTROLLING SPIRITS. Mr. Chairman, we are ready for your questions...

MESSAGES FROM THE SPIRIT-WORLD. GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Henry Gohlinghurst. I lived in Cleveland, Ohio. I was twenty-two years old; Henry, the eldest son of Mary Gohlinghurst...

Fanny E. Whitcomb. Mr. Chairman, I have made a special request that I might be permitted again to enter your auditorium...

Oscar Pendleton. I am Oscar Pendleton, of Biddleford, Me. I am sixty-five years old. I passed from this life some years ago...

Samuel Owens. Having learned that there is a foundation in truth in communicating with the dead...

Jessop Wakeman. My residence was in Southport, Conn., and I died there, Jessop Wakeman, Grand fact of immortality...

Mary Ann Subtler. [To the Chairman.] I aint going to be throwed out, because the gentleman said I could come if I wanted to...

giving my sentiments loudly or strongly, I held them tightly and firmly, and they have been a weight to me. I would not if I could exchange relationship...

William A. Fletcher. I wish you would say that William A. Fletcher, of Portland, Me., returns here with a brief message to his friends...

George N. Danforth. George N. Danforth, of Egypt, Ill., returns with love for his friends, and desires to send a letter to Carrie, hoping that she will meet with success...

Anthony Coles. I am Anthony Coles, from Minneapolis. I left this form about the 13th of May, 1875, from a trouble in the stomach...

Alice Riggins. From my very childhood I have had disappointments. All whom I loved and all who loved me had to die...

Samuel Owens. Having learned that there is a foundation in truth in communicating with the dead...

Jessop Wakeman. My residence was in Southport, Conn., and I died there, Jessop Wakeman, Grand fact of immortality...

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

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Spiritual Phenomena. CLEAR AND CONVINCING MANIFESTATIONS.

Spiritualism. Interesting Lectures by Mr. J. Frank Baxter - Names of Spirits Purporting to be Present Given and Identified in a Most Satisfactory Manner.

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Our Children's Lyeums.

The Santa Barbara Lyeum.

To the Editor of the Banner of Light: The question in many minds is, "How can we make the Children's Lyeums successful?"

Let me give the one year's life-experience of the Santa Barbara Lyeum; our way and work may be suggestive, and others may send us the blessing of helpful words:

A year ago we organized with forty souls. We had no books, no equipments, no cash. Soon, however, money was raised for fifty copies of the Manual.

The first Sunday in the month is exhibition day. The lecturer gives way, and the entire time is devoted to singing, speaking, gymnastics, etc. On that day we take collections.

In the year just past we have given three evening entertainments, which have added to our exchequer. We have expended over a hundred dollars in books; we take fifty copies of the Young Folks' Rural.

Why do so many Lyeums fail? First, the lack of accord among the grown people. The disposition often is, "rule or ruin."

There is still another cause of death. Our Lyeums have been stereotyped—run in grooves. Day after day we keep the same rounds.

Santa Barbara, Cal. H. M. BROWN.

Verification of a Danskin Message.

The message given through the mediumship of Mrs. Sarah A. Danskin, published in the Banner of Light March 29th, 1879, from MARY LAMB, is all correct except the name of the State.

NATHAN LAMB, Bridgewater, Vt., April 1st, 1879.

The author of "Dawn," "Allegories of Life," "Branches of Palm," etc., Mrs. J. S. Adams, (formerly Miss Harriet Jones, of this city.)

The works of Mrs. Adams named above are splendidly written productions, which is a guaranty that the new book she is preparing for the press will meet with public favor.

J. W. Weaver, Byron, N. Y., writes: "As a true and reliable exponent of the phenomena, philosophy and religion of Spiritualism, I consider the good old Banner of Light far in advance of any other publication devoted to the same cause."

To the Liberal-Minded. As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name,

I give, devise and bequeath unto Luther Colby and Isaac H. Rich, of Boston, Massachusetts, Publishers, [there insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life: On Monday, March 31st, William Henry King, in the 74th year of his age.

He was a Veteran Militiaman of the State of New York. He organized the "Napoleon Cadets," and in 1811 was appointed Captain in the 12d Regiment Light Infantry.

ANNOUNCEMENT. THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, is published twice a week.

DR. J. E. BRIGGS'S THROAT REMEDY. MR. ANDREW JACKSON DAVIS writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement."

DR. J. E. BRIGGS'S MAGNETIC WONDER! FOR THE EFFECTUAL, SAFE AND SURE CURE OF ALL DISEASES OF WOMEN.

These Powders, by their unequalled Tonic Properties, preserve from disease and complexions, upon the perfect and healthy action of tonic so greatly desired the general health and happiness of all women.

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men eminent in professional life, and distinguished for their scholarship and scientific attainments. Such was the position that Dr. Atkinson had won for himself, and the audience would have the pleasure of listening to him on the exceedingly appropriate subject of

THE RELIGIOUS NATURE OF MAN.

The word "religion" is variously stated by lexicographers to be derived from two Greek words, "Re," again, and "Logos," I read, therefore, "to read again," and "Logo," I bind back; thus reading again and binding back are the basic points in our use of the word "Religion." Therefore the religious nature of man constitutes a reminiscence, or is to read again the processes of the combinations of entities and of entities which binds us back to a recapitulation of all the increments of the growth and development of our bodies and minds. These repetitions of past molecular experiences reveal the true religion of being good and doing good to those in need, who may be within our reach. This is the origin of religion, and should be its practice.

At his first birth Man is a helpless animal, whose members and faculties are held together and whose actions are directed by self-love, the love whose chief aim is to get good. Out of self-love gradually grows social love, which aims to our pleasure and to do good from mixed motives, one of which is vanity or the wish to be admired. Next in order of development is the true love, which seeks the good and feels the good of others from a divine love or sympathy in the welfare of others. This love of sympathy gradually brings man into sympathy with God.

In proportion as a man's mind is filled with divine love, it lives in the good that it does to others, or that it sees other vital organisms enjoy. True marriage, which implies fidelity to the trusts and obligations that belong to marriage is the main entrance to divine love. Divine Love is everywhere among men on earth, and men's highest experiences show only its latent tendencies rather than its ripe, vivifying power. Yet it is certain that we are capable of divine love; that a common and natural love causes a mutuality of life among its sharers; and that by living in God's way either persons or principles and qualities that God loves, we actually live in them, or obtain them to our spiritual ends.

Being infinite and growing intenser wherever it is kindled, it can enable millions to live each a distinct life in what is substantially the same body, as each person in a whole cathedral full can lose himself in the strains of a thousand harmonious voices, and appropriate the whole concert. Analogy indicates that Divine Love, after enabling one to live divinely in a smaller body of harmonized souls, can enable one to incarnate himself in materialized generations, and nations, and worlds. Divine Love is ubiquitous, and can give even the human soul a body whose birth into new heavens never ceases, whose growth is eternal.

This outlook suggests the impressive queries, "Whence is Man?" "What is He?" and "What is He to Be?" In the effort to formulate satisfactory replies to these queries, we necessarily become acquainted with the names of the men who have given the world to this subject, which has been variously named as a branch of Natural History, viz., Ethnology and Anthropology, by Peter Camper, the Netherlands Anatomist, who instituted rules to measure the shapes and sizes of skulls, whereby the facial angle and its variations were shown to correspond to the varieties of mental endowment of the human brain. Mons. Jaeger, of the Museum of Natural History in Paris, took the measurements of skulls. Blumenbach, Cuvier, Jacquinot, Pritchard, Blumenbach and Sathian, all took a hand in modifications of Camper's theories until Darwin appeared to sum them all up in his theory of "Evolution" of man from a chaos and primitive organisms.

To comprehend these differentiations and explanations, let us begin with the indifferenced presence of nebulous matter in star dust, and trace it through its mutations in isolated stellar spaces, until we find it a habitable planet belonging to a solar system. Let solar presence stand as the representative of the masculine and planetary substance be considered the analogue of the female element, and then group the potentialities of the entire history of the blendings of sun and earth presence in the various metamorphoses that produced the mineral, vegetable and animal histories, the values of which culminated in the molecular evolution of man, and the careers through which man became possessed of the molecular experiences that set him at the head of planetary inhabitants.

Without burdening ourselves with the details of the history of the minute of this evolution, let us trace our ancestry from the groveling isolations and contentions of cave life through tribal associations, in the struggle to care for a helpless offspring; the subjugation and domestication of animals by pastoral clans, which gave the people a time for the observation of seasons, cultivation of fields and raising of crops; the building of mounds as places of sepulture and worship on these rude altars; the erection of towns and cities, pyramids and temples, Egyptian, Grecian, Roman and Christian; the invention and institution of means to facilitate commerce, roads, ships, canals, railroads and telegraphs and still later, spectrum analysis—and we shall see that this evolution is a gradualness from darkness to light, and by the apprehension and appropriation of surrounding circumstances, conserving the helps and setting aside the hindrances to progress more and more in every age and every clime, until we begin to see that we are in fact all of one blood, made to dwell on the face of the whole earth in unity of interest and pursuit, in building up and maintaining a grand society, in which each shall work for all, till the grand diapason of the general will resound from pole to pole, wherever a man may be found to hear and feel the harmonious melodies.

(Concluded in our next.)

SAN FRANCISCO, CAL.

While we have received no report whatever of the Anniversary exercises in this city, we have been put in possession of the following tribute to the memory of one of the world's earnest workers. The sketch was written as part of the services which were to transpire on that occasion) by M. P. Parry, of Oakland. By request we publish the touching memorial lines for the benefit of the large body of Mrs. McDougall's friends all over the country, who, of course, could not be present at the initial delivery.

FRANCES GREEN MCDUGALL.

Since our last Anniversary one of our sweetest sisters, one of our noblest women and most gifted seers has joined the angel band of light and gone up higher. She heard "the voices" call, and she stood to listen at the half-open portal, grieving for us who would have kept her here; but they who had so long watched and waited for her coming, gently unclasped her hands from ours, and she vanished, leaving us alone. Rarely, if ever, lived a nobler soul, a lovelier woman or sweeter poet than Frances G. McDougall. Preeminently grand in all the rich and rare gifts that ever mortal was endowed with, she consecrated them to truth and right.

"Dear sister," 'twas thine envied part To blend the charms of mind and heart With angels, from their crystal urn, With purer drops than tears of morn, Bathed all for heaven."

Even in this age have made more personal sacrifices for the great principles of Spiritualism than she. Her whole, long, literary career was devoted with the most unflinching energy to the cause of humanity and truth. She had the most abounding sympathy for every suffering human heart; yes, it was like the tent of Ahmed, it could include a nation, or gather to its shelter a single helpless, hapless soul. Hers was a broad humanity, awake to every wrong or sorrow.

Gifted with a most wonderful clairaudience, she walked and talked with the unseen; listened to their voices until she became one with them; through their thoughts she brought immortality to light." She stood reverently be-

tween the porch and the altar, ministering to us in holy things. Oh, how her loving words of comfort, peace and hope have fallen on our bruised, bleeding and breaking hearts, and brought the Comforter to help and soothe and save us!

"For morn and even She led us higher up the narrow stairs That wind to heaven, Watching and beading Over us with love we stilled like no other. To the stilling air."

It found her with clasped hands and parting breath, Loving and faithful even unto death. Around her earthly way, as she neared the sunset-land, shadows had gathered to cloud the brightness, but when the morning came she beheld the dawn of a "perfect day."

"The morning had new beauty, and the angels, And with their sweetest notes invading heaven, Bore off her listening soul along with them. Until the earth unseeing, she arose To the fair dwelling of the other life. By whose love power inspired and recreated She entered on the Intimacy of Love."

LEESVILLE, O.

Pursuant to a public call, the friends in Leesville and vicinity convened at Price's Hall, on Monday evening, March 31st, to commemorate the Thirty-First Anniversary of the advent of Modern Spiritualism in this part of the country.

A more orderly and intellectual meeting has seldom, if ever, convened in Leesville on any occasion. This was the first time in the *Constitution*, *Valley Times*, published in this place.

B. W. Price called the house to order, Paul Preston was chosen Chairman, and A. E. Adair Secretary.

The meeting commenced with music, viz.: "Hope on the Unseen Shore," Miss Ada Carr presiding at the organ.

A very able address, of an hour in length, was then made by Dr. J. B. Burr, of Leesville, giving a succinct history of the appearance of Modern Spiritualism in this country, on the evening of the 31st of March, 1848, in the family of John D. Fox, of Hedgesville, near Rochester, N. Y. The family of Mr. Fox were well known in the neighborhood where they resided, and were connected with the Methodist Episcopal church, of which they had for many years been exemplary members, and had sustained a character unimpaired for truth and veracity.

Dr. Burr, in his address, stated that he had known Mr. Fox, who held open and clearly intellectual conversation with a spiritual entity of another sphere of being, by means of "raps" or "knocks," as they were then called. The Doctor also traced its manifestations through its many varied forms and phases of development up to the present, and concluded that if the assumptions of Spiritualism are well founded, it is the most momentous event that has ever occurred since the morning stars sang together, and all the sons of God shouted for joy in their early spiritual circle; also predicted that whether true or not, if it continue to spread in the future as in the past, the time is not remote when it will be the main institution of the world. Even now every principal country, nation, kindred, tongue and people known, are having spiritual manifestations much akin to ours; human agency having done little to propagate it.

After Dr. Burr's address, at pertinent address of the relation of Spiritualism and Materialism, and divers reasons why they should cooperate in their efforts to elevate humanity from their superstitious and priest-ridden conditions.

Bas. W. Price next delivered an unusually deep and instructive discourse of over half-an-hour, subject, "Spiritualism the First Light of our Future Home." He took a succinct view of the prominent religions of the world and their sacred books, of the Hindus, the Persians, the Koran of the Mohammedans; the Bible of the Jews; the Testament of the Christians; Joseph Smith's Bible of the Mormons, &c., but could find no sure and reliable light in reference to our future state of being in any of them, they all relying on their supposed "Infallible word of God," their Bibles, and the teaching of their priests, all predicated upon belief, faith and hope. Next he spoke of the Spiritualists, as they are known in relation to their future home, by their direct communion and conversation with those who reside there and of what they speak and teach when they commune with their yet loved ones left behind for the time being. The evidence possessed by Spiritualists that this communion held by them is true, is plain and positive to their outward physical senses, and also to their reason. Mr. Price referred to the indisputable fact that the most thorough scientists, many of the deepest and most philosophical thinkers, many rulers of nations, as well as hosts of the best men and women are Spiritualists, rejoicing in a knowledge of the fact that they can hold converse with the souls of their departed friends. No other association rests on equally sure foundation.

Dr. Burr then incidentally offered some pertinent remarks on the unity and harmony of the meeting and the unity of sentiment of the evening. Next was music, entitled, "Give a Fair Count." Then, on the solicitation of Dr. Burr, Mrs. Mary E. Kail gave a spirited and earnest discourse in vindication of her old-time and heart-felt religion, all-consoling Bible, and revered theology, all which she felt convinced ever were and always would be right.

Messrs. Hixon and Harris each replied to the doctrines of Mrs. Kail, and declared they would not prefer the eternal rest and quiet of the grave to a place in the Orthodox heaven for themselves, knowing the balance of their families and friends, because perhaps they did not belong to church, were suffering the torments of eternal hell-fire.

Some of the discussions were spicy, but all were informed, were respectful and intellectual. Those participating, we are further told, consider the meeting a success in every respect, excepting their anticipations, and resolved to meet again in like capacity on the 31st of March next year.

LOWELL, MICH.

Our celebration at Train's Hall of the Thirty-First Anniversary of Modern Spiritualism was a complete triumph. A commodious hall, large audiences, the very best of speaking and music, with such a glorious cause as Spiritualism, why should there be failure? We are all proud of our meeting, and when we take into consideration the great success of our State Convention at Lansing, also the celebration at Battle Creek, we think we have reason to be proud of the present status of our cause in Michigan.

Our meeting opened Saturday afternoon at 2 P. M., and closed Sunday evening, and throughout the utmost harmony and good feeling prevailed. Ira Nash, a veteran Spiritualist, formerly a Methodist minister, presided as chairman. Saturday afternoon, speeches were made by Giles B. Stebbins, Mrs. Lydia A. Pearsall, and Rev. Charles A. Andrus. Saturday evening, Rev. Charles A. Andrus and Mrs. Pearsall, Sunday morning, a conference, followed by Giles B. Stebbins, who made one of the most telling speeches of the session, (founded on his own experience) on "The Hedgesville Raps."

At the close of this meeting, the resolutions adopted at our State Convention were endorsed amid the greatest enthusiasm, especially those which have reference to taxing church property and the use of the Bible in our common schools; also a vote of thanks passed to Dr. B. Stebbins, for the interest he manifested in this meeting from the first, for his untiring efforts in behalf of Spiritualism in our State, and for his efforts in opposing the bill in our State Legislature, prohibiting persons from healing or practicing medicine without a diploma; also one to the friends from Saranac, Mr. E. A. Driscoll, wife and sister—both daughters of S. L. Shaw, the well-known Spiritualist—for the soul-stirring music with which they favored the meetings.

Sunday afternoon, the time was occupied by Mrs. Pearsall and Bro. Andrus; Mrs. Pearsall treating the subject of Education, commencing with "generation," in a manner long to be remembered; Bro. Andrus showing how utterly absurd is the claim that the gospel brings "glad tidings to all men," when damnation is the news it really brings to by far the greater portion of mankind.

Sunday evening was occupied by Stebbins, Pearsall and Andrus. Here occurred the event

of the session. Bro. Andrus calling for two subjects for poems, "Sunshine" and Ingersoll's paraphrase, "An Honest God is the Noblest Work of Man," were presented, and without a moment's delay he improvised under spirit control two lengthy poems, the merits of which are rarely surpassed even with the most careful preparation.

On the whole our meeting was a grand success, our spiritual strength is renewed, and "our faith grows brighter and brizzler." E. A. CHAPMAN, Secretary.

TOPEKA, KAN.

To the Editor of the Banner of Light:

The Thirty-First Anniversary of the advent of Modern Spiritualism was celebrated in this city in a quiet way by a gathering—principally of ladies—on the afternoon of March 31st, at Odd Fellows' Hall, and a larger assembly of both sexes at the same place in the evening. An elegant collation was served in the afternoon, and was partaken of by some forty or fifty of the friends who could be present at that hour. In the evening Mrs. C. Fannie Allyn, who has been with us the past four Sundays, entertained the assemblage with some remarks, passed under control for a short time for the purpose of answering questions propounded by the audience, and gave a few illustrations of her peculiar phase of mediumship called "glove-reading." She is very accurate in reading character with gloves, and astonishes many skeptics who avail themselves of her powers in this direction. Mrs. Allyn is well liked here, and her lectures and poems are universally voted of a superior order.

The Spiritualists of this city, who have had no organized meetings for the past six years, are pretty thoroughly aroused to the fact that very little can be accomplished by disorganization, and are now, I think, better prepared to join hands and work together harmoniously than ever before. Through the impetus given by Mrs. Allyn's visit, as well as an earnest desire for some time felt by a goodly number of the friends of the cause here for reorganization, steps are about to be taken which will probably place us as a society upon an enduring foundation.

In conclusion, Mr. Editor, allow me to say that your conduct of the grand old *Banner of Light* is universally commended by all Spiritualists with whom I come in contact. I trust you will not swerve one hair's breadth from the true course which you have been so long pursuing. Let the "new departures" depart, if they wish to, quickly. They need not stand upon the order of their going, you know, if they have really got the baggage in shape. Seriously, I do not think the Spiritualists will ever get the "Scientific" business very extensively. The very best thing they can do with the first one who sets himself up in that line is to crucify him by going straight ahead, just as you do, relying day by day upon those who have passed on for guidance and assistance, ever keeping in mind "the day we celebrate," and why we celebrate it. L. H. H. April 9th, 1879.

SEDALIA, MO.

To the Editor of the Banner of Light:

In response to your call for reports of the doings of the Spiritualists in various parts of the world on the Thirty-First Anniversary occasion, I send the enclosed slip from the *Sedalia Daily Democrat*. Last year we had quite a respectable anniversary meeting here, and the occasional address of the editor of the paper, as published in this same paper. This speaks for itself about the state of our cause here. How long will this lethargy continue? Organization for local work is the only remedy. Why do not Spiritualists everywhere heed the advice of our spirit-friends, and endeavor by united efforts to spread the knowledge of the New Dispensation in their respective communities? May the dear old *Banner of Light* and all other worthy spiritual journals be strengthened to continue their work of enlightening this benighted world, is the prayer of your humble servant and fellow-worker for the truth. B. F. HUGHES, M. D.

Owing to the unaccountable apathy of the Spiritualists of the city, who are sufficiently numerous and influential to command the respect of any other community, our pending anniversary (the 31st) seems doomed to pass unnoticed, while all over the civilized world, even outside of English-speaking people, they are making themselves heard in proper observance. As a private and humble soldier in the ranks of the now dispersed but soon to be honored grand army of Spiritualism, I offer the following effusion as my imperfect tribute to this momentous occasion. B. F. HUGHES.

1848. Stern blots gazed into the skies To see their Saviour coming down To shock the world with dread surprise. They looked with confidence to see The great pavilion spread above In heaven's cloudless canopy To hold the chosen of his love; But with ten thousand angelic light He would descend with trumpet blast. To call his saints from sorrow's night, And e'en the sinful raise at last; In his right hand he then would doom The wicked to eternal death. The righteous give immortal bloom. Sustained with his almighty breath. But lo! instead, a gentle sound are making ready for proper observance. As a private and humble soldier in the ranks of the now dispersed but soon to be honored grand army of Spiritualism, I offer the following effusion as my imperfect tribute to this momentous occasion. B. F. HUGHES.

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SALT LAKE CITY, UTAH.

To the Editor of the Banner of Light:

On the 30th of March (Sunday), the Spiritualists of Salt Lake City held services in honor of the Thirty-First Anniversary of Modern Spiritualism, in Room No. 8, Kimball Block. Public meetings were held in the afternoon and evening, the latter well attended. The friends enjoyed themselves in reviewing the onward progress of the Harmonical Philosophy and recognizing the early experiments of the spiritual phenomena; Mr. T. Lyne gave some excellent readings in his masterly style, and Messrs. Ward, Gunn, Harris, Armstrong and Mrs. Hunt pre-

pared addresses on the occasion. It was also resolved to continue Sunday evening meetings at the above place.

THOMAS A. ARMSTRONG, Cor. Sec'y.

NASHUA, N. H.

A correspondent writes: "Although we are few in number we are strong in the faith, and could not let the Thirty-First Anniversary of Modern Spiritualism pass without recognition. A meeting was held in Good Templar Hall, Sunday the 30th, and though we were disappointed in not hearing the address the President of our Association had prepared, he being called away by the sudden illness of his daughter, we had a very harmonious meeting—quiet yet full of life, fervor. There was to have been a circle held Monday night, but the weather prevented. A poem was improvised for the occasion by a lady medium present. B. LIEDEAN."

BRIEF PARAGRAPHS.

LET IT PASS. Be not swift to take offence; Let it pass! Anger is a foe to sense; Let it pass! Brood not darkly o'er a wrong Which will disappear ere long; Rather slush this dreary song— Let it pass! Strike corrodos the purest mind; Let it pass! As the unregarded wind, Let it pass! Any vulgar souls that live May condemn without reprieve; 'Tis the noble who forgive. Let it pass! Let it pass!

The wise man watches the development of his plans, notes every symptom and estimates its bearing and importance; but he bends his energies to waiting, and... succeeds.

The immense demand for U. S. four per cents, by American bankers—\$50,000,000—is doubtless in consequence of the fact that the banks of England are over-loaded with capital that cannot find employment in business enterprises. The public credit of this country stands upon a firmer foundation to-day than ever before. It is therefore to be hoped that corrupt politicians will not be allowed to stab its credit under any pretence whatever.

The suspension bridge between New York and Brooklyn is to be ready for travel within two years, it is said.

Last week was gloomy overhead, sloppy wet under foot, with hail, snow, rain and high winds thrown in. There were tornadoes in several localities, tidal waves in others, and consequently much property was destroyed and several lives.

Greeley said long ago, "Go West, young man." Now the word is, "Go West, colored man." "Exterminate the red man of the West," says Gen. Sherman. What is the next programme, Uncle Sammie?

Robbie Shillaber, the grandson of B. P. Shillaber, the well-known author, died at the house of the latter in Chelsea, on Sunday last, aged four years.

The policy of the General Government toward its Indian wards is still infamous, so much so that the red men are becoming desperate. We have information that the whole force of the Warm Spring Apache Indians escaped on the 15th Inst. from the care (?) of the military authorities in New Mexico and have gone to the mountains. Now we suppose orders will be issued from Washington to starve them out and then shoot them.

Great numbers of Canadians are leaving the Dominion territory and taking up their residence in the States, on account of the high prices of all manufactured articles in the British Provinces.

New Orleans isn't a very safe place in which to reside, if the accounts of the murders that frequently take place there are correct. They shoot a man there, says our informant, on the slightest provocation. Nine persons, he avers, were killed in this way in one week.

They are going to have a fair next December. "on a large scale," says the *Daily Advertiser*, in aid of the Old South Church fund? It will probably be on one of Fairbanks's best. That fund has been "weighed in the balance" many times, and is still found "wanting."

Rev. C. W. Emerson, lately of the Unitarian Church in Chelsea, is in greatly improved health. He has completed a course of medical studies at Philadelphia, and is pursuing some special lines of inquiry in the hospitals.

The *Positive Thinker*, formerly published by the New York Liberal Publishing Co., in Science Hall Building, and edited by G. L. Henderson and Hugh B. Brown, has been consolidated with *Man*, also published in New York City, and will hereafter be issued as *The New Life*, a Journal of Social Progress and of the Religion of Humanity. It will be issued as a monthly under the auspices of the Society of Humanity at the old place at Science Hall Building, 11 Eighth street.

This is the season of boyish opportunities, and every boy should have a copy of "IKE PARTINGTON AND HIS FRIENDS" to find out how the merry rogue would improve them.—*Boston Post.*

While reading I read Mr. Shillaber's book, and though "Ike Partington" was no such a boy as we were when we were young, we could not help enjoying this account of a "human boy," as Shillaber calls him. It is a book that every boy or girl will like.—*The Gardner (Mo.) Home Journal.*

As Den's publishers forgot to send us a copy, we can only copy the above.

A dreadful explosion of the fire-works factory at Angouleme in Paris on the 16th inst., killing seven persons, and more are missing.

When a man gets his mad up he's sure to fall. This is the divine law of compensation.

Rev. W. H. Murray has located his bookbark factory at New Haven, Ct. The joint stock company represents a capital of \$250,000. And now Bro. Murray is happy.

All true Spiritualists should beware of mercenaries who join our ranks to stir up strife. They are like the locusts of Egypt. They swarm for a brief period, then die out and are known no more. Anon another brood comes to the surface, eat into the vitals of a few honest, unsuspecting souls, then vanish. But these vapors do no permanent injury to the cause, for Truth will live, as it is based upon the eternal foundations of the living God.

RAND & AVERY, our State printers, are very nice mechanics. The Connecticut Assembly has contracted with them to print 100,000 copies of their laws, this firm doing the work better and at less price than that asked by Connecticut printers.

Gen. John Adams Dix, of New York, passed on from his home in that city, April 22d, in the eighty-first year of his age.

The government of the Czar seems to be toppling on the verge of destruction—or at least of the complete modification and abridgement of its old time privileges. The stringent and bloody measures adopted after the attempted assassination of the chief potentate have seemed to inflame the people to an alarming extent, which is in no way alleviated by the government's finally concluding to set aside the civil law and substitute therefor the mandate of military censors in a large part of the country. The one-man power in the national affairs is now having a severe testing in the land of the Russ.

Charlie Ross—so the daily papers aver—has again been routed. This time in New Haven.

There has been another severe fight with the Zulus of Southern Africa without material result, the British losing heavily. John is slow but sure. The next time he gets at them the enemy will undoubtedly be routed.

At a religious conference in London it was stated that the wages paid to women engaged in producing tenpenny Bibles were not enough to keep body and soul together, and that of the three recent strikes in the book-binding trade all had arisen out of Bible work. The *Boston Daily Advertiser* is responsible for this statement, and therefore no doubt it is true. Had a

Liberal paper, so called, first published the statement, it would have been branded as a gross falsehood, and threats would have been made to stop the issuance of such a sheet! Now we have no doubt but that the London Temperance Bible Society alluded to above, (so far as its operatives are concerned), in its anxiety to save their souls practically starved their bodies—or was it cupidity? Perhaps our worthy brother, Rev. Mr. Cook, can enlighten us in these particulars, and tell us at the same time about the "notes."

It has rained so much the present month that we hope "the Minister's Anniversary" in May will be pleasant, sunshiny weather.

If the extra session of Congress continues its business at the small-like pace it has from the start it will unquestionably be an August body.

Leading Pegasus with a halter is small business for Pegasus, and his rider must feel that wings do not amount to much under the circumstances. What do you say, Mr. Tennyson?

It is evident that the Czar of Russia is n't to be killed by a bullet.

People now-a-days are scarce who turn a deaf ear to scandal.

Develop your clairvoyant powers by the use of the Orient Mirror. See advertisement.

New Publications.

RESURRECTION: A Collection of Hymns and Songs of the Resurrection. Edited, with Notes, by Frank Foxcroft. With an Introduction by Andrew P. Peabody. D. D. Lee & Shepard, Publishers.

This volume, as the prefatory note states, explains itself, and we may add, justifies itself. It is the result of a more careful search than has been hitherto made in the rich field of resurrection-poetry. It is likewise specially adapted to the period of Easter, which commemorates the resurrection of Christ. The songs and hymns here collected and arranged are of the choicest character, including those which are more as well as less familiar. The editor avows that he has sought to apply none but the standard of religious feeling and poetic beauty. The collection is both comprehensive and representative. It contains one hundred and seventy-seven different pieces, extending over fifteen centuries of sacred song and representing the poets of eight distinct nationalities. Classification and chronological arrangement will greatly assist the reader in the ready use of the volume. Notes are prefixed to the hymns, which have been carefully prepared from the most accessible sources.

AT THE BACK OF THE MOON is a humorous and really brilliant brochure of verse, dedicated "To all whom it may concern," professing to give observations of lunar phases. The author styles himself very consistently "A. Lunar Wray." It is composed in Phases, each of which takes the writer and reader another stage on this marvelous dream journey. The publication is neatly and attractively done by Lee & Shepard.

THE ETHNOLOGICAL JOURNAL for April—S. R. Wells & Co., 73 Broadway, New York City, publishers—has the following articles among its table of contents:

"The Chinese at Home, their Social and Domestic Customs," etc.; "Brain and Mind," chap. XIII.—"The Action of Faculties," etc.; "Poe and Racine!"; "Elizabeth Thompson, the Young English Painter, with Portrait"; "Real Teachers and Real Teaching"; "The Diet of Man, Its Origin and History"; "Physiological Effects of Water Baths," etc., etc.

THE TEXAS SPIRITUALIST—published at Hempstead, Tex., by Charles W. Newman—presents the following as its table of contents for April: "Spiritualism From the Pulpit"; "Is It Praying or Preying?"; "From Whence Came Man?"; "The Teachings of Spiritualism"; "The Spiritual Phenomena Before the High Court of Appeals"; "Bible Lessons in Spiritualism"; "Spirit Levitation"; "Importance of Different Phases of Mediumship"; "Items of Interest"; "Spirit Communications"; "Corroboration Obtained"; Editorial Department.

THE MAGAZINE OF ART for April—published by Cassell, Petter & Galpin, 596 Broadway, New York—has several excellent illustrations and much matter of marked interest to the admirers of paintings, statuary, etc. The brief biographical sketches of prominent artists which this magazine regularly gives are particularly valuable for reference. Among the plates of the present number may be specified: "Richmond Castle," "Lady Warwick and her Children," "Death of Major Pelson," etc.

RECEIVED: THE HERALD OF HEALTH for April: M. L. Holbrook, M. D., publisher, 13 and 15 Light street, New York.

THE MANUFACTURER AND BUILDER for April: published at 37 Park Row, New York, by H. N. Black, P. H. Van Der Weyde, M. D., editor.

THE FAMILIAR SCIENCE AND FANCERS' JOURNAL for April: published at Springfield, Mass., by Joseph M. Wade, editor and proprietor.

BOTANICAL INDEX for April: published in Richmond, Ind., by L. B. Case.

VICK'S ILLUSTRATED MONTHLY MAGAZINE for April: published by James Vick, Rochester, N. Y.

Drowsiness