VOL. XLVII.

BOSTON, SATURDAY, APRIL 3, 1880.

\$3,00 Per Annum, Postage Free.

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Original Essay.

THE WORLD'S GREAT FESTIVALS. To the Editor of the Banner of Light:

I was much interested in the proposition of Dr. S. B. Brittan, published in your columns on December 20th last, that Spiritualists as a body should take part in the observance of Christmas day, both out of respect to the unselfish life and spiritual teachings of the great Judean Reformer whose birth is popularly commemorated on that day, and as a FEAST OF CHARITY for the benefit of the poor and the promotion of goodwill in every neighborhood. The suggestion seems worthy of thoughtful consideration and adoption. I have long had it in mind to submit some thoughts on the same topic to my fellow Spiritualists, through the columns of the Banner, but failed to reach the matter in time to be of service on the last recurrence of the day. But now that another grand festival occasion, closely related to that referred to, is at hand, it may not be amiss to offer some suggestions relative to both for future consideration and action.

I have often been pained at the aversion, not to say animosity manifested by some who call themselves reformers, and even Spiritualists, at anything which bears the name of Jesus, or THE CHRIST. This, no doubt to a large extent, has grown out of the perversions, errors and abuses which have been prevalent under the shield of that name. But it ill becomes Spiritualists not to discriminate between what was good and noble and genuine in the life and teachings of one history, and the misconceptions and mistakes of those who have professed to be his followers. It betokens a narrow and unreasonable mind to belittle and contemn a most noble, heroic and amiable spirit, because those who have claimed to be his special friends have misconceived and belied him. Since Jesus is accredited with having taught the Fatherhood of God and the Brotherhood of Man in a semi-barbarous age-since he specially consoled: the poor and dignified useful service by his own example-since he insisted on the spirituality of wor ship, and illustrated the possibility and sacredness of communion with the departed-since he lived not for selfish aims, but to instruct and heal and bless the ignorant, the suffering and the needy, and died a martyr to the truths he taught, it surely is befitting that humanity through all time, whether it regards him as divine or human, or both divine and human, should observe one day in the year "IN MEMO-RY OF JESUS AND THE POOR." And even if Jesus be regarded as a myth, and the histories we have of him as merely imaginary legends of an ideal personage, still it would seem that so noble an ideal is worthy to be cherished and aspired unto until it shall come to be realized as an actuality among men.

But there are other and grandly interesting associations connected with the day which has been chosen by the Christian world on which to celebrate the birth of Jesus. Centuries and millenniums before the alleged advent of the Christ, the same day was consecrated to the grandest religious and social festivities known in the ancient religions of the world. And with

The 25th of December marks: the commence ment of the sun's apparent return from its

magi and "holy men," from whom the early astronomical religions received their leading features-those sages who, by the practice of self-abnegation and profound meditation in retirement, sought initiation into the mysteries of the universe-perceived more or less clearly that the whole external scheme of Nature, with its grand pageant of phenomena, is but the outward symbol and correspondent of man's internal or spiritual being and his progressive experience. They accordingly saw in the sun the natural and appropriate emblem or visible demonstration of that invisible and sacred Fire or Light which is the vital principle of all life and motion, the great purifying element, the perpetual dispenser of blessings alike in the material and the spiritual worlds. Hence they taught, as we read in the Zend Avesta of Persia, that "Men ought reverently to salute the sun and to praise him, but not to pay him religious worship."

It was natural for them to perceive a close analogy or relationship between the effect of the sun's apparent northward return-imparting new life and growth, causing vegetation to spring forth in vernal beauty and loveliness, and in due time bringing the ripened fruitage of summer and autumn, and the results of the reception by the uncultured soul, in its desolation and barrenness, of that divine Fire or Inner Light (by Christians called the Holy Spirit) which ere long awakens a new spiritual life, and brings forth the blossoms and fruits of unselfish or holy living.

Hence were instituted festivals of the most imposing character, at the proper seasons of the year, to commemorate these grand realities, both external and internal-though it is probable that the uninitiated or unspiritual (as such do now) perceived only the outward and quite missed the interior significance of such occa-

From a remote antiquity and among diverse nations, three great annual religious festivals appear to have been observed at the same periods of time and with some general unanimity of purpose, though with minor variations. These were. first that at the winter solstice, corresponding to our 25th of December, which was called the Festival of the Sun, or of the Birth of the New Year, Yule-tide, etc.: the second at the vernal equinox, or about the 25th of March, which celebrated the incoming of spring, the revival of vegetation, and was called Easter, or the Rising, the Restoration, etc.; and the third at the autumnal equinox, about the 25th of September. which was the feast of the Ingathering, Harvest Home, etc.

There surely was abundant reason in the facts of Nature, external and internal, for the institution and perpetuation of these great festivals. But some centuries after the apotheosis of the Nazarene, some of his followers appear to have been struck with the correspondence between some of the leading ideas of the Christian faith and the grand observances which had come down from remoter times and were almost universally practiced by the so-called "heathen" around them. The sun, which had been devoutly regarded, if not worshiped, as the symbol of the Eternal Fire, or Deity, and the immediate representative of Mithras, the great Mediator, in Persia-also of the god Osiris in Egypt, Bacchus in Arabia, Adonis in Phonicia, Atys in Phrygia, etc.—was seen to correspond very closely, in some of the attributes ascribed to him, with THE CHRIST of the new faith, who had been styled in the accepted scriptures "The Sun of Righteousness," the "Light of men," and the "one Mediator between God and men." Moreover, the effect upon the spiritual life of man of his advent or welcome reception, was perceived to be precisely correspondential with that of the natural sun upon the external world. Hence the idea of combining or mingling together the hitherto distinct systems of worship, or at least of adapting many of the popular forms and customs of the ancient worship to Christian ideas and traditions was not an unnatural one. And since the actual date of the birth of Jesus had not been preserved, what more appropriate than to select, for the purpose of its commemoration, the day which had so long been celebrated in various nations as the natal day of their respective sun-gods, and the birth of the New Year? Thus Christmas and its festivities became at length identified with the grandest festival of the ancient sun-wor-

A brief description of the annual Salutation of Mithras, on the 25th of December, as observed by the ancient Persians, may not be devoid of

Next in importance after the Nativity of Jesus, in the Christian system were considered to be his crucifixion and resuffection," The ditg of these events was known, kines, according to the records, they had occurred in connection with the Jewish Passover—that is, at the vernal equinox. But this festival was meanly synchronous with those grand cereminals by which other nations colebrated the all gred tragic deaths and subsequent resurrections of the various mythical deities representative of the sun, which at this period, in all northern latitudes, triumphs fully over the temporary death or obscuration of winter, and comes forth again in the full splendor of a resurrected life. The obvious correspondence of these facts in nature, and these ideas of the old mythology, with the Christian doctrines relative to the death and resurrection of Jesus, doubtless led in time to the merging or adaptation of the ceremonials of the ancien astronomical myths to some extent into the observances of the Christian Church at the period of Easter. The very name adopted, in fact, was that of the old Saxon goddess Eostre or Eastre. whose festival had been celebrated at this season from time immemorial. The desolated earth then begins to reclothe herself in garments of beauty, and the swelling buds give promise of future fruitage. So the catechumens or new converts, whose spiritual life was supposed to have been previously quickened by divine influ-ences, were required by the Church on Easter day to present themselves in public arrayed in white garments, and were expected thereafter to devote themselves to new lives of charity and fruitfulness in good works. The Easter egg, so common to this day, is the ancient symbol of fecundity or fruitfulness.

In so far as these ancient festivals and ob-

servances are founded on the facts of nature, and recognize important truths of the spirit, their perpetuation, with such modifications as the clear light of the present day may suggest, cannot be amiss—no matter what perversions or misconceptions may have some connected with them in the past. It is for attend and philo-sophic Spiritualists to discriminate between the false and useless on the one band, and the true and useful on the other. And it is worthy of note that the anniversary of Modern Spiritualism, now widely celebrated on the 31st of March, and which commemorates the restoration or revival (i. e., the Easter) of the ancient faith in spiritual presences, occurs so near the vernal equinox that the celebration of that event may properly be blended with rejoicings at the annual Restoration of Nature, while both are suggestive of that new or resurrected inner life of the soul which spiritual truth tends to awaken. Some Spiritualists, following the lead of Robert Taylor, Dupuis, and others, appear to be adopting the theory that Jesus and his apostles, together with the alleged facts of his life, teachings, death, etc., are nothing but myths, and that the histories of the New Testament are merely attempts to set forth astronomical facts in allegorical guise, having no more historical value than have the Oriental traditions respecting Osiris, Bacchus, Adonis, and the rest, and, in fact, of identical origin with these. To me the facts that the early Christians, for three or four centuries, appear to have had no suspicion of such an origin, and either ignored entirely all observance of the birthday of their great Teacher, or were disagreed as to the time and objects of the celebration of Christmas, and only gradually, after centuries of disputation, came to anything like uniformity on the subject-these facts seem conclusive evidence that the Christian writings could have had no such mythical origin. Had they been attempts to set forth the career of the sun, under the guise of the person Jesus, they could not have failed, as did the other traditions, to fix his birth at the winter solstice. Nor does such a theory at all account for the noble ethical precepts and profound spiritual teachings which are put into the mouths of the Nazarene and his early disciples. None of the other supposed myths appear to be credited with anything of the kind. No; the results of the life of Jesus upon the history of mankind seem to demonstrate that he was no myth, but an actual and potential force in the world. As Renan has said, "Without Jesus of Nazareth, all history is incomprehensible."

The Harvest Festival, which was celebrated by many ancient peoples with much religious

radiant Mithras had been sent to gladden the earth and preserve the principle of life. Finally, they all joined in one universal chorus of praise, while king, princes and nobles prostrated themselves before the orb of day."—Progress of Religious Ideas, Vol. I., p. 272.

Illion of miles. This makes the track of our written upon the white dial of a watch. The matter written upon the slate was, "Tell Father."

On Monday evening, the 8th of March, a sefere of our written upon the slate was, "Tell Father."

On Monday evening, the 8th of March, a sefere or our progress, and doubtless insures pering. This is progress, and doubtless insures pering. petual improvement as the order of external nature: So, correspondentially, our inner life should be not a more repetition of the same dull round from year to year, but an ascent, an improvement, a progressive renovation that shall produce sweeter and better fruitage as the

years roll by. Thus we see that, to the intelligent Spiritualist, the recurrence of these ancient festal seasons brings no less occasion for rejoicing and rational festivity than to our Christian or Pagan brothers in the great human family. While, with a broad and philosophic sympathy, the Spiritualist may celebrate at once the birth of new year, and the nativity of the historic Christ, or the vernal reinimation of nature and the re-vivification of Jesus after his tragic death, he may at the same time devoutly recognize the birth or resurrection, in his own soul and in others, of that inner Christ whose advent makes all things new and fruitful of good. In other words, Spiritualists may, with all propriety, assist in perpetuating these grand old festivals of humanity, making them not only 'Feasts of Charity, in memory of Jesus and the poor." but also instructively commomorative of successive stages in the grand process of Pro-A. E. NEWTON.

GRESSIVE RENOVATION.

Ancora, N. J., March, 1880.

Spiritual Phenomena.

SPIRIT-MATERIALIZATIONS IN PROVI-DENCE, R. I.

To the Editor of the Banner of Light:

The past eighteen months a few/diligent and persevering seekers for truthful phenomena in spiritual matters have gathered weekly around her who has been the recipient of high honors and eternal truths, vouchsafed unto mortals

from the higher spheres.

The medium, Mrs. H. V. Ross, No. 85 Carpenter street, who has been known among us but a short time previous to these sittings, is a person near middle life, possessing no unusual or inordinate qualities of mind or gifts of nature, except that in her presence very wonderful spiritual blessed with our spirit-friends laying their hands upon us, and bringing us flowers in the dark seances; and had also received many wonderful tests of the existence of the immortals in our midst. At first, there appeared but few forms, but these were in most cases recognized by members of the circle present as those of friends

or relatives. Soon, however, the materializations began to multiply, and each séance witnessed from six to ten forms, all of which appeared life-like and real, and were generally recognized. Soon others (outside the members of the circle,) were invited in, and witnessed like results; but the conditions were usually not as good when a large number of outside and diversified minds were present. The controlling spirit in these scances is a very interesting, intelligent and truthful Indian girl, called "Bright Star," who holds the medium perfectly entranced and unconscious of all passing events. This Indian control sometimes leaves the medium to her guides, and materializing, appears before the circle with her long, coarse Indian hair flowing down from her head perfectly natural; and has, in a number of instances, taken scissors from some one present, and cut off locks of it, and distributed to the circle and others present. In some cases, the specimens have almost entirely de-materialized after a few days; but the writer of this has a specimen remaining perfect, and appearing, both from a close microscopic examination and chemical tests applied, to resemble human hair. but entirely unlike that of the medium, both in texture and color. One of the spirits has apneared a number of times, bringing a white handkercheif, throwing it upon the floor, picking it up again, and at last causing it to de-materialize in the presence of all.

mant of the sun's apparant return from its southern declination, which declination, which declination, which declination, which declination is the cause of vinter, with all its decisiation, in northern control of the sun and the revision of the calendar by Fope Gregory, in 1828, the same mintaken plan was perpetuated.

But the fact still remains that the solar year really begins with the apparent return of the sun northward, with the surroung, and life-giving potencies, which insure another annual cycle of awakening, growth and fridatego in the natural world, for the sustenance and joy of man and beast. This of, itself would seem, in the natural world, for the sustenance and joy of man and beast. This of, itself would seem in the natural world, for the sustenance and joy of man and beast. This of, itself would seem in the natural world, for the sustenance and joy of man and beast. This of, itself would seem, in the natural world, for the sustenance and joy of man and beast. This of, itself would seem, in the natural world, for the sustenance and joy of man and beast. This of, itself would seem, in the natural world, for the sustenance and joy of man and beast. This of, itself would seem, in the natural world, for the sustenance and joy of man and beast. This of, itself would seem, in the natural world, for the sustenance and joy of man and beast. This of, itself would seem, in which we have a proper to the proper to

skeptics, or non-believers in spirit-phenomena. Charges had been quite freely circulated that it was none other than the medium herself that had come forth in previously prepared costumes. To clear her of this stigma of fraud, the spirit-hand had come to do their utmost, and if possible, convince those present that no such fraud existed; and in order to its accomplishment, after a number of forms had appeared, and were recognized by those present, a spirit came out and lifted the heavy velveteen and lace curtains in front of the cabinet, showing the medium in full view of the eighteen persons present, she sitting in her chair as usual. This was repeated a number of times before the close of the scance, and one of the greatest skeptics present remarked: "That is conclusive evidence that it's not the medium that comes out."

On Thursday evening, March 11th, another

scance was held, being designed for the old circle only, for development. In this circle were present eight persons besides the medium, and including every inmate of the house. Before the commencement of the sitting, matters generally of importance to the welfare and general good of the circle were discussed; and it was conceded proper and for the best interest not only of the circle (as their reputation was at stake) but of the medium also, that a thorough and exhaustive examination be made of the cabinet and all its surroundings and attachments, in order to do away with all prejudice reflecting fraud upon the circle or medium, or all combined. Therefore two of the members of the circle (one being the writer of this article), together with the husband of the medium, commenced the examination, first retiring to the cabinet, which is situated in the southwest corner of a large room fronting on the street. The room has but two doors, one opening from the front hall, and the other from the sittingroom on the southeast corner, both being quite close together. It is lighted from four windows, two being on the front or street side, and the others on the west side of the room, one of which is back of the cabinet, but has been boarded up with two pieces only, joining in the middle, the outer edges fitting the grooves where the window-slips have been taken out, and both that in her presence very wonderful spiritual manifestations take place. During the first fifteen months' sittings, (which were abridged by two months' vacation during the hot season, numerous changes were suggested by the spirithand attendant, and carried out by the circle, in order to create more perfect harmony, which when attained was fruitful of results long looked for and anticipated. About the beginning of the winter, forms began to appear. Previously, however, we had been taken out, and both being well secured by cleats running across, and secured by a large number of screws in each. This boarding runs from the bottom to top of window, and cannot be removed without drawing runs above the top of the cabinet, which is some seven feet high from the floor of the room, and covered with dark cloth on top. The front of the cabinet is rounded out into the room and composed of heavy velveteen in strips the width of the cloth, langing from the top to the floor, with white lace curtains outside, the right-hand corner terminating against the projection corner terminating against the projection caused by the chimney in the middle of the west side of the room. Against the walls, which are covered with common house-paper, dark cloth is hung. Our examination was as thorough as it could possibly be, and covered every portion and parcel of the room and the cabinet. The result was that all things were found in perfect order and condition and without heads owner of projection result was that all things were found in perfect order and condition, and without break ormar of any kind upon the walls or papering of the same. We then retired to the adjoining room, south of cabinet (being the kitchen), where we also found everything in perfect order. We then descended to the cellar underneath the cabinet, which was found also in completely undisturbed condition, the walls and ceiling being plastered, and no break, cut or scratch of any kind discernible.

The examinations being completed and re-

The examinations being completed and reported to all present, we passed into the séanceroom, when the gas-lights were extinguished and a dim kerosene light substituted. This was placed in the corner of the room, and shielded by a dark cloth screen.

In a few minutes the medium was fully entranced, and a spirit-form appeared attired in female costume (all of white), the head covered with lace; she looked the cabinet over just as any person would, taking hold the outside lace curtain and then one of the velveteen ones; dropping these, she went to the corner where the medium sits (being the north corner next the chimney), and took hold of the whole front of the cabinet, moving it from right to left, exposing the medium to full view, sitting in her chair in the corner of the cabinet (she wearing a maroon-colored dress, trimmed with white, a maroon-colored dress, trimmed with white, making her very easily distinguishable from any of the spirit-forms that might appear). This was repeated a number of times, all present seeing the medium and the spirit-form at the same time

same time.

Other spirit-forms came out (some six in all), conspicuous among which was a matronly-looking one, wearing a profusion of hair more than a yard long, who was recognized by one of the circle present as his mother. The spirit took the lace covering from her head, exposing the hair hanging therefrom as described, showing both front and lack view of same to the entire of the entire o hair hanging therefrom as described, showing both front and back view of same to the entire satisfaction of all present; then she took hold of the whole front of the cabinet, exposing the medium to full view while at the same time the spirit was seen standing in front of the cabinet. One of the spirits appearing on this occasion knelt before the medium, partly at one side, and, taking hold of the medium's foot, moved it up and down upon the floor, so we could all see the two forms and hear the noise at the

see the two forms and hear the noise at the same time. The spirit knelt very gracefully be-fore the cabinet and raised the front of the same as high as her head, exposing again the medium to full view.

And last but not least, and to crown this se-

And last but not least, and to crown this scance with a higher and more perfect power than all preceding ones, a beautiful spirit appeared, and, lifting the whole cabinet-curtains in front, exposed not only the medium, sitting as usual, but the spirit-form of a little girl apparently some six or eight years old, standing at the right of the medium, with her right arm thrown around the medium's waist in front, all three forms being very plainly visible at the same time, thus showing beyond a doubt the impossibility of fraud, even though the contrary has been asserted in the columns of the Providence Sunday Morning Transcript.

All the above record of facts, as set forth, we can fully vouch for. We believe the medium to be a truthfully-inclined person and one who will doubtlessly be used in the very highest order of materializations.

Providence, R. I., March 16th, 1880.

The Rostrum.

DOES THE SPIRITUAL NATURE OF MAN RE CEIVE SUSTENANCE FROM THE MATE-RIAL: OR IS THE MATERIAL BODY ELABORATED AND DEVELOPED BY THE SPIRITUAL!

To the Editor of the Banner of Light:

Will you kindly publish the subjoined discourse, which was delivered through the mediumship of Mr. Simon De Main, of High Grange? In order to preclude the possibility of previous preparation or collusion, the controlling intelligence constantly requests the circle to suggest a subject for discourse. In obedience, therefore, to his proposal the above was selected by myself, when the control acquitted himself

THE ADDRESS.

The subject selected for our consideration is so abstruse and difficult of elucidation—so delicate a task is it to seek to define or draw the line of demarcation between the material and the spiritual-that it will require a philosopher indeed to furnish you with a lucid and comprehensive exposition of this important matter. However, we will endeavor to show you, as far as conditions will allow, what relationship the two elements bear to each other.

Man, while upon the physical plane of existence, possesses three constituent principles which tend to make the complete and harmonious whole. He possesses a soul, or inner God-essence, an outer expression of that soul, which is called the spiritual body, and an external covering which relates him to the material world, viz., a physical body. Spirit possesses the qualities or attributes of life and motion, but matter, in its natural condition, is destitute of these qualifications. The material cannot possibly fulfill the legitimate purpose of its existence without the aid of the spiritual, but the spiritual can live in all the beauty and glorious majesty peculiar to its nature, independent of the material. Now if we say that the spiritual receives sustenance from the material, you may probably infer therefrom that matter has the preëminence over the spiritual; and if we say that it is not so, you may suppose there is no connection between the two. Without the spiritual, imbuing the material with power and motion, man as a creative being could not exist upon the material globe.

The earthly world has been truly represented as a field, and the spiritual nature of man as the good seed cast into that field. Thus the soul, like a grain of wheat, unfolds its latent powers in obedience to the laws of its being. But the question naturally arises: Can spirit be developed independent of matter? This is a problem which must be solved by taking careful cognizance of man in the early stages of his being. An intelligent examination of this matter must force you to the inevitable conclusion that, as an absolute necessity, man becomes a resident on the earthly plane in order to furnish his spiritual nature with that practical experience and valuable knowledge which is indispensable to a due and harmonious expression of the wonderful possi-

It is acknowledged by the learned divines of the past, and also of the present are, that man's spiritual essence is an emanation from the Great Eternal Soul. Thus man has latent within him, lying hid in the deep recesses of that spiritnal germ, all the possibilities which relate him to the Great Creative Power. The grain of wheat previously referred to possesses within itself all the possibilities of sustenance necessary for man and beast, but if it be kept in its original state without being placed in suitable conditions for the elaboration and development of its powers, it will never unfold, expand, and bud forth, producing that which is necessary for the material nature of man. Now man's spiritual mature bears a striking analogy to that grain of wheat. If It were kept in the spiritual condition, it would be incapable of that progression which is the grand purpose of its existence. No sooner is the grain of wheat put into the soil than it begins to expand and grow; and so is it with the spiritual nature of man. Like the grain, it feels the throbbing of its inner nature, it struggles bravely with the external conditions which surround it, and eventually it becomes free from the trammels of its undeveloped condition. The lovely blossoms of the human soul bud forth in all their exquisite beauty, and at length through the tuition which material life affords, that spiritual being becomes a mighty archangel in the spiritual world.

By coming in contact with matter the spiritual is dependent upon the grosser elements for its development, but it ultimately has an existence where it is independent thereof and can bring out the latent powers without its assistance. However, it is otherwise with matter. This principle within, like the burnished shield reflecting the light of the is devoid of force or motion, incapable itself of unfolding anything or moving in any particular direction, and not until the spiritual is infused into it does matter become moveable and evolve its richest beauty. Man by his crimes may obliterate the material, but that inner spiritual essence or God-principle is imperishable and indestructible in its na-

And here it may be advisable to consider in what relationship the three elements constituting human life and activity stand to each other. You must eat and drink in order to keep them combined while in the physical world. The material body is continually giving off-it is always dying, if you will allow the expression. The spiritual, too, is continually giving off and taking on in order to preserve its form intact. The human being stands as a centre of attraction while clothed in the fleshly habiliments of his nature, and by this law of attraction he draws to himself a certain combination of atoms from the surrounding atmosphere. By the force of this great law are these necessary elements drawn together, and by the additional law of cohesion are they condensed into their proper condition. When they become deprived of their force, then is introduced another law, called repulsion. Man is ever diminishing and constantly receiving fresh reinforcements. Were it not for this he would evaporate and waste away like the snow before the morning sun. The material cannot maintain its position independent of the spiritual. This law is as unerring as the source from whence it proceeds. How, then, does the spiritual body receive its sustenance? The spiritual is the counterpart of the material. It serves the same purpose for the soul, in the higher and sublimer condition of existence as the material does for the spiritual while encased in fleshly elements. Every breath you breathe, every time your lungs inhale the breeze of heaven, you imbibe a spiritual as well as a material power from the surrounding atmosphere.

During the process of digestion the spiritual separates carefully and truly the material from the spiritual. While you are daily strengthening the material body with life and energy, you are also adding something to the spiritual principle which you cannot behold. This brings us on to the mighty question respecting what food you should partake of in order to bring out the highest possibilities of the soul. However, we forbear to enter upon that important consideration at present, but we will continue to follow out the course of reasoning already adopted. You may drink up all the vice and corruption which is so appallingly prevalent in this your world; you may drink up into your system the stolen waters of sin that are so sweet to the material principle; you may wipe your mouth before your fellows as though innocence alone had its abode within your breast, but when the flesh is rent from the spirit you will then perceive that , every act of moral degradation will certainly leave its darkened stains upon your spiritual body. Then you will become like an open volume-whoever desires may read, and the eyes of angels will pierce your inmost soul, even as the fiery barbed arrows of remorse which render the sufferings of the human being miserable indeed. Oh, then, live purely if you would avoid this horrible experience. Let no word sink like a poisoned arrow into the bosoms of your fellows, but strive to purify your spiritual body, or your deformity will be exposed to the gaze of the whole spiritual world.

However, the soul-principle or inner spiritual essence is not injured by this contamination. Let you plunge into whatever vice you may; you may evoke tears of sorrow and woe from a widow or an orphan's heart; you may shed rivers of blood, yet you cannot possibly dim the lustre of

the fair form of love and purity within. The only tarnish the soul can receive is expressed on the external covering or spiritual body. As an illustration of our meaning we will take a lamp. Now the light or flame of that lamp represents the soul-principle of man, and the transparent globular covering encircling it represents the spiritual body. If you shut up the rays of light by covering the globe with some dark substance, so that the rays cannot be unfolded, the inner flame becomes obscured, but it is none the less brilliant, although it cannot penetrate through the thick covering by which it is surrounded. If you want to see the brilliancy of the light within, you must tear aside the external covering of darkness. It is thus the spiritual assumes a dark, sable hue. The spiritual light is smothered within; the undeveloped being is dwelling continually in darkness and gloom, and the soul is incapable of emitting one solitary ray; but as man advances and the spiritual within begins to exert its influence, the darkness gradually vanishes, the light beams forth in all its transcendent splendor, and the pathway of human life becomes illuminated by the radiance and dazzling beauty of the spirit, making the highly endowed possessor blest and happy indeed.

We will say that as the spiritual cannot be developed without coming in contact with matter, so will we also maintain that without the aid of the spiritual the material cannot possibly be developed. There is such a subtle connection that binds the two elements together that it has hitherto eluded the grasp of the philosophers of the past. This is a question which the greatest sages the earth has ever produced have found themselves inadequate to solve. However, we will endeavor to give you a faint idea how they are united together. That there is such an existence as a material universe no sane mind will attempt to deny, whatever may be thought of a spiritual universe; but it is enough for our present purpose to know that the material world in which you reside exists. Then what is it keeps it in its trackless pathway, hanging in mid-air? Open your spiritual vision, if you can, and scan the material globe as it performs its necessary revolutions. If you look carefully you will perceive an emanation like a white mist surrounding the earth. It is not strictly of a material character, but between the spiritual and the material. To give you a comprehensive idea of this subtle force would be difficult. It eludes the grasp of material science, and only a philosopher here and there can comprehend its nature. It lies between the physical world and the spiritual spheres on high, and it is the bridge which unites the material to the spiritual world; in short, it is the connecting link between spirit and matter.

This is the ladder which the angel-world has ever used to visit the inhabitants of earth. This mighty theme will continue to occupy the attention of the greatest souls in times to come, and the period will eventually arrive when the philosopher with the spiritual telescope at his eye will suggest the solution of the great problem. The majority of humanity to-day are ignorant of its existence, much less of its proper functions and powers. If you wish to possess a material body capable of fulfilling the divine behests of the soul, you must study the operation of the law which unites the physical to the spiritual. According to this law, form your life and conduct, so that you may be enabled to make it subservient to your mighty will.

Were man acquainted with the illimitable resources of his own nature, by the force of his will alone he could conquer kingdoms and establish empires. It would enable him to remove mountains from their places, to make the oceans dry land, and the valleys into surging seas. Too long has he been regarded as a mean, despicable, insignificant and unworthy wretch. Instead of being apprised of the fact that he possesses the latent possibilities of an archangel in the spiritual realm, he has been taught that he is a puny helpless worm, incapable of evolving from his nature anything but evil continually. Man as a fully developed being is an individual whom the ancients worshiped as God. He is superior to the gods of the past; yea, he is superior to the Jehovah of the Jews. No wonder that the ancients elevated such a being upon a pedestal of fame, and loaded him with honors divine. If man understood the process by which the spiritual and material are developed, he would go forth agairing strength and power which no external influence could withstand.

What is God, and what is man? In a word, God is Infinite Intelligence; man is stamped with this God-attribute, and he bears within his own complex being the various forces of the illimitable universe of God. There is no more intelligence in the vast system of created being than there was millions of years ago, and there will not be one item more of intelligence millions of years yet to come than there is in the present. Man has intelligence, which if brought out would reflect the heavenly brilliancy of the God-element

Then go forth fully conscious that the mighty possibilities of your nature are limitless. No longer grovel down in the dust in consequence of such degrading conceptions of your relationship to the world, but proudly look upward, positively assured that you are allied to the Infinite Power, and can fearlessly recognize Him as your Father and your God.

Yours fraternally, C. G. OYSTON. Hunwick, Willington, Durham, Eng.

Remarks by Loring Moody, Esq., before the Massachusetts Legislative Committee on Public Health.

Mr. Chairman and Gentlemen of the Committee: As the Bill "to regulate the practice of medicine" in this Commonwealth is one deeply affecting the right of every citizen to elect his own assistant in time of need, and being one of the remonstrants, I ask your at tention to some of the objections to the proposed measure.

Having heard the Bill read, and listened carefully to the argu ments in its favor, I yet fail to see on what ground such a law as that proposed is called for. Have we not already laws enough on the subject? or has any new exigency arisen which demands new safe guards for the public? Or, rather, is it not felt necessary to guard a limited number of professional practitioners from the competition of non-professional ones? Some speaker has said: "This Bill is not in the interest of the established societies, as 'quacks' bring grists to the mills of respectable physicians." The truth lies more largely the other way—the respectable physicians bring grists to the mills of the quacks; for if respectable physicians really understood the causes of diseases and their true remedies there would be no

The Committee of the Social Science Association speak of "medical science," and of "persons duly qualified to practice medicine." "Medical science" does not deal with dead corpses—the number of bones in the hand, the size of the liver, the location of the spleen, the distribution of arteries, &c .- these belong to the province of a real science; but if there be such a science it deals with living beings. It must deal properly with the vital force with which living entitles are endowed; and this force is an essence of which our medical science knows absolutely nothing, beyond its phenomena or the forms of its manifestations, as it not only cludes scalpel and for cens, but the most rigid examinations and analyses of microscope crucible and retort. And yet all diseases result from disturbance of the normal relation of this subtle, unknown essence—life—with the organic forms through which it manifests itself; and the sole aim of medical science is, or should be, to remove the disturbing cause and to restore the normal balance.

And right here, at the very point, pith and marrow of the subject which this Bill proposes to regulate, "medical science" is all at sea, and always has been, without fixed chart, compass, or any safe anchorage ground; and often wrecks its subjects on the rocks of death in its ignorance of the true and safe currents of health and life.

"Medical Science," so called, has attempted to arrange the abnor mal states of the human mind and body into classes, orders, genera, and species—as naturalists have plants and animals—as if they were living, organized beings, with well-defined forms, shapes, and clearly marked, distinctive characteristics; while really they are only different conditions of the mental and physical structure and relations, resulting from an infinite variety of causes, a few of which, with their modes of action, are known, while the great majority are still unknown.

A condensed presentation of the different classes, &c., of these diseases, as arranged by different learned doctors, will help to illustrate the conflicting opinions of different medical authorities, and the great need of further knowledge on this subject: Cullen gives a classes, with 140 genera ; Sauvages, 10 classes, 315 genera ; Linnæus, 11 classes, 326 genera ; Vogel, 11 classes, 560 genera ; Sagar, 13 classes, 351 genera ; Macbride, 4 classes, 180 genera. Here is the difference between 4 and 13 in the number of classes, and the difference between 149 and 560 in the number of genera, while Dr. Good makes 6 classes with subdivisions into orders, genera and species, altogether too

complicated for a brief statement. The present condition of medical practice, with its allopathic, hydropathic, homeopathic, eclectic, hygienic, botanic, Thompsonian, and I know not how many other modes of treatment, with thousands of patent medicines, new and old, with numerous other remedies, constantly in use, shows the utter lack of ascertained knowledge on this subject; wherein everybody even our most learned professors, are only groping and feeling their way in the dark.

If the practice of medicine rested upon such established and wellknown principles as justly to entitle it to be called a science, these divisions and controversies could not arise. For real science is never divided against itself, and never quarrels about anything. See how kindly and sympathetically men work in geology, botany, zoology chemistry, mechanics, physics. And even in astronomy, when it be came known that the sun was the center of the system, controversies came to an end; and in law, how little there is comparatively of conflict. It is only when people enter the regions of the unknown, when they get into the dark and lose their way, that they begin to dispute and wrangle, and divide into conflicting and dogmatic sects, and enact laws to fine and imprison dissenters, and coerce conformity. And here, surely, we are groping blindly in the dark Therefore while I am glad that this device for " regulating the prac tice of medicine" did not originate with either of the medical societies, I am equally sorry that they should lend their sanction to it.

It was quite lately that the largest of these societies brought sev eral of their most sincere and conscientious members to trial, judgment, condemnation and expulsion, for practicing according to the formularies of another; and now, as Pilate and Herod were made friends when there was a just man to crucify, so all three of these societies unite for the purpose of driving from the State, or fining and imprisoning all who shall dare to practice the healing art without first having obtained their sanction and approval.

I am grieved that the Social Science Association should have initiated this movement, or given it any countenance whatever. Science is always out on voyages of exploration and discovery; it throws its doors and windows wide open to all light and knowledge; and it reaches no conclusions on any subject until it can learn no more, and even then holds all of its opinions or conclusions subject to revision. But here the American Social Science Association proposes to put up legal bars, and to padlock them with the penalties of fine and imprisonment against all who shall search after and apply their knowledge for healing the sick outside of certain especially prescribed limits.

I certainly had been led to hope for better things from this Association. I had believed its conduct would have been guided by a broad, comprehensive spirit of inquiry and research on all subjects, instead of this narrow foreclosure on the important and warmly contested question of medical treatment. But it has given us all notice that when we are sick we shall not pay any one to come and lay healing hands upon us who has not first been approved by these medical societies.

It seems to me I have right of unlimited choice in the premises, and to elect such as may best serve my needs, as freely as I do my shoemaker, blacksmith or tailor, and to be my own judge as to whether I am benefited, without the meddlesome intervention of either medical society or license commissioner.

The phrase—"persons duly qualified to practice medicine"—has been frequently used. From our ignorance of the causes of diseases, and their true remedies, if there are such, there are no persons duly qualified to practice medicine, upon any foundation of positive knowledge, hardly more than a blind man is duly qualified to judge of the nature and properties of light; and so, if a "quack" is defined as an empiric—one who pretends to knowledge—who, on this subject, has right to claim exemption from the title?

Only a few years ago the "regulars" of the Massachusetts Medical Society hurled the epithet at all practitioners of whatever class, or degree of knowledge, or measure of success, outside of their special school; and to-day, while they are willing to cooperate with the Ecectic and Homeopathic schools, for the purpose of imposing a restrictive law upon others, they refuse to consult or hold any medical communion or fellowship with them, and still regard and treat all others as "quacks."

"Is," asked our excellent brother, the bishop, in his plea, "the medical profession to hold its own as a learned profession?" And he spoke of the need of legislation. If that profession is founded on the rocks of truth, it will need no legal holstering; if not, all the statutes of all the legislatures in the country, with Congress thrown in, cannot help it to "hold its own" against the progress of discoveries in biology and its relations which are being made.

Within my memory the "regular Old School" physicians would allow their patients only the least possible quantity of water during the most burning fever; with this disease a man in my neighborhood was very sick, and continually calling for water, of which his physician would allow him but a few drops at long intervals. A neighbor came to watch with him, and requested him to keep still until al others were asleep, which he did, when his friendly watcher went to a spring near by, from which he brought a paliful of water, of which he let the sick man drink as he desired. Before morning he fell into a quiet sleep, with a profuse perspiration, and when his physician called the next day he found his patient suddenly on the high road to recovery.

The man who administered the water was "a quack," and the other was "duly qualified to practice medicine." So the Hydropathic "quacks" had to come and tell scientific doctors that there is nothing else in the world so good to put out a fire as water. And the Homeopathic "quack" had to come and tell them that the practice of medicine had a more intimate relation to the vital principle than they had thought of-that there is a living force in these human bodies which cannot be tinkered up with so much bismuth, antimony calomel, and the like, as you may mend an old teapot with pewter, Then the Eclectic "quack" had to tell them that there were more things in heaven and earth than were, or could be, dreamed of in their philosophy, or in any narrow school of medical guess-work which would not even guess outside of certain pent-up limits-that the wisest way is to seek after and apply truth in this, as in all other relations.

Indeed there is no end to the obligations the world is under to quacks": Galileo, Columbus, Luther, Fox, Fulton, and men of their kind, despising the narrow limits, prescriptions and conventionalisms of their times, and under loads of ridicule, contempt, obloquy and reproach, heaped upon them by ignorance, bigotry and intolerance, have been the explorers, discoverers, inventors and reformers of the past: and those whom the regulars in medicine have scoffed at as "quacks" have ever been, and will continue to be, the leaders of the race out of the quagmires and miasms of ignorance and folly up to the sound ground of knowledge, wisdom and health.

Is not this proposed movement reactionary, and bordering close on despotism? The movers have gone outside the State, even to Canada and Texas, in search of precedents, and have imported an experfrom New Hampshire-which Daniel Webster said "is a good State to emigrate from "-to enlighten us on the subject. But what have Texas, Canada, or even New Hampshire, to tell us that we did not know as well, if not better, than they did before? The gentleman from New Hampshire tells us the restrictive law works well in his State. Works well for whom? Why, for the regularly regulated doctors, of course; for when one who refuses to be regulated comes and puts out his sign, they have only to serve him with notice to quit on pain of fine and imprisonment, and he decamps at once. "Works well," of course it does! It leaves the field clear to the duly qualified quacks"-all marked and branded by the statute-who remain.

The same gentleman tells us they would not be troubled so much with "quacks" but for Boston. Well, Boston has troubled New Hampshire people with other things besides its "quacks." It has been largely responsible for building up its manufacturing towns. railroads, and of developing its material resources; and it has got a little common-sense to spare in regard to the true conditions of ac quiring knowledge-to wit: to leave all questions open to free examination, experiment and trial; and especially such mooted ones as the causes and cure of disease. And so a few Boston "quacks' might help deliver New Hampshire from a part, at least, of its ignorance. I know this might be distasteful to those who work the State like a machine-by statute.

As this gentleman from New Hampshire took evident delight in exposing the ignorance of the number of bones in the hand, etc., of a Boston" quack," brought up for examination; and as this Bill deals especially with the treatment of diseases, let us in turn exam ine the examiner on that subject:

QUES.—What is the specific cause of any specific type of fever? Ans.—I don't know. Q.—If fever is caused by malaria, what is the specific character of

that malaria? A .- I don't know.

Q.—What proportion of malarious matter must there be relatively to the oxygen, nitrogen and carbonic acid of the atmosphere, in order to induce typhus? A.-I do n't know.

Q.—What proportion in order to induce typhoid? A.—I don't know.

Q.-Why will one person be attacked by fever in the same atmopheric conditions, and another escape?

Q.—Why is one person susceptible to fever in a given condition of the atmosphere, while another is not?

A.-I do n't know. Q.—Can you tell in advance what state of the atmosphere will cause

fever in any particular state of the system? A .- I cannot. Q.—Can you tell in advance what condition of the body will induce

fever? A.—I cannot.

Q.—Can you cure fever as certainly as you can stop a toothache by pulling it out? A.—I cannot

Q.—Can you ever be certain that you can cure fever, diphtheria,

A.-I cannot.

O.-What is the cause of measles?

-I don't know. Q.-Two persons are exposed to measles at the same time and under the same conditions-or to the small-pox. Why may the disease attack one, and the other escape? A .- I do n't know.

Q .- Do you know of anything that will cure measles or small-pox? that is, that will stop their progress in any given stage of the disease, and restore the patient to health? A.—I do not.

Q.-What causes mumps? A .- I do n't know.

Q.—Why do mumps sometimes affect only one of the parotid glands t a time? A .- I do n't know?

Q.—Why do mumps destroy the virile power of their subject? A .- I don't know. Q .- Do you know of anything that will cure mumps-stop their pro-

ress at once?

A.—I do not. And so we might pursue the inquiry in regard to other diseases with the same results. And yet, doubtless this gentleman is a highly educated physician and knows as much as any of them. And when questioned all must admit that their modes of treatment—excepting in cases of surgery—are almost, if not wholly, empirical. They must feel their way along in the dark, experiment and guess; and on account of the influence of "quackery" many of them have ceased to be tied down to their old formularies.

And here, upon this groundwork of ignorance, contradiction and absurdity, the Social Science Association proposes to establish a law to regulate the practice of medicine! The first and highest duty of to regulate the practice of medicine! The first and highest duty of the physician is, to teach people how not to be sick, so as not to make a trade of their calamities. And the duty of all is, first, to learn more, so as to know a little what we are about. It was in the depths of religious blindness and ignorance that laws were framed to coerce conformity and punish dissent. The demand of strict justice is that we hands off, and let all modes of treatment stand by their merits, or fall by the want of them. It is only ignorance that runs to the law for protection. Science does not need, nor does it ask any legal protection against ignorance, any further than to keep its bigoted and violent hands off.

The Ponca Removal—Kemble the Person who is Responsible for the Outrage.

It is well known to all who have taken an interest in this subject that a Committee of the Senate, appointed upon the motion of Senator Hoar, has been investigating all the facts relating to this great wrong. They have been in session for more than a month, and have held their meetings daily. Witnesses have been summoned from different parts of the country, and White Eagle, the head chief of the Poncas, and Standing Buffalo, another chief, have testified before the Committee, confirming what Standing Bear had previously stated. The facts thus far elicited prove conclusively that the tribe were deceived and misled—that they never gave their consent to relinquish their lands and go to the Indian Territory. As Standing Bear so pathetically said, when the document was read to him that it was assumed the tribe had agreed to and that the chiefs had signed: "That is the way the white men do—they write one thing and say another." When the testimony is closed there will be many interesting facts to publish that are at present unknown to the people. These chiefs, who have just parted from their It is well known to all who have taken an interest in this interesting facts to publish that are at present unknown to the people. These chiefs, who have just parted from their people, testify that they are not acclimated or even comfortably housed or properly fed, but that they are still sick and deaths are frequent. White Eagle has lost his wife and four children since last June, and the day he arrived in Washington was very sick with chills and fever.

But the chief interest in this investigation is centred in E. Kemble the Ingrester who accomplished the removel.

C. Kemble, the Inspector who accomplished the removal. Senator Dawes has principally conducted the investigation of this case, has examined the witnesses, and devoted a great deal of valuable time to this business. It is proper that the friends of the cause should know that the senator or this case, has examined the witnesses, and devoted a great deal of valuable time to this business. It is proper that the friends of the cause should know that the senator from Massachusetts has rendered most important service, and by his eminent ability has conducted the case with marked success, drawing from reluctant witnesses important facts and admissions that will have great influence in determining what means were employed to secure the removal, and who the guilty parties are. Upon the direct examination, no one could have told a more plausible story than E. C. Kemble, no one could have professed a greater love for the Indians, or sincere regard for their welfare; but under the able cross-examination of Senator Dawes the mask was torn off, and the man appeared in his true character. Having admitted and testified most positively that his written instructions did not differ from his verbal ones, he several times took refuge from the sharp questioning that must cause him to admit that he exceeded his instructions, in what he declared to be his verbal instructions. Kemble admitted that he told the chiefs they must give up their lands before the delegation could go to the Indian Territory, and upon being asked where he got the authority to make that demand, he replied from his verbal instructions.

He was then asked if he had not said that there was nothing in his verbal instructions that was not contained in his written instructions and asked him to point out where he got any authority to exact anything of that sort from the Indians. He replied that he had verbal instructions from the commissioner. Upon being pressed again upon this point, he denied that he had stated again and again that there was nothing in his verbal instructions from the commissioner. Upon being pressed again upon this point, he denied that he had stated again and again that there was nothing in his verbal instructions that was not in his written instructions were: "Should you find the feeling of the tribe generally in favor of the pro

with the principal men of the proposed removal, you will, with the principal men of the tribe, select a delegation of not more than ten of the most influential of its members, and proceed with them to visit the Indian Territory."

The two things not contained in the instructions were the giving up of lands and taking the delegation to Washington. And, in spite of this, Kemble insisted that the tribe must consent to give up their lands before a delegation could go to the Indian Territory. Conferences were held with the Indians, and, though the minutes of the council did not warrant the conclusion, Kemble telegraphed to Washington as follows: "Poncas consent to give up the reservation if a delegation of ten, after seeing the Indian Territory, are pleased, and will be allowed to go to Washington to finish negotiations." The reply came back: "Ponca delegation may come to Washington after visiting the Indian Territory, if they are satisfied with the country, and desire settlement of minor details only." Kemble admitted that the tribe were at liberty to go or not, as they pleased, and that the result depended upon whether the delegation was satisfied or not. Now, having taken the delegation there, and upon their declaring themselves entirely dissatisfied with the country, and refusing to look any further, he states that they were not competent to decide for themselves, and that they must be treated as children. When the express condition was that they should be satisfied, and having controlled the selection of the delegation himself, he refused to listen to their wishes or their entreaties to be taken back, and they fled on foot, in the cold winter season, without food or money, to perform a perilous and wearisome journey home. What followed is well known. Standing Bear and his brother were imprisoned by order of Kemble, troops were ordered to the agency and the removal accomplished by force. The result shows whether the delegation was wise in not being satisfied with the land, which their faithful guardian, Kemble,

hundred have died out of about seven hundred who were removed, no argument is required to prove the wisdom of the decision of the delegation. It seems to have been the deliberate purpose of Kemble to move the tribe from the very commencement. He went there for that express purpose, and he was bound to accomplish it. The law required that the Poncas should consent. The instructions did not authorize him to have anything whatever to do with the giving up of their lands. In the controversy that has taken place between Secretary Schurz and Kemble upon the removal, in regard to the responsibility of the act, the latter undertakes to place it entirely upon the Secretary. But the evidence shows quite conclusively that the Secretary is entirely correct, and that the person who was mainly instrumental in accomplishing it, and who resorted to the most unfair and inexcusable means, is no other than E. C. Kemble. Upon him rest the guilt and the misery, and he cannot escape it.

The evidence when given will form a most interesting chapter in our Indian history, and will show how a thriving, peaceful community have suddenly become wretched and miserable, amidst their dead and dying, by the craftiness of a few designing men.

W. H. LINCOLN.

THE REPORT OF THE PERSON NAMED IN COLUMN TWO IS NOT THE PERSON NAMED IN COLUMN TWO IS NAMED IN COLUMN TWO

The very grave is a passage into the beautiful and the glorious. We have laid our friends in the grave, but they are around us. The little children who sat upon our knees, into whose eyes we looked with love, whose little hands have clasped our neck, on whose cheeks we have imprinted the kiss—we can almost feel the throbbing of their hearts to-day. They have passed from us—but where are they? Just beyond the line of the invisible. And the fathers and mothers who educated us, who directed and comforted us, where are they but just beyond the line of the invisible? The associates of our lives, that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side, where are they but just beyond us?—not far away—it may be very near us, in the heaven of light and love. Is there anything to alarm us in the thought of the invisible? No! it seems to me that sometimes when our heads are on the pillow there come whispers of joy from the spirit-land, which have dropped into our hearts thoughts of the sublime and beautiful and glorious, as though some angel's wing had passed over our brow, and some dear one sat by our pillow and communed with our hearts, to raise our affections toward the other and better world.—Bishop Simpson, of the M. E. Church. son, of the M. E. Church.

Banner Correspondence.

Maine.

Maine.

NORWAY.—Mrs. L. A. Lombard renews her subscription, and details the following item in her own personal experience, which is respectfully recommended to the attention of all those who think the Allopathic M. D.s. "know all there is worth knowing" concerning the relief of human aliments: "Duringa recent severe sickness, I was stricken down with neuralgia, and when the pain was gone I was completely exhausted, with considerable fever; consequently night sweats set in, which were a source of great trouble and prostration. One night, after changing my saturated garments for dry ones, I told the lady who was taking care of me to put out the light and go to bed, which she did, and I soon fell asleep. I think I could not have slept long when something awoke me; and my first impression was that I was in ahigh state of perspiration; but my attention was immediately attracted another way, for at the foot of my bed stood a woman, gathering up something that looked like gauze or lace, and as she did so she would cover me with the same. She would to have in greatabundance. I noticed her dress, which was a light drab, plain and neat, and about the style worn thirty years ago. After looking at her for a few moments I spoke to her, and she was gone in an instant! but she had done her work. My next thought was to whe away the perspiration, but to my surprise there was none to wipe away. My night sweats were gone, and never returned; and yet before that I could not sleep one moment without profuse perspiration. Now what can any tyrannical 'doctors' plot law' have to do with such a healer as this, who has received her diploma from a higher power than any M. D. on the face of the globe?"

Michigan.

FLINT.—A correspondent writes: "The truths of Spiritualism are quietly but surely working their way to the minds of intelligent and thinking people here. We Spiritualists have a hall of our own, well fitted up for use; it will accommodate about three hundred people; on our table is to be found the dear old Banner of Light for free perusal. Mrs. M. C. Gale has been a faithful laborer with us for nearly one year; and she has done a grand work as a lecturer and test medium. Mrs. H. Morse has given us several good lectures; also Mr. Burnham, of Saginaw. We are in hopes our State President, Dr. A. B. Spinney, of Detroit, will soon give us a call and a lecture. We have strong hearts and willing hands. Sunday, March 7th, we held our first annual meeting, and the officers named below were unanimously elected: For President, A. O. Jones; Treasurer, S. C. Allen; Financial Secretary, A. Crosby; Corresponding Secretary, Mrs. Harrison Parker, Flint, Mich., Box 146."

New York.

KIANTONE.—Horace Fenton forwards \$5 in payment for the Banner of Light for one year, and for the five engravings sent out in addition by Colby & Rich for that sum, and says: "I have been a reader of the Banner of Light from the first. I look for its coming every week as I do for my meals at their regular hours. I consider the Banner of Light to be an angel-inspired and guided exponent of the New Dispensation which has come to our time, and which is destined to finally lead the storm-tossed children of earth into the port of eternal peace."

NORWICH.—A letter bearing the signature, F. L. Willcox, informs us that courses of lectures delivered by E. V. Wilson and T. B. Taylor, and the materialization scances of Mrs. Alice Foster, have awakened much interest and inquiry of late in this place.

Massachusetts.

SPRINGFIELD.—A correspondent writes: "The friends of Dr. W. A. Towne gave him a surprise party at his rooms, 431 Main street, the other evening, and spent a couple of hours quite pleasantly. The Doctor is being called into the first families on account of his superior powers as a healer. The medium Mrs. Fales, whom many of your readers met at Lake Pleasant, last summer, is here, and has rooms at 305½ Main street, with Dr. Harthan. Mrs. Fales has a good reputation for examination of disease and for personal messages."

NORTH ADAMS.—L. Sheldon writes that some first

NORTH ADAMS.—L. Sheldon writes that some first class speaker who might feel a call to do a little missionary labor, could accomplish much good in this town.

Ohio.

HILLSBORO'.—C. B. Moore writes: "Some months ago I sent a very popular minister of our place a copy of the Banner of Light for perusal, thinking he would get a new idea or two—at least some consolation from the Message Department. On a recent' Lord's day night,' he preached against Modern Spiritualism, with many clipplings from said Banner. He did his whole duty, in warning all to keep away from such sinful delusions—and in getting half of the town on the right track for investigation. We are looking around now for a good medium to stop with us awhile, and stir things up generally."

DAYTON.—A note received from J. K. Hammerle sets forth the fact that he has experienced of late great benefit from the magnetic healing powers of Frank T.

Indiana.

SEYMOUR.—Dr. C. C. Peet writes: "The Banner of Light is the only spiritual paper that I care to read, believing it to be the most reliable and liberal of all spiritual journals. Your straightforward honesty and support of our persecuted mediums, and the veil of charity with which you cover the imperfections of human nature, are winning for you and our good cause many friends. So long as the Banner unfuris itself to the inspiring breezes of heaven, and furnishes famishthe inspiring precess of neaven, and turnishes famishing humanity with the angelle pabulum of progress, pure and chaste, as it has in the past, just so long count me its patron. I will try and obtain other subscribers for you, as opportunity offers. The fight you are giving the diplomatized quacks of your State is truly refreshing."

Minnesota.

MINNEAPOLIS.—J. H. P. Guild writes that not-withstanding the most bitter opposition, "Spiritualism and Free Thought make a better showing here than in any city west of the Mississippi; and the recipients are not all simply content to have, but are open-inanded to give the light of religious philosophy to those in the great shadow of mythological sophistry. Miss Susle M. Johnson is giving regular Sunday lectures here on the practice of spiritual ideas in daily life, to good pur-pose."

Missouri.

ST. LOUIS.—N. S. Dodge, M. D., writes: "I have been a reader of the *Banner of Light* for ten years, and its high moral tone, together with its very intelligent discussion of progressive principles, and its weekly reports from 'the other shore,' have given me more satisfaction and thrown more light on my pathway than I have received from all other sources combined."

Texas.

CHRISTIAN.—Mrs. S. Crawford sends \$5 for the Editor-at-Large Fund, (which sum has been previously acknowledged) and says: "Being a practical Spiritualist and subscriber to your excellent paper, I desire to present my small mite in aid of the Interests of truth. I think Bro. S. B. Brittan is a great and noble champlon in the cause of progress and eternal justice."

To the Editor of the Banner of Light:

Your issue of Nov. 22d last contains a letter from Mrs. Emma Hardinge Britten, reflecting upon the Spiritualists of Melbourne, the Harbinger of Light, and myself personally, which is so utterly irreconcilable with facts, and opposed to the spirit of the Harmonial Philosophy, that I am compelled in the interest of truth to review it, and correct a few of the many errors with which it abounds.

to review it, and correct a few of the many errors with which it abounds.

Fortunately I am in possession of abundant evidence, both documentary and personal, to enable me to do this thoroughly, and if necessary can even bring Mrs. Britten herself as a witness on my own behalf, having eulogistic letters from her (as late as February of last year,) in which she "firmly resolves" that neither myself nor the Harbinger shall be implicated in her quarrel with the Association, staking at the same time her mediumistic power on a myth.

But to the facts. Mrs. Britten first speaks of the "scurrilous abuse launched against me by the editor of the Harbinger of Light." I enclose you herewith, Mr. Editor, all the articles and paragraphs relating to Mrs. Britten which have appeared in the Harbinger since her first disagreement with the Association, and challenge any impartial person to find one paragraph which would justify her assertion. Readers of the Harbinger in your country will atonce be aware of the falsity of the statement, but the knowledge of how few these were in comparison with the thousands of your readers has given her the temerity to pen the untruth referred to.

The next misstatement is the assertion that I am the

readers has given her the temerity to pen the untruth referred to.

The next misstatement is the assertion that I am the "chief" of the Victorian Association, which Mrs. Britten well knew was not the case, Mr. Alfred Deakin being President, and Messrs. Stanford, Bowley and Stow Vice-Presidents, myself merely holding office as Treasurer, and taking no more active part in its deliberations, &c., than other members of the committee. It might also be inferred from the remainder of the paragraph, first, that the Harbinger was the organ of the Association, and second, that its columns were closed to Mrs. Britten, which inferences would be totally at variance with the facts. The Harbinger is an independent paper, not subsidized by any Association or individual, and at the time referred to the total business done by the Association with it consisted of the purchase of one copy monthly, and the insertion of a small advertisement. Secondly, the columns were ever open to Mrs. Britten, and might have been used to any reasonable extent. It will be seen by reference to them how far the said Association have used its columns to "represent its ownside, and lavish abuse."

Yiz., the uncommented-upon reports of two of its meetings (which were not furnished by it, but reported in the death of the case. Materialistic thinkers are very apt to put the cartiage before the horse. Had they lived in the times of Cheops, they would have recommended building and plvoting the great pyramid upon the lite times of Cheops, they would have recommended building and plvoting the great pyramid upon the lite that the term the area propended building and plvoting the great pyramid upon the lite on the times of Cheops, they would have recommended building and plvoting the great pyramid upon the lite on the times of Cheops, they would have recommended building and plvoting the great pyramid upon the lite of the constitution of the base wobbling abose. Mind is not the flower of matter. Under no conditions does matter. Under no conditions does matter.

Van Alkemade, its Secretary. In view of this the glaring effrontery of Mrs. Britten will be apparent to any rational person.

I now come to her broader charges in relation to the condition of Spiritualism here, and will leave the Association to answer the assertion, "they have learned to their cost, and have yet to learn further, the suicidal policy," &c., merely remarking that I am not aware of any judgment having fallen upon them for differing from Mrs. Britten, but know for a fact that their income and number of members have more than doubled within the last twelve months.

The next statement of Mrs. Britten, that "these fatal dissensions and their publication have wrought disaster to the cause in Melbourne," is gratultous and untrue. There are no dissensions within the ranks of Spiritualism here. The unanimity of the Association at the time referred to is apparent at the meeting held Feb. 7th, where ninety-five out of a meeting of nine-ty-seven voted that "the action of the committee be fully approved of," and outside the Association it is much the same. The "Branch" attached to Mrs. Britten's "standard" is a myth; public supporters in Melbourne she has none, and I fearlessly challenge her to point out one prominent Spiritualist here who would support the position she assumed during her last visit here. The fact that during her first visit the chair at her lectures was filled by leading local Spiritualists on almost every occasion, whilst during the last she was unable to get any other chairman than her husband, and that the presentation of a casket, given by a kind lady friend, was made by her ticketagent, is significant of the change wrought by her own and Dr. Britten's ligh-handed and selfsh conduct, which alienated the great bulk of Spiritualists from her.

agent, is significant of the change wrought by her own and Dr. Britten's high-handed and selfish conduct, which alienated the great bulk of Spiritualists from her.

The friends who lament bitterly the palsy (which exists in their imagination alone) may take comfort, for the body spiritual is healthy and vigorous, and her saroastic sneer at the "home talent" which filled the platform during the interregnum is quite uncalled for. The lectures given by private members drew audiences of from three hundred to five hundred persons, fulfilled their intention, and added to the funds of the Association.

There is one other matter that I have to touch upon, and that is the financial success of Mrs. Britten here. As Treasurer I amin possession of the facts in reference, to this, and whatever may have been the result of Mrs. Britten's second course of lectures, managed by herself and husband, I know that the first course was an exceedingly profitable one, having paid Dr. Britten the sum of five hundred and twenty-three pounds, the net proceeds of the twenty-six Sunday evening lectures alone, and fifty pounds subsidy from the Association; in all five hundred and seventy-three pounds, or two thousand seven hundred and fifty dollars. When it is also taken into consideration that Dr. and Mrs. Britten were the guests of one of the members of the Committee of the much-abused Association, and boarded and lodged free during the whole period, I think you will agree with me that in this respect she has nothing to complain of. I may mention, en passant, that this gentleman is one of the strongest supporters of the Association's action en re Mrs. Britten.

In conclusion, Mrs. Britten's threat of publishing her side of the case in her contemplated History of Spiritualism, has no terrors for me. The whole facts she dare not publish, and the very letter that I am referring to will irreparably injure her reliability as a historian. There are other historians, and depend upon it the most truthful ones will eventually be recognized.

I will

views of the late Victorian controversy. As we have now given both sides a hearing, this must close the consideration of the matter as far as our columns are concerned.—ED. B. of L.]

"The Residence of the Soul."

J. M. Peebles—Dear Brother: At the last Omro Convention, while the subject of Materialism vs. Spiritualism was under friendly but sharp discussion, our forensic brother, W. F. Jamieson—by way of criticism on some of the representatives of the immortal philosophies—stated before the people that you declare and teach, publicly and every way, that "the soul resides in the pineal gland." I then and there stated that I was as well acquainted with your views as any man in the country, and never knew you to utter such a sentiment, giving such a fractional and belittling estimate of the soul; that he (Jamieson) misunderstood you; that you simply stated such were the ideas of some of the ancients in their endeavors to localize the soul. Bro. Jamieson replied that he personally heard you say that such is your doctrine. Of course I could say no more, except that I would write you; and do here make the matter public, because it is before the public already. Please state in the Banner of Light your version of the question in dispute, whether we must reckon you a disciple of Des Cartes, or an exponent of the more enlarged and sensible doctrine of soul-representation in every part of a human being, immortalized in a full manhood yet to be.

Fraternally yours, J. O. BARRETT.

Glen Beulah, Wis., 1880.

DR. PEEBLES'S REFLY TO J. O. BARRETT. J. M. PEEBLES-Dear Brother: At the last

DR. PEEBLES'S REPLY TO J. O. BARRETT. MR. BARRETT-My Dear Brother: In your letter-revealing your sense of right and justice —addressed to me, relating to the Omro Convention of Spiritualists, and the "sharp discussion" during the sessions between the Spiritu-alists and Materialists present, you say that "Bro. W. F. Jamieson" affirmed that I "de-clare and teach publicly" that the "soul resides in the pineal gland."

in the pineal gland."
You ask for my "version of the question in dispute." This is my version—my teaching upon the subject—and has been for years: Man is a trinity, constituted of soul, spiritual body, and physical body. The spiritual body, resembling in form the physical body, permeates and interpenetrates it. The soul, from its central throne in the brain, not only gives life and light to, but is present by influx and radiation in every portion of organic man; something perhaps as the light and life-imparting forces of

every portion of organic man; something perhaps as the light and life-imparting forces of the sun are present throughout the world.

To more fully and clearly express my views, permit me to quote from my seventy-page pamphiet (published last autumn by Colby & Rich,) entitled "Parker Memorial Hall Lectures," upon "Spirit-Influences," "Salvation," "Prayer," and the "Nature of Death." On pages 38 and 39 I say:

"But what is the soul? The soul is the I myself

pages 38 and 39 I say:

"But what is the soul? The soul is the I, myself—
the central, living, indivisible unity; the conscious
life-germ, or a potentialized and partially detached
portion of the absolute Over-Soul, God, and bearing
something the relation to God, psychically, that a tremulous drop bears to the crystal fountain from which it
proceeded. It is detached at the sacred moment of embryonic conception—that is to say, sufficiently detached
to there and then commence an individuality in relation
to outer and grosser things.

The old Biblical prophet termed the 'soul the candle
of the Lord.' The candle, similar to the calcium flame.
Illumines the whole edilice; so the soul lights up and
shines out through the human temple. The head is
the topmost story of this bodily temple, and the soul is
supposed to be located at the delicate point of the
pineal gland, which is a small, conical mass of gray
nerve-substance, attached to the floor of the third ventricle just forward of the cerebellum. It is plain that
whatever exists must exist somewhere, and somewhere
implies location. Accordingly the distinguished Des
Cartes taught, and intelligent spirits teach, that the
soul is located at the pineal point, alias the apex of the
conardum.

It is unphilosophical to say that 'man has a soul.'

cartes taught, and intelligent spirits teach, that the soul is located at the pineal point, alias the apex of the conarium.

It is unphilosophical to say that 'man has a soul.' The soul is the man. And, in the spiritual sense, this soul is old as God, pure as God, immortal as God i When children are born into this world, souls are not mechanically constructed and put into their infantile forms as you would pour water into leaky pumps to set them going; neither do souls grow up out of physical matter something as do gourds from heaps of muck. It is not only illogical, but morally impossible, for the lesser of itself to produce the greater—for effects to exceed their causes. Materialistic thinkers are very apt to put the carriage before the horse. Had they lived in the times of Cheops, they would have recommended building and pivoting the great pyramid upon the little end, with the base wobbling about loosely up somewhere in the aerial spaces. Mind is not the flower of matter. Under no conditions does matter, so-called, produce conscious souls. Neither can phosphorus solve problems, nor the most lustrous lodine idealize."

Hammonton, N. J.

J. M. P.

Written for the Banner of Light.

BY M. THERESA SHELHAMER

A solemn hush came settling down Upon the earth, so sweet and fair; A weird, expectant longing thrilled Through all the silent, ambient air; The world was waiting for a voice To whisper from the heights above, In tones to make each heart rejoice, Of the enduring life of love.

For human hearts were sore and sad, And bruised beneath the chast'ning rod— For they had buried friends away Beneath the lowly, crumbling sod-And not a star gleamed in the sky To tell them whence their loved had fled; The cold winds murmured with a sigh, "No soul can tell you of the dead."

Along the ages of the past No beacon glimmered from afar To brighten hope in human souls, Like some fair, glittering morning star, But only vapory shadows, black With cold distrust and doubt and dread, Fell grimly o'er Time's backward track Concerning those the earth called dead.

Beside some lowly, silent grave, Or at the portals of the tomb, Humanity in anguish prayed For light to pierce the shadowy gloom; When lo! a sound disturbed the air-As glad as summer song of birds. As deep as holy depths of prayer,

As sweet as music set to words:

A tiny rap from unseen hands, So full of mystic life and power. It thrilled a doubting, longing world With hope and strength that solemn hour! Like unseen hands it rolled the stone From every sepulchre away, Revealing that the dead had flown

When, lot a spirit whispered clear This message to a waiting world: "The grave hath lost its victory, Death's banner is forever furled; The earth is all ablaze with light That streams forever from above,

Beyond the lands of mortal clay.

And through the clouds of sorrow's night Your souls may hear the tones of love.' And dear, familiar voices spoke In well-known tones, so full of cheer, "We do not sleep in death's embrace, But dwell beyond the earthly sphere." And human hearts grew satisfied,

While peace displaced the longing pain, For voices from beyond the tide Proclaimed their loved ones lived again t

PRE-NATAL CULTURE. — We have received from the author, A. E. Newton, of Ancora, N. J., a pamphlet entitled "Pre-Natal Culture," which aims to treat of a supposed delicate subject in a manner strongly inclined to inspire the thoughtful with an extra consideration of the subject, and call the thoughtless from their lassitude to a study of their obligations and duties as fathers and mothers of a future generation. . . Mr. Newton brings to his discussion of the subject careful study and patient research, and has employed the same choice language and chasteness of expression in dealing with this subject that characterizes all his literary work. There are no offensive references or injudicious expressions in the book. . . . We cannot do otherwise than recommend this little book to the attention of the thoughtful. — Vincland Independent.

SPIRITUALIST, MEETINGS

BROOKLYN, N. Y.—Society of Spiritualists meets at Everett Hall, 388 Fulton street, Sundays. Lecturesat 8p. M. and 7½ p. M. Mr. Charles R. Mulier, President; Henjamin L. French, Vice President; Fred Haslam, Secretary; Nathaniel B., Reeves, Treasurer. Children's Progressive Lycoum meets at 10½ A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Diekenson, Assistant Guardian; Miss Bolle Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer.

The Brooklyn Spiritual Conference meets at Everett Hall, 385 Fulton street, Saturday evenings, at 7½ o'clock. Conference Meetings are held in Downing Hall, corner Fulton and Clermont Avenues, every Saturday evening, at 7½ o'clock. Seats free, and everybody welcomed.

BEVERLY, MASS.—The Spiritualists hold meetings every Sunday at Bell's Hall, at 2½ and 7½ p. M. Gustavus Ober, President; B. Lascom, Vice-President; Mrs. Ella W. Staples, Secretary and Treasurer. Circles every Wednesday evening in the same hall at 7½ o'clock. Mrs. Ella Dole, medium.

CLEVELAND, OHIO.—The First Religious Society of

EADOR, SECRETARY.

GEDAR RAPIDS, IOWA.—Society of Spiritualists meets in Post-office Block every Sunday, at 7% r. M. Inspirational speaking. Dr. W. N. Hambleton, President; Mrs. Nannie V. Warren, Vice-President; Geo. H. Beck, Treasurer; Dr. Hambleton Warren, Secretary. All are cordially invited.

INDIANAPOLIS, IND.—The First Society of Truth-Seekers moets for religious service at 80% East Market street, every Sunday at 2% and 7% P. M. J. R. Buell, President; S. D. Buell, Secretary

LYNN. MASS.—Spiritual meetings are held every Sunday afternoon and evening at Templars' Hall, Market street, under the direction of Mrs. A. E. Cunningham.

nader the direction of East Ar 22. Culting and held every other Sunday in Allen's Ifall, at 2 and 6% o'clock P. M. Mrs. Fan-nic Wilder, President of Spiritualist Union.

manay in Along stand, at and 3.7 Clock, M. MIS. Fannic Wilder, President of Spiritualist Union.

NATICH, MASS.—The Spiritual Fraternity holds meetings every Sunday in Washington Hail, at 2 and 6 P. M. S.
W. Tibbets, President.

NEW YORK CHTY.—The Society of Progressive Spiritualists holds meetings every Sunday in Tronor Hail, on
Broadway, between 32d and 33d streets, at 10½ A. M. and 7½
P. M. J. A. Cozino, Secretary, 36 West 46th street. Children's Progressive Lyceum meets at 2 P. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor;
Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr.—Kirby, Recording Secretary and
Treasurer; C. R. Perkins, Corresponding Secretary.

The Second Society of Spiritualists holds meetings at
Republican Hail, 55 West 33d street, every Sunday at 10¾
A. M. and 7½ P. M. Dr. Wm. White, President; Dr. D. J.
Stansbury, Secretary, 164 West 20th street; G. F. Winch,
Treasurer.

The Event Harmonial Association, bolds from public servents.

A. M. and 7% P. M. Dr. Win. White, President; Dr. D. J. Stansbury, Secretary, 164 West 20th street; G. F. Which, Treasurer.

The First Harmonial Association holds free public services every Sunday, at 11 A. M., in the Music Hall, No. 11 East 14th street, between Fifth Avenue and Union Square. The Second Association of Spiritualists holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Marlor, President; Chas. W. Yard, Secretary.

POHTLAND, ME.—The Spiritual Fraternity meets in Rossini Hall every Sunday for conference and lectures, at 25 and 7½ P. M. W. E. Smith, President; H. O. Berry, Vice President; Miss L. M. Eston, Secretary; F. W. Hatch, Treasurer. Trustees—J. C. Leighton, Mrs. A. W. Smith and W. H. Hoyt. Would be pleased to correspond with lecturers, Seats free to all.

PHILADELPHIA. PA.—The Keystone Association of Spiritualists meets every Sunday at 10½ A. M. and 7½ P. M. at Hall 810 Spring Ganlen street. H. B. Champlon, President; Mrs. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Lanning, Secretary.

ROCHIESTER, N. Y.—Spiritual meetings are held in the Academy of Miss., No. 40 State street, every Sunday at 10½ A. M. and 7½ P. M. at 10½ A. M. and 7½ P. M. Mrs. Nettle Pease Fox, permanent speaker, Meetings free. Strangers visiting the city are cordially invited to attend.

Services are held every Sunday evening at 7½ o'clock at the residence of Mr. and Mrs. L. Gardner (Mrs. Cornella Gardner), 63 Jones street.

ner), 68 Jones street.

SUTTON, N. II.—Society holds meetings once in two
wocks. Chas. A. Fowler, President; James Knowlton, Sec-

weeks. Chas. A. Fowler, President; James Knowiton, Secretary.

SPHINGFIELD, MASS.—The Free Religious Society (Spiritualists and Liberalists) holds meetings every Sunday at 2% and 7% F. M. J. S. Hart, President; S. C. Chapin, Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Prudential Committee; W. H. Jordan, Treasurer; F. C. Coburn, Collector.

SAN FIRANCISCO. CAL.—The First Spiritual Union Society holds a conference and Seance every Sunday at 2 P. M., at Brian Brith Hall, on Eddy street, above Mason. Also meetings for lectures in the evening. The Children's Progressive Lyceum meets in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M. SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Crano's Hall. Children's Progressive Lyceum meets overy Sunday at same hall at 1½ F. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. May A. Ashley; Guardian, Mrs. May F. Hunt; Secretary, Mr. Geo, Childe; Musical Director, Mrs. Emma Beavens, MALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President; Wrs. Ellen Dickinson and Susan P. Fowler, Vice President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice Presidents: Dr. D. W. Allen, Corresponding Secretary. Children's Frogressive Lyceum meets at 12% P. M. Dr. D. W. Allen, Corresponding Secretary. Children's Frogressive Lyceum meets at 12% P. M. Dr. D. W. Allen, Corresponding Secretary.

W. Allen, Corresponding Secretary. Children's Progressive Lycoum meets at L% P. M. Dr. D. W. Allen, Conductor.

WORUGETER, MASS.—Meetings are held at St. George's Hall, 450 Main street, every Sunday at 2 and 7% P. M.

THE MESSAGE OF LIGHT-THE ADVENT STEEL PLATE ENGRAVINGS, FREE! IMPORTANT ANNOUNCEMENT.

After Jan. 1st, 1880, and until further notice,

Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, Boston, Mass., \$3,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, of his or her own selection; for each additional eugraving 50 cents extra.

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"NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by tho well-known Bank-Note Engraver, J. R. RICE.

The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages,, and sung by the civilized world. Its pure and elevating sentiment, charming versification and moledy of music, have placed it among the never-dying songs.

DESCRIPTION OF THE PICTURE, -A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The classed hands, upturned countenance, and heavenward eyes, most beautifully embedy the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained which flows from above and fluct that falls over the woman's face and illuminates the room. It is typical of that flight which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composition, not with standing its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade—all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we insensibly imbibe the spirit of its inspiration.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2,50.

"LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worm hark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide, "they may be like "Life's Evening," fitted for the "crown of immertal worth." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed scraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pligrims on the shore, "Be kind." Near the water's edge, mingling with the sunlit grass, in flower letters we read, "God is love," Just beyond sits a humble walf, her face radiant with innocence and love, as she lifts the first letter of "Charity,"—"Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men," Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the beavenly messengers, "Gently we'll waft him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.

"THE ORPHANS' RESCUE."

ELEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets in Halle's Hall, 333 Superior street, at 103 A. M. and 7½ P. M. Thomas Lees, President; M. H. Lees, Corresponding Society, 105 Cross st.
The Children's Progressive Lyceum meets in the same hall at 12½ P. M. N. B. Dixon, Conductor; Sara A. Sage, Guardian. To all of which the public are cordially invited.
CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, correct of Ladin and Monroe streets, every Sunday at 10½ A. M. and 7½ P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Colling Eaton, Secretary. was inovitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resigna-tion, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream-a little haven among the rocks. The boy, of more tenderage, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.

"HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN

"The curfew tolls the knell of parting day," . . . from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the post writes. "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enshrinement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds elequent expression. Here the "inspired song of home and the affections" is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

'Homeward" is not a Steel Engraving, but Stein-Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

THE RETAIL PRICE IS \$2,00.

"THE DAWNING LIGHT."

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order. with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art 1 To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits—sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the ''immortal Franklin''—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and caken bucket. A little further to the left is the gate through which a path leads to the house; and along the read, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toil. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1,00.

COLBY & RICH

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SPECIAL NOTICES.

the around the article in coarse period.

Those who intend forwarding notices of spiritual meetings, etc., for use in our columns, will please to remember that the BANNER or LIGHT forms go to press on Tuesday of each week. Their notices, therefore, to insure-prompt fuserilon, must be forwarded in time to reach this office on

Banner of Pight.

BOSTON, SATURDAY, APRIL 3, 1880.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY,

39 and 41 Chambers Street, New York. COLBY & RICH,

ISAAC B. RICH. BUSINESS MANAGER. LUTHER COLBY EDITOR. JOHN W. DAY ASSISTANT EDITOR.

**Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

SPIRITUALISM, like an enduring tock, rises up amid the conflicting elements of ignorance and passion- a rock which the surges of Time and Change can never shake- on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to Illuminate the world, -- Prof. S. B.

Notice to City Subscribers and Others.

As Fast Day occurs on Thursday of next week, the Banner of Light Establishment will be closed on that date. Our patrons in Boston who are accustomed to obtain their papers at the Bookstore on Thursday A. M., can therefore obtain them next Wednesday morning instead. As we go to press on Monday night instead of Tuesday, those having notices or advertisements they wish inserted will govern themselves accordingly.

The New Stir in the Church.

The finale of the Joseph Cook Monday lectures in the Old South was an open admission on his part of certain facts in Spiritualism, which, after candid and thorough investigation, he could no longer deny or ignore. The result has been such a stir in the circles of Orthodoxy, of which Mr. Cook had become the recognized centre in New England, as has not been seen in many years. A Mr. Mead writes from Cambridge to the Transcript of this city, that half the sermons preached in New England "get their tone from Mr. Cook's Monday lectures." And he says further, in a tone of poorly disourselves, when our clergy come up to Boston conch shells slip untroubled through chair seats, course intended for satire, or as the lamented Artemas Ward would say, to be "sarkastikle," But all the sareasm and ridicule that Orthoism will avail nothing now. The Church has got either to admit facts which satisfy outside minister or a creed. witnesses, or let those witnesses go and leave her to her fate. Prejudice and abuse have had their day in this business.

As Prof. Brittan writes to the Transcript in reply to this correspondent, "Those who know how to interpret the mystical message, read in it the significant proclamation that the power of a church which makes war on such essential facts and principles as constitute the only solid foundation of its claims, must be greatly modi- ers. He is not quite prepared to tell it as he fied, or it is destined to pass away from the earth. We need not be surprised that the been descanting on the miracles and the Trini-'signs of the times' excite alarm among the ty, and the authority and inspiration of the 'chief priests and elders of the people.' They | Bible; and he merely considers that these may recognize the imminent peril of a church that has lost the vital principle of its spirituality. | nation. This church is so much in love with stereotyped authorities and ancient relics, and has so little confidence in any 'spiritual gifts' as a possible inheritance from its founders, that it boldly derides the faith of the sincere believer as a cheat and a delusion. . . . But the evidence which has been rapidly accumulating for more than thirty years will soon sweep away the popular skepticism of the times and recast the faiths and philosophies of the world. Like a regenerating tide Spiritualism is fast unsettling and upheaving the old foundations. Lifeless creeds and dogmatic authorities, great wrongs baptized in the name of Jesus, all hollow pretensions and pious shams, are driftwood upon the stream, carried away as shifting sands by the ocean currents, and as the resistless waves bear the empty shells to the shore." This is more en- is willing to be manacled by a creed that has no tirely true than the ecclesiastical portion of the church is ready to-day to admit; nevertheless, the apprehensions which it indulges in are significant of what is certainly and rapidly approaching.

It means much, when the correspondent of the Transcript, to which Prof. Brittan replied admitted that the sermons of Rev. Joseph Cook determine the tone of half the sermons of the New England clergy, because Mr. Cook has at last felt absolutely compelled to come out and the divine spirit, and yield themselves to it, admit the facts which Orthodoxy so persistently and blindly denies. Only Mr. Cook undertakes to explain by drawing a distinction between what is superhuman and what is supernatural. In a sense, what is human, or possible to human power and capacity, is natural also. It is of course convenient for Mr. Cook to set up this distinction, though a distinction without a dif- his own inward questionings and to those which ference, because it leaves him one last defence behind which to take refuge. Yet he allows, because he has to, that the various phenomena | show him to be neither a Tritheist nor a Materecorded in the Bible are of spiritual origin. It

in calling all the manifesting spirits evil; that point is one which every person will assuredly settle for himself. As Prof. Brittan remarks with so much truth, "Such men as Rev. Charles Beecher and Rev. Joseph Cook have the sagacity to apprehend what is coming, and the boldness to lead the way in which the clergy of all denominations must follow. These men will soon be recognized as the conservators of the church. In thus preparing the way for the ultimate acceptance of Spiritualism, they are pursuing the only course that will save the outward form from ruin. Spiritualism is God's great mill for pulverizing old superstitions, lifeless theologies, and the soulless systems of scientific materi-

It will more and more be seen and felt, from this time forward, that Orthodoxy has come to a stage in its being at which it will have to choose between advance and a continued existence under new forms, and retreat and a total disappearance. So far as a creed is concerned, it makes no sort of difference; for creeds are but human, and come and go at the demand of organized power and authority. They may have nothing whatever to do with the perception of truth. They, in fact, do not profess to be supported by knowledge. If, however, the church, as at present organized, chooses to accept the truth as fast as it is presented, and to devote itself to a discovery and knowledge of the truth, in spite of any and all consequences to its outward condition, it is much more likely to remain a church than it ever was, and to express and embody the belief, the knowledge and the life of men. Even now it is easy to see how fast the heavenly light of truth is illuminating those who constitute the church, and forcing them to see as they never saw before, and to know what they never were and never would know by chewing over and over the dry husks of the creeds. That an entire spiritual illumination of the churches is in the future, the signs that are continually multiplying all around us are a sufficient proof. The announcement of Joseph Cook is like the sounding of the ecclesiastical trumpet for all men to give heed.

The Beecher Obliquity.

It is difficult to describe Mr. Beecher's attitude toward Orthodoxy so well by any other term. He has very recently expressed himself with great freedom from his own pulpit in relation to the King James translation of the Bible, and fairly startled the nerves of Orthodox believers thereby. Step by step he treads on the different dogmas which cluster around that name, until he finally reaches the very Scriptures which Orthodoxy has long held to be as sacred as the Roman Catholics regard the Pope, It is a fact that Protestantism did not much more than transfer its allegiance from a Man to a Book.

Until very recently it has been esteemed sacrilege to presume to question the plenary inspiration from God direct of the entire body of ancient Jewish writings known as the Bible. To even inquire about the mode in which those particular writings were selected from among all the rest, and how it was that a mere vote of an ecclesiastical council could determine what came direct from heaven and what was more or less mixed and human, was esteemed almost impious, and the presuming questioner was silenced by the rebuke of authority and the frowns of priestly followers. The trick has been to maintain the mystery; but when it came to the mysteries of spirit-communion, these were only worthy of ridicule and denunciation in Orthodox eyes.

We all know, and all the learned doctors of divinity cannot successfully deny it, that dogmas which were once considered to contain guised fright, "What may we not expect among the very essence of Christianity, are now discarded by the great majority of Christian beweek by week to be encouraged to believe that lievers. Even in iron-clad, hard-headed, Presbyterian Scotland, old Calvinism, grim and and that spirit hands imprint themselves in gloomy, has fought and lost its last battle, and flour. The conch shell slips through the chair | beat a retreat from the field. The United Presseat; how easy, then, for sooth, to see how the byterian Church has published a Declaratory risen Jesus passed through the closed doors, to Statement, modifying and qualifying many of and from the circle of disciples." This is of the long accepted dogmas of the Westminster Confession. Of the stir that has for years past been making in the English Church, all readers are well apprised. It is the age of inquiry and doxy can heap on the simple facts of Spiritual- of reason, in which truth comes to such as sincerely seek it, without the intervention of a

> The stand taken by Mr. Beecher in the Congregational communion would have driven that church insane with horror fifty or even forty years ago. If any one had uttered from the pulpit what he is now so freely preaching, he would have been denounced as infidel and silenced forever within that and all other denominations. Nevertheless Mr. Beecher takes care to break the truth gently and little by little to his hearsees and knows it, all at once. Latterly he has

> He has recently observed, for instance, of the Trinity, "that there was a reason in the method of divine existence why God should be called sometimes Father, sometimes Son, and sometimes Holy Spirit; but what that nature of God was, and how these three persons, if you choose to call them persons, or names, if you choose to call them names, were united, or what was their province, no one knows, and no one is wise who thinks he does. And so when I find God spoken of as one, I accept that, and so if He is spoken of as Father, Son, and Holy Ghost, it is no embarrassment to me, and it is no em-

barrassment to me to say I do not understand

now be reasoned about without danger of dam-

It must be, then, a strange faith that persists in clinging to a form that has no substance, and meaning. This is far from being Orthodoxy, whatever Unitarianism may regard it. In reference to miracles, Mr. Beecher says that 'there is no limitation of the divine power; that God is not imprisoned as our thoughts are by physical law; and that, although he ordinarily moves along appointed lines, wherever he pleases he can make new paths for his feet." Therefore, he says, there is no reason why men who are peculiarly sensitive to the influence of should not have the power to raise themselves into an atmosphere and come into conditions substantially unknown to ordinary life." And he sees no good reason why they should not

work miracles. On this the Brooklyn Eagle remarks that these responses of Mr. Beecher are in answer to "are working silently but effectually among millions of human minds to-day, and that they rialist." His belief in miraculous powers it

the medium only claiming to be by nature peculiarly sensitive to divine inspiration." Thus it is, however, that a man like Mr. Beecher is raised up to voice and at length to organize the changing and changed belief within the church which styles itself Orthodox, and to lead forth into the sunlight of emancipation the multitude of souls that have long been vainly crying for the ending of this long ecclesiastical night and the coming of the welcome morning.

No More Personal Messiahs.

As we are all different, though forming a great whole, each requiring a mode of spiritual treatment which distinguishes him from every other one, there is manifestly a spark of divine life in every individual that is to be awakened to consciousness, that he may realize the priceless character and the dignity of his possession. Therefore of the urgent need of a special Messiah in the case of every individual there is no reasonable question; and Messiahship, as known to the past, is to cease to be a specialty, a pure personalty, and to be changed to a separate hing for each and all-each individual being indeed saved, that is, restored and revived through the presence and power of the Messiah within him that has come to assure him of his salvation.

As William Oxley observed, some time since, in his inimitable style, in the London Medium and Daybreak, the problem of Messiahship is thus solved in our day, inasmuch as every spirit that comes into condition of mortality is a messenger, gifted with some special message, sent forth from God to accomplish some specific work, to manifest some specific quality, to attain some specific purpose in the Divine Mind, and to fulfill its part in the grand drama which has a universe for its theatre, the Infinite for its Grand Master, eternity for its solution, and differentiated spirits for its actors. Thus does each one of us become his own Saviour and Redeemer; for the spirit of truth and the consciousness of its possession is the abiding Comforter that dwells within.

In setting forth this larger idea to the general comprehension, the gifted gentleman referred to says that "not by a resuscitation of past forms and ceremonials, nor by the reconstruction of systems that were well enough adapted for their time and state, nor yet by a continuance of the mental lethargy and ignorance that has made primacy and leadership possible, can the disenthrallment of the human mind from materialism and mere corporealism be effected; but only by the unfoldment of the latent powers which are inherent in every individual or differentiated atom of human life. . . . Progression, not retrogression, is the order of life, in both the unit and the whole; and it is to develop a new state in advance of all that has preceded it that the present outpouring of a richer and more beautiful spiritual life and power from on high is given to meet the requirements of embodied humanity, which has been educated up to the present standard, and, as a consequence, affords conditions for the reception of the same."

And he adds that the reformation or reconstruction of human society will not be brought about by the appearance of any special reformer, or leader, or primate, or messenger, as supposed to be specified in the records of the past; but rather by the insemination of pure and undefiled truth into the mind, which shall work out from as many centiles as there are individuals. That is, all must be uplifted by the same process of interior enlightenment; and whosoever has this developed within himself, to such the new Messiah has appeared in the form of a new life-principle in his or her nature, and not in any person or individual outside.

Mr. Savage's Sermons.

One sermon a week is published from the press of George II. Ellis, No. 101 Milk street, in this city, which Rev. M. J. Savage preaches from the pulpit of the Church of the Unity. make very neat and handy little tracts and being printed with excellent type and on superior paper they are particularly attractive to the eye. They are, moreover, the embodiment and expression of free-thought and liberal sentiment. Mr. Savage is well known in this community as a man who does not hesitate to give forth his own most advanced thought and that of the presentage; and for that reason what he says is always fresh and vigorous, and helps to strengthen the wings of every aspiring

Among the themes which he has chosen for treatment are such as the following: Religion in Business; The Struggle and Triumph of Man; The Religion of Evolution; The Church and the Theatre, or Theatre Reform; Life and Death; and so forth. Some score or more of these weekly pulpit discourses have already been published as above, and are now before us. The Religion of Evolution occupies ten numbers of the entire series, and is issued in book form. The series is characterized by an intrepid candor and breadth of treatment, no single result of modern investigation being consciously ignored or omitted, but every one be-

ing duly and fully recognized. In his discourse on Religion and Business, he offers the striking remark on the question whether it is a good thing to mix religion and business, that it depends entirely on two things: first, what kind of business one is engaged in. and, secondly, what kind of religion one has to bring into it. For, he adds, there is a large variety of businesses, and there is also a large variety of religions. Then he proceeds to divide his theme so as to show-Some things that religion has done for business; some things that business has done for religion; and what the world's business will become under the guidance and inspiration of true religion. We sincerely wish that this single discourse could be universally read-in the churches and out of the churches, among business men who are not professedly religious, and religious men who are not men of business. It goes straight as an axe to the very root of the matter.

And almost the same with another discourse of this thought-provoking series-The Struggle and Triumph of Man. It is a nobly conceived and nobly expressed essay on practical morals. So plainly does it show that it is not the one who inherits a happy temperament and a fortunate balance of mental and moral forces who deserves the crown, but he who "overcometh"the man who is easily tempted, who has strong passions to restrain, who is compelled to dig over the whole soil of his individual nature and sweeten it to fertility in the sunlight of love and the atmosphere of purity and innocence. Mr. Savage is doing good work by the dissemination of these sermons, and they richly merit the widest and most thoughtful perusal.

Whatever your profession is, endeavor to acquire

Anniversary Exercises in Parker Memorial Hall.

On Sunday, March 28th, interesting and instructive services were held in this hall, commencing at 2:45 P.M. A very intelligent audience was in attendance; speeches were delivered by George A. Bacon, Dr. H. B. Storer, and W. J. Colville; poems were read by Miss Isabel Bacon, and Mrs. Stickney (of Haverhill); songs were sung by Mrs. Marshall and pupils, and W. J. Colville; instrumental music being furnished by Mrs. Marshall (organist), Mr. W. Marshall (violinist), and Mr. R. Cooper.

The service opened with an Easter hymn; Mr. Bacon then delivered a short but interesting address, in which he alluded to the success attending the promulgation of Spiritualism, not only during the past year, and in this country, but during the thirty-two years which have elapsed since the Rochester knockings first heralded the dawn of a new spiritual day on earth. This gentleman, in the course of his remarks, alluded to the appropriateness of celebrating an Easter festival and a spiritualistic anniversary at the same time, because what Christians believe concerning the power of the disembodied to return and manifest tangibly to the senses, that Spiritualists can prove.

Following this address came a song, accompanied by organ and violin, well rendered by Miss Mabel, whose voice is clear and sweet; her engaging manners won the hearty applause of the audience. This young lady is a very young soloist, being only twelve years of age.

Miss Bacon then recited in a most artistic manner "The Beautiful Land," one of Mrs. Cora L. V. Richmond's poems, given through her by the sweet poetess "Ouina." Miss Bacon's voice is peculiarly clear and distinct, and there can be little doubt of her soon becoming a leading elocutionist.

Another song by Miss Mabel was followed by an invocation offered inspirationally by W. J. Colville. Mrs. Stickney then recited original poetry which beautifully embodied some of her spiritual experiences. Mr. Colville followed with a tenor solo from the Italian opera "Mar-

Dr. H. B. Storer then gave (by request) an eloquent and pithy address, replete with valuable facts and suggestions. He reviewed the past history of the spiritual movement, and gave valuable advice for the future. His remarks were interesting and important.

The congregation having sung "The Sweet By-and-By," W. J. Colville's spirit mother addressed the people through him for about half an hour. She pleaded earnestly for a high tone of morals and purity of object, when man seeks to hold communion with the higher life.

After announcing that the Free Spiritual Meetings in that part of the city would be hereafter held in Berkeley Hall on Sundays, at 3 P. M., W. J. Colville sang "The Dying Musician to his Harp"-this song being recently set to new music by Robert Cooper. A poem from Wincona on "The Rochester Knockings and their Message," closed a very enjoyable service.

Vaccination and the Public Schools.

Mr. A. E. Giles, whose efforts for a repeal of the laws of this State relating to vaccination are known to our readers, has followed up those efforts with an able and vigorous_article upon the subject in the Norfolk County Gazette. Referring to an article that had previously been published in that paper stating that many medical men in Germany, France, England and the United States believed that the practice of vaccination impaired the health of its subjects, he remarks that, as nowhere are more pains taken to disseminate and implant the vaccine poison than in New England, it is probable that that is the reason why the population of the Western States is superior in stature, bodily strength and mental power to that of this section of our country.

Mr. Giles's remarks were called out by the Washburn, the Chairman of the School Com-Reports, the very place where it is one of primary importance. It is an indication of progress; the first raindrop that betokens a shower-a shower, we trust, of public sentiment if not of righteous indignation at being forced by law to implant seeds of disease in the bodies of healthy children, that shall efface every letter of that law from our statute books.

We are in receipt of four letters from Washington Spiritualists—two alleging that a medium there has been detected in simulating the manifestations, and two denying the impeachment—hence we shall have nothing whatever to do with the matter. Mediums are often denounced by those who call themselves Spiritualists without sufficient reason. Then again. well-known mediums have been detected in deception when it was questionable whether the deception was of their own volition. We therefore have always given, and always shall, in such controversial matters, the mediums the benefit of the doubt. When the public have been deceived by impostors we have not hesitated to make the facts known, as we have in many instances in regard to such persons as the Fays, the Lincolns, the Cecils, and others of like ilk. But we have always defended the Davenport Brothers, whom we knew to be legitimate media for the physical manifestations, as well as Mrs. M. A. Hardy, Mrs. J. R. Pickering, and many others. If certain Spiritualists possessed a moiety of that charity which was demonstrated by the humble Nazarene, they would be more cautious than they are in their condemnation of those sensitives who have been selected by the invisibles for a mighty purpose -of proving beyond a doubt the immortality of the human soul.

Last week we printed a notice of the decease of Mr. Azel Washburn, of Middleboro', Mass. Mrs. Annie Lord Chamberlain writes us as follows regarding this deceased friend of the cause:

"He left his earthly form, Monday, March 8th, 1880, and before news of his departure reached me he manifested his presence by loud raps and gave unmistakable evidence of his identity. He was a firm, consistent Spiritualist and a true friend to mediums, as many can testify who have enjoyed the hospitalities of his home."

A letter dated Jacksonville, Fla., March 21st, from Dr. Samuel Grover (of Boston), informs us that he has had a very pleasant trip to the "land of flowers." He has enjoyed its natural health-recuperating advantages, and has found Spiritualists in Jacksonville, where he has lectured one evening in a small church to an excellent audience. He was to start for recorded in the Bible are of spiritual origin. It rialist." His belief in miraculous powers it merit in it; for merit is esteemed by everybody, and makes no difference if the church does persist thinks is "quite consonant with Spiritualism, is so precious a thing that no person can purchase it. the 30th.

The Early Persecution of Mediums.

It having been stated by Joseph Cook that the American investigations of Spiritualism began with the execution of persons charged with witchcraft, on Gallows Hill, Salem, a writer in the Congregationalist of this city remarks that they antedate the Salem tragedy several years. Margaret Jones, having been tried and convicted, was executed on the 15th of June, 1648. In 1651-2, Mary Parsons and her husband were put upon trial at Springfield. A woman by the name of Knapp was hanged in the New Haven Colony in 1653, and Ann Cole at Hartford, Ct., in 1662. In 1668 a fear that they might not be exactly in the right began to possess the minds of some of the leaders of the persecution, and Cotton Mather wrote a book in which he suggested a better way. He thought that, instead of hanging the victims, it would be more desirable to exorcise the evil spirits by prayer and faith. So "the psychics" were treated in that way for some time with a marked improvement in results.

Mrs. J. R. Pickering

Is now permanently located at 796 Tremont street, directly opposite the Chickering Piano Factory, where she is holding materialization séances, one of which we had the pleasure of attending on Monday evening last. We have only space to mention that it was very successful in every particular-all that the most skeptical could reasonably desire—and satisfied us beyond a doubt of the genuineness of the lady's mediumship. We shall give a detailed account in our next of the events of the evening. Mrs. Pickering's public séances are on Tuesday and Saturday evenings, when fully materialized forms appear; the fee is one dollar. On Sunday evenings, the medium sits outside of the cabinet, various manifestations occurring within it; the admission being fifty cents. Special arrangements will be made for private séances with individuals or parties on other afternoons and evenings of the week.

The Doctors' Plot Law!

As we go to press, (Tuesday, March 30th,) the statement is made in the daily papers of Boston, that two reports concerning the proposed Medical Bill are to come up for consideration before the Massachusetts Legislature on Wednesday, (31st,) from the Committee on Public Health: The first, the majority, granting the Allopaths, etc., "leave to withdraw;" the second, presented by a pitiful minority, seeks to substitute in place of the majority report, a truly medieval statute, really worse in its nature than any Bill yet drawn. We trust the Senate and House will be just, as well as wise, and endorse the report of the majority of the Committee.

In our issue for March 20th, we stated that Isaac B. Rich, Esq., our financial partner, who is also President of the Plymouth Rock Mining Company, left Boston for Silver City. New Mexico, March 14th-his journey being undertaken for the purpose of giving the advantage of his personal inspection to the mining interests with which he is connected. We have just received a letter from him, under date of March 23d, wherein it is stated that after a pleasant passage he has reached Las Vegas, New Mexico, a point at which railroads are to be abandoned and himself and party to proceed onward by their own conveyance—in this case the primitive mule-team of that country. Mr. Rich's many friends will be pleased to learn that he continues to have excellent health, and that the tour, though arduous in its nature, is proving a benefit to him physically. Mr. Rich is expected home early in June.

A fine poem entitled "Bury Me With My Fathers"-written for our columns by Granville T. Sproat-will appear next week. It has for its subject a touching incident occurring in connection with the tyrannical removal of the Poncas by the United States government from annual town report of Hyde Park, in which Mr. | their northern home to the Indian Territory—a step which has finally led up to the presen mittee, devotes half a page to a discussion of | wide-spread discussion of the wrongs of this unthe question whether vaccination does or does offending tribe. In his letter of transmittal not protect from disease. We are gratified in protect says: "I had some acquaintance seeing the subject introduced into our School with the Poncas while sojourning in the Indian country, and their quiet, friendly bearing, and kindness to me, a stranger, won my gratitude and lasting love."

As Prof. S. B. Brittan's facile pen is already at work among the secular papers of the day in various portions of the country, according to promise, it is to be hoped that he will be sustained pecuniarily for years to come in this unique but telling method of publicly defending the glorious cause to which he has devoted his time and talents for so many years. Articles written by him in reply to attacks on Spiritualism have already appeared in the Boston Transcript and Herald, the Cincinnati Enquirer, the Rochester Democrat and Chronicle, Truth, New York City, and other daily prints.

A child in Cleveland, Ohio, one year old, recently died from an over-dose of medicine, given by a "regular" M. D.! Killing patients by law is quite a new idea in freedom-loving America. We do hope that the members of our Legislature will have the good sense to vote down all attempts to force the people of this Commonwealth to employ, when sick, none except diploma doctors. If they do not, they had better at once also make a law in favor of cremation.

A. Weldon writes: "Dr. J. M. Peebles delivered a highly instructive and interesting lecture before the First Society of Spiritualists of Harlem, N. Y., on 'Travels in India and Africa.' These meetings are held every Tuesday evening at Temperance Hall, 124th street and 3d Avenue. The Pilgrim has promised to speak before the Second Society of Spiritualists of New York City early in the fall, probably September."

We call the attention of our readers in Boston and vicinity to the electric and magnetic physician, Mr. J. N. M. Clough, who has an office at 81 Montgomery Place, Room No. 5. We have had occasion of late to personally test his powers as a healer, and find him to be efficient in his vocation. Under his hands pain rapidly vanishes. He will visit patients at their residences.

We shall print very soon an article whose unique title carries with it the promise of good things to be anticipated. Its caption runs as follows: "Winnowed Residuum: The Rev. Joseph Cook Drops Iron Filings into the Blue Vitriol of Orthodoxy. The Precipitate as it Appears to John Wetherbee."

We take pleasure in informing our readers that funds are constantly being received by the Treasurer to swell the Paine Memorial Stock, for free speech.

BRIEF PARAGRAPHS.

A New Jersey correspondent writes: "Your last number, with Supplement, is super-excellent. The Banner still floats at the head of the column in spiritualistic journalism, and 'long may it wave'!"

An exchange asks, "Are you going to paint this Spring?" Don't know. We shall have to look at the spring and see whether it needs painting, before de-ciding so momentous a question.

"Cleopatra's Needle" is to be transported from Egypt to New York, and W. H. Vanderbilt is to pay \$75,000 toward defraying the expense.

Edison has sold his patent on the electro-motor telegraph to the Western Union Company for \$100,000, says the New York Herald.

It is said that within the next four years the crop of oranges in Florida will increase tenfold, on account of the immense number of trees that will come into bear-

The Chinese government means business. It has sent to this country for twenty million cartridges.

The authorities of Philadelphia have stopped "the wrangling and the jangling" of the bells of St. Mark's Church, and in St. Louis the physicians are endeavoring to silence the tongues of a chime that wag themselves nearly twelve hundred times every day, claiming that the din produced disqualifies them for their dinner. and hence is detrimental to their health. The church officers denounce them as "infidels," because they don't love the bells.

When you hear a country church choir singing "There'il be no more sorrow there," you conclude at once that either the aforesaid choir will not be there or they will not be permitted to sing.—Ex.

Any woman in Oregon who is over twenty-one years of age, and has property in the district upon which she pays a tax, may vote at the school meetings in such district, provided she be a citizen of the State, and has resided in the district thirty days.

A paragraph is going the rounds of the press to the effect that there is some difference between "cheek' and "brass." Cheek asks for anything at any time without the sign of a blush. Brass comes up and takes it without asking.

"SURVIVAL OF THE FITTEST." (?) "SURVIVAL OF THE FITTERT." (?)
The monkey climbed toward the raging sky
And twisted his tail 'round a lofty limb,
While the flood beneath went thundering by,
For he was a monkey that could n't swim.
But the man was caught in the torrent mad,
And his dying speech in these words ran:
"If I had a tail as my forefathers had,
I'd be a live monkey and not a drowned man."

"I don't see," remarks Col. Ingersoll, "how it is possible for a man to die worth \$5,000,000 or \$10,000,000 in a city full of want, when he meets almost every day the withered hands of beggary and the white lips of famine. I should not think he could do it, any more than he could keep a pile of lumber when hundreds and thousands were drowning in the sea."

There are drug clerks who say that carelessness is quite as common among physicians as among apothecaries, and that the hasty way doctors have of writing prescriptions in "hog" Latin of the abbreviated sort does not tend to exactness.—Boston Herald.

The American Builder and Illustrated Wood-Worker have been incorporated. The reconstructed journal will be called hereafter The Builder and Wood-Worker. Charles D. Lakey, publisher, Fred. T. Hodgson, editor; 176 Broadway, New York City.

There is a prospect of an advance being made in the price of ice the coming summer. If that is so, the dealers will have a cold shoulder turned upon them.

A Philadelphia man remarked in the presence of twenty-six ladies that he had just found an elegant switch of false hair, and twenty-three of them suddenly put their hands to the back of their heads before they yelled, "It aint mine."

He said his name was Brown; that he was just from Illinois, and was on his way to Arizona; he was a printer, and never drank. We gave him work; and he set up the sentence "look well to your laurels," "het took a box car South, and we suppose ere this has anguished the soul of another editor.—Fresno Expositor.

Christians should remember the poor, and never allow ritualism to wholly supplant victualism.

A wealthy and charitable lady, Mrs. Emma Strecker, died a year ago and left liberal bequests to a number of charitable institutions. But her heirs are not satisfied. They had doated on that old lady's money, and they don't submit cheerfully to a will that places it in other hands than their own. It may be, however, that the money will go neither to the institutions nor to the heirs, since on the calling of the case in court forty-one lawyers appeared, all of whom will in due time serve bills for services rendered. The Lesson: Give your money while here to superintend its distribution.

The National Reporter (London, England,) for March, reports quite a number of deaths caused by vaccination, and the Health Review states that of sev enty children vaccinated in one place, half of them are seriously ill, and several have died in consequence.

Artemas Ward once began a lecture by saying "Gentlemen and Ladies, I possess a gigantic intellect but I have n't it with me." A great many public speak ers give evidence of being in a like predicament.

An exchange has an article on "Breadstuff." Well it may be. Now give us an article on "Meat's tuil."

Why should n't these regulative medical laws draw in the "doctors of divinity" under their sheltering wings, even as a duck gathers her young unto herself? Is not "divinity" worthy of protection, or are we to leave it to the mercy of quacks? By the way, would n't it be well to have a law providing that no person shall sell groceries who does not know how many ounces make a pound? There seems to be a great deal of ignorance in that direction among that class of deal-

Now the spring comes, and our mentals lightly turn to thoughts of greens; and the farmer getteth ready to implant his pork and beans.

We esteem those in the world who do not merit our esteem, and neglect persons of true worth; but the world is like the ocean-the pearl is in its depths, the sea-weed swims.

Never condemn your neighbor unheard, however many the accusations preferred against him; every story has two ways of being told, and justice requires that you should hear the defence as well as the accusation, and remember that malignity of enemies may place you in a similar situation.

Carry through to the end, undimmed and unwasted the pure flame of your faith and love; and along the way hold ever in your view that upper sphere in which every burden shall fall away, every desire reach quick fulfillment, and every struggling germ of good within you come to everlasting bloom and fruitage.

A little boy after gazing earnestly at a man who was bald, but had heavy whiskers, remarked, "His head was put on upside down when he was born, was n't

This saying is as true and timely as when Baron Stockmar wrote it to the maligned Prince Albert: "He that will not be patient of slander must provide himself a chair outside of the world's circle.

"There is advice enuff," observes Josh Billings, "now laying around loose to run three just such worlds as this; what we are suffering most for-iz sum more good examples.

Praise in the right place, at the right time, is a wonderful helper. It brightens the daily life and sweetens the daily task. It implies such a pleasant sense of appreciation and recognition that it enlivens the dullest

The shortest and surest way to live with honor in the world is to be in reality what we would appear to be; and, if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.

Foreign Notes.

The King of Siam has written a letter to Edwin Arnold, author of "The Light of Asia," conferring on him a commission as an officer of the Order of the White Elephant, and thanking him for the eloquent defence of Buddhism embodied in that poem.

Cavalier Sebastiano Fenzi, the eminent Florentine banker, recently delivered a lecture upon Spiritualism in Florence. A letter in the Medium and Daybreak states that the capacious hall was crowded to excess, not a whisper was heard during the hour and a half that the lecture occupied, and the speaker was heartily applauded at its close. It was subsequently printed in Italian, and greatly in demand.

ed in Italian, and greatly in demand.

Mr. A. J. Riko writes from The Hague that
he has been stirring up an interest in Spiritualism in the Dutch Indies, by means of articles
on the subject, which have been published in
newspapers in Batavia, Samarang, and elsewhere. Mr. Eglinton called upon Mr. Riko, at
The Hague, while on his way to give scances to
some of the professors at Leipzig University.—
London Spiritualist. March 12th. London Spiritualist, March 12th.

The increase of the number of mediums in England and upon the continent is at present very marked. Investigations are proceeding vigorously among all classes, and thousands are added daily to the army of those who believe.

The fourth edition of that intensely interesting work, AROUND THE WORLD, by DR. J. M. PEEBLES, has just been issued by Colby & Rich. As may be inferred, the sale of the book has been extensive. The demand for it, instead of abating, is rather on the increase. and we advise all who would possess a volume of good reading, interesting incidents and reliable information regarding the history, customs and religions of people in other lands than our own, to secure a copy.

In consequence of the immense amount of original matter flowing into our sanctum from all quarters of the compass, we shall hereafter be obliged to curtail reports of local meetingsnot because we desire to do so, but for the reason that our columns, like everything else, have limits. We say this to the friends most interested, in order that they may fully understand

The following paragraph from Mind and Matter has the right ring. It contains a mighty truth embodied in few words: "Spiritualism has not only come to stay, but it has come to overshadow the earth, and blessed will be they who water with their grateful tears the roots of this only true vine of life, whose fruitage will nourish them forever."

Thanks, kind friends of the Boston Investigator for your very Liberal notice of the commencement of our forty-seventh volume of the Banner. Its editor says:

"It is a very handsome paper typographically, we hardly know of its equal in this respect, while editorially it is Liberal and reformatory in sentiment and courteous and gentlemanly in manner."

Miss Isabel Bacon, daughter of Geo. A. Bacon, of this city, will make her debut as a public reader, in Berkeley Hall, Odd Fellows' Building, Boston, on Thursday evening, April 1st. Miss Bacon is a young lady of brilliant promise as an elocutionist, and we trust she will receive the encouragement of an overflowing audience on the occasion noted above.

Capt. William Day, a near and much-respected relative of John W. Day, of this paper, passed to spirit-life March 20th. In another column will be found the truthful and touching him elucidate the subject of Spiritualism. editorial tribute of the Portsmouth Weekly to his memory.

Dr. Slade is having good success in Colorado, awakening considerable interest in the cause in which he is one of the most efdisposed to meet him.

advertisement of Mr. Charles E. Watkins, the well-known independent slate-writing medium. Parties desiring to make engagements for sittings with him can do so by letter, enclosing ter, 13 Walnut street, Chelsea, Mass. postage stamp for reply, naming time, etc.

New Publications.

THE ATLANTIC MONTHLY for April - Houghton, Osgood & Co., Riverside Press, Cambridge, Mass., pub ishers-contains three new chapters of Mr. Howells's striking story, "The Undiscovered Country," (this time presenting quite an unique, not to say romantic picture of life in a Shaker community), and the initial chapters of "The Stillwater Tragedy," a serial story by T. B. Aldrich. The Atlantic has, in addition, Clary's Trial," a capital short story by Rose Terry Cooke; "A Canterbury Pilgrimage," one of the most engaging of Richard Grant White's English papers; 'The Lost Occasion," a fine poem by Whittier; some charming "Verses for a Letter," by Miss Sarah O. Jewett, anthor of "Old Friends and New": "Reminiscences of Washington," a delightful chapter of anecdotes and recollections of Jackson's administration; and a large variety, besides, of poems, essays, reviews, and the Contributors' Club-all making an exceptionally good number of what an English journal calls the hest of the monthlies.'

GOOD COMPANY, No. 7, has an account by Charles Dudley Warner of a twenty-four hour expedition by Old Phelps," the well-known Adirondack guide, and himself over an Adirondack mountain, including a vivid description of experiences during a stormy night. The sketches and stories include "A Tale of the South Pacific," by Edward Bellamy; "Through a Needle's Eye," by Katharine Carrington; "An Idyl of New Mexico"; "Barberry Island," which narrates a summer incident on a quaint island off the New England coast; "Modern Pictures from Italy"; and "Father Quinnallon's Convert," by Octave Thanet. John Burroughs's "Foot Paths," and "Winter Greens," by E. S. Gilbert, writer of "Acer Saccharinum," will be particularly enjoyable to lovers of nature. Geo. M. Towle sketches John Bright, and Mrs. Wager-Fisher, Ernest Rénan. The other articles include "Wanted," by Mrs. Walker; "The Defense of Criminals"; "Some Frontier Art"; besides poems redolent of Spring, entitled "Fairfield's Brook," "Tokens," and "Alder Blossoms." This number opens a new volume of Good Company, which is published at \$3 a year in Spring-

ST. NICHOLAS.—Nearly thirty writers contribute to make the April number of this young folks' favorite one of the most attractive that have been issued. The best of its illustrations is a full page copy of Henry Bacon's painting of a "Burial at Sea," exhibited at the annual art exhibition in Paris last season. It is sad, but beautiful. Of the literary contents it is unnecessary to say that there could be nothing better or more pleasing placed before the boys and girls. For sale by A. Williams & Co., 283 Washington street, Boston.

THE ERRORS OF PROHIBITION.—An argument delivered in the Representative's Hall, Boston, April 3d, 1867, before a joint special committee of the General Court of Massachusetts, on the Matter of License and Prohibition. By John A. Andrew. The tenth edition of this address has just been issued by A. Williams & Co.

THE PHRENOLOGICAL JOURNAL for April gives a portrait of William Ellery Channing, with a brief sketch of his life. Studies in Comparative Phrenology are | Richardson. Evening. Recitations, Master Gonzalez, Jennie Bicknell; continued, as is also the Unity of the Human Species. | plano solo, Miss Bell; songs, Annie Russell (encored), Min-

Of the remaining contents we may mention, The New Education, Honduras and its President, The Miwok Indians, Getting Rid of Intemperance, Hector: His Works and Ways, as being of unusual interest. Notes in Science and Agriculture, Editorial Items and several Sketches complete what may be taken as a firstclass number of this old favorite.

I. N. Funk & Co., Dey street, New York, have begun the publication of standard works at very low prices, and under a general title of "The Standard Series" have issued several, among which may be noted Macauley's Essays, complete, Manliness of Christ, by Thomas Hughes, and Arnold's new poem, Light of Asia, being the life and teachings of Guatama, founder of Buddhism, as told in verse by an Indian Buddhist.

BOYNTON'S OFFERING OF POETRY AND SONG. being Garnered Sheaves of Thought Gleaned from the Harvest of Years, is written by an aged invalid soldier who employs the means furnished by its sale to obtain an honest living. The verses are reformatory and progressive in their tone. Copies may be obtained of the author, Warren Boynton, Rockford, Ill., for 15 cents.

INDUSTRIAL EDUCATION OF WOMEN through their Equal Income and Suffrage, by Bryan J. Butts, is an able plea for an increase of wages and improved conditions of social and solf-help that shall render industrial service remunerative and respectable for both sexes, and thus drain the primary source of the "social evil." Published by the author, Hopedale, Mass.

FISHERY AND FISH CULTURE, their Importance to the Industry and Wealth of the Country, and the Claims of the International Fishery Exhibition about to be held at Berlin, Germany, are the subjects of a speech recently delivered before the House of Representatives at Washington, by Hon. L. P. Morton. BRENTANO'S MAGAZINE OF PASTIMES IS ISSUED

monthly at Brentano's Literary Emporium, 36 Union Square, New York, and must be a highly entertaining publication to those interested in field and aquatic sports, etc.

RECEIVED: THE NEW GUIDE, 1880, TO ROSE CUL-TURE, issued by the Dingee & Conard Co., West Grove, Chester County, Pa.

RELIGION, EDUCATION AND THE STATE & Sermon by M. J. Savage, forms No. 18 of "The Unity Pulpit," ublished by G. H. Ellis, Boston.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

William Denton's lecture in Paine Hall, last Sunday evening, had for its subject, "God, Scientifically and Rationally Considered." He will speak next Sunday evening (April 4) in the same place on "True Temperance, Scientifically Considered."

Mrs. M. E. Johnson, formerly at 149A Tremont street, has removed her office to No. 77 Waltham street, Boston.

Mrs. L. E. H. Jackson has been spending the winter in Mount Holley and Rutland, Vt. Went to Pittsford the 16th of March, where she has been holding circles and speaking. She will return to Bartonsville soon. Any one desiring her services for evening meetings on the route can address her at Rutland, Vt., care A. N. Jenne.

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

Dr. H. P. Fairfield will lecture in Marshfield on Fri day evening, April 9th, and Sunday, April 11th, in West Duxbury, Mass., forenoon and afternoon. He would like to make other engagements to lecture East or West. Address, Greenwich Village, Mass.

Dr. A. J. Clark, of Rockford, Ill., is again in the field. Parties desiring his services as a lecturer can address him in care of F. F. Follet, P. O. box 263, Rock-

A notification reaches us from the committee having in charge the materialization scances of Mrs. Stewart, at Terre Haute. Ind., wherein it is announced that these sittings will be suspended for the present-to be resumed in September.

Rev. Dr. Samuel Watson, so we are informed by M. W. Drewrey, is expected to lecture in Van Buren, Ark., April 10th. There is much anxiety felt there to hear

J. Frank Baxter spoke in South Hingham last Friday evening, as announced, and in Natick last Sunday, and notwithstanding the severe storm, and many Easter attractions aside, yet in the evening a large and appreciative audience assembled. Tuesday evening he lectured in West Scituate, and on Wednesday ficient workers, and giving convincing proofs of | March 31st, he gave an address in Amory Hall, Boston, the truthfulness of his mission to all who are at 2½ o'clock. Friday evening, April 2d, he will lecture again in North Scituate, and Sundays, April 4th and 11th, in Worcester. The intervening week he will On our seventh page will be found the lecture in Shrewsbury, Mass., and Danielsonville, Coun. The last two Sundays of April he speaks for the Asso ciation in Vineland, N. J., the week evenings between being partially taken by Vineland, N. J., and Scranton. Pa. For appointments with him, address J. Frank Bax-

Spiritualist Meetings in Boston.

BERKELEY HALL.—Services every Sunday at 10½ A. M., 3 and 7½ P. M. in this hall, 4 Berkeley street, corner of Tremont street. W. J. Colville, speaker. Subject next Sunday morning, "Freemasonry"; evening, "Marriage." In the afternoon, Dr. Gates on "The Power of the Mind." PAINE MEMORIAL HALL.—Children's Progress-vo Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The public cordially invited. D. N. Ford, Conductor.

AMORY HALL.—Children's Progressive Lyceum No. 2 meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor. **HENNEDY HALL.**—Free Spiritual meeting overy Friday evening at this hall, Warren street, at 7%. Regular speaker, W. J. Colville. The public are cordially invited.

EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 616 Washington street; corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette sing-ing movided. ng provided.

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

EVENING STAR HALL.—Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sun-

day at 3 P. M.

AMORY HALL.—The Spiritualist Ladies' Aid Society meets overy Thursday afternoon and evening at this place, corner West and Washington streets. Business meeting at 4 o'clock. Mrs. A. C. Perkins, President; Flora W. Barrett, Secretary. Meetings under the auspices of this Society will be held till further notice in Amory Hall, on Sunday afternoon of each week, at 2½ o'clock. Good speakers and mediums will be provided.

PAINE HALL.—The exercises to-day commemorative of the advent of our soul-inspiring Philosophy were of unusuthe advent of our sout-inspiring Finissophy were or unusual all interest to all present. The hall was full forenoon and evening, though the elements seemed to conspire against it. Introductory remarks were made by Dr. A. II. Richardson, explaining the objects of the anniversary, and treating somewhat in detail of the manifestations from their inciplency as they raps, "first exciting curiosity, and, after persistent effort by the spirits, convincing the little family circle of an intelligence behind the raps," up to the highest mental influences, as we receive them from spirit-life today. He spoke of the object and aim of the Lyceum movement, and its influence upon the young, who are soon to fill the places now occupied by us.

Dr. John H. Currier, being called upon, said allusion had been made to the earthly Lyceum, but he should confine his remarks to the Lyceum on the other side-graduates from this. He feelingly alluded to each individual member who had passed on, raying a glowing tribute to each for the part taken in the noble work here, and assuring us of their continued interest in our welfare.

Owing to the storm, the hall was not as well filled in the afternoon, though the exercises were interesting, Mrs. Bennett's remarks being exceedingly fine, affecting many to tears.

In the evening the programme was especially good; nearal interest to all present. The hall was full forenoon and

tears.

In the evening the programme was especially good; nearly every piece called out an encore. The committee were complimented upon their choice selections. The entertainment was one worthy the occasion, and the treasury was replenished by the generous receipts at the door. The officers and committee tender their thanks to the many friends who contributed so generously, in talent and of their means, to render this one of the most successful celebrations.

means, to render this one of the most successful celebrations.

I cannot do justice to the entertainment in the short space I ought to take in the Banner of Light, for certainly it was of a very high order.

Exercises—Morning: Overture, singing, responses and Banner March; Remarks of Dr. A. H. Richardson; orchestral selection; plane sole, Emma Bell; dialogue, May Waters and Jennine Bicknell; calisthenica, Alisk Ricen M. Dill and Mr. D. N. Ford; remarks by Dr. John H. Currier; songs, Annie Russell and Mr. Charles W. Sullivan, accompanied on plane by Miss Carrie Hopkins; rectations, Nellio Hayes, Mary Sullivan, Katle Sullivan, Arthur Lanc, Mary Gerry, Wille Clark, Georgie Felton, Alberta Felton, May Waters, Helen M. Dill, Jennie Bicknell, Ella Pratt and Mr. Cridge.

Afternoon: "The Voices of the Groups," by thirteen children, and song by Nellie Thomas and chorus of the Groups; dialogue, Jennie Bicknell and May Waters; songs, Annie Russell, May Waters and Helen M. Dill; plane sole by Miss Bell; remarks by Mrs. Abby N. Burnham and Dr. Richardson.

nie Day, Helen M. Dill, Mr. Woodbury, Nellie Thomas, Mr. Henry, Mr. Talburt (encored); Quartette's medley, by Mesars, Galencia, Quinn, Gleason and Bell (encored); (also by a Club from Chelsea, whose names I failed to get); burlesque on John B. Gough, Mr. Talburt, who was repeatedly encored; reading (very fine) by Miss Annie Greenleaf; duetts by Misses Carrie and Gertie Drew, and May Waters and Jennie Smith. There was also a recitation by thirteen children, each in line holding the Group flag, with a letter or figure at the top, making the sentence, "Eal Anniversary, This is a very beautiful pleer, that should be seen to be appreciated; it was composed by Mr. Ford, as were many of the dialogues and other pleees.

Wh. D. ROCKWOOD, Cor. Sec.

Children's Progressive Lyceum No. 1, 1

Boston, March 28th, 1880.

AMORY HALL .- The exceedingly unpleasant weather prevented to a great extent attendance on the proposed an-niversary services at this hall on Sunday morning last; but niversary services at this hall on Sunday morning last; but those who visited Lyceum No. 2 did not regret the step they had taken. During the course of the meeting the Lyceum joined in singing, Sliver Chain recitations, motices, marches, wing movements, etc.; J. B. Hatch, Conductor, read an essay by Alien Putnam, Est., which appeared in a late Banner of Light; Miss M. T. Shelhamer, John Wetherbee, Esq., and Mr. Anderson made addresses to the pupils; Miss Carrie Shelhamer gave a vocal selection; and the subjoined scholars evinced a good showing of proficiency in their several departments; Reclitations, ida Brown, Gracie Burroughs, Nelle Nugent, Maudle Marlon and Master Willen Nugent; plane sole, Bertha Hall; readings, Miss Kittle May Bosquet, (who favored the audlence with a poem written by Miss M. T. Shelhamer,) and Master Albert Rand (who presented C. Fannie Allyn's poem of "Thrity Years Ago"); the orchestra also performed "The Turkish Patrol," by request.

Next Sunday morning this Lyceum will celebrate, with appropriate exercises, the commencement of its second year. Mr. Wetherbee, Miss Shelhamer, and others, have signified their intention to be present, and a spiritually profitable time may be confidently expected.

TESTIMONIAL BENEFIT. -Theofficers and members of the 'hildren's Progressive Lyceum No. 2, together with a large Children's Progressive Lycenin No. 2, together with a large number of friends, wishing to show our appreciation of his labors in the Lycenin field, especially during the last year, deem it our duty to tender to our worthy Conductor, James B. Hatch, a testimonial benefit on the evening of Tuesday, April 13th, as a slight token of the love and esteem of the members of the Lycenim and the many friends thereof. Further particulars will be given next week.

Fer order of Committee,

C. FRANK RAND, Chatrman.

EAGLE HALL, -Notwithstanding the in elemency of the weather on Sunday last, the meetings in this hall were largely attended and the exercises unusually interesting. in the morning the audience was favored with a fine address from Moses Hull. He was followed by Mrs. II. Dean Chapman, Dr. Eannes and Mrs. Leslle. In the aftennoon speeches were made by Mrs. Wilder, of Leoninster, Mr. Scott and Mrs. Maggie Folsom. Tests were given by Mrs. M. Carlisle Ireland, Mrs. Henley and others.

were given by Mrs, M. Carlislo Ireland, Mrs, Henley and others.

The evening session was opened with a postical invocation by Mrs, Mattle Hull. Mrs, Ireland followed with a few excellent psychometrical readings from atteles passed her from the audience. The readings bore convincing proof to the audience, as the parties who handed her the articles stated they were correct, and they were strangers to Mrs. Ireland. Eben Cobb delivered an excellent address on "The Anniversary of Modern Spiritualism" (subject selected by the audience). Mrs. Hull followed with a speech, Theoxercises concluded with a beautiful inspirational poem from subjects announced from the audience. The poem was one of Mrs. Hull's happiest efforts, and gave perfect satisfaction to her appreciative listeners.

The meetings in this hall are crowded from Sunday to Sunday; the free circles on Wednesday afternoons are usually crowded. Exercises were held on Wednesday P. M. in commemoration of the Thirty-Second Anniversary of Modern Spiritualism.

PYTHIAN HALL, -On Sunday, March 28th, the audience were small, on account of the exceeding inclement weather, Most excellent harmony pervaded the morning exercises, Mrs. Wilder, of Leominster, Mass., opened the meeting with an invocation, and afterward made interesting remarks, Mrs. Ireland, Geo. Plummer and A. W. Scott, also took part. Dr. Dresser, Mr. Wilder and others, testified to having experienced a greater degree of spirit-power than ever before.

Mr. Albert Welter, 2019.

before.

Mr. Abbott Walker delivered an instructive address in the afternoon upon "God and His Word to Man," which was listened to with marked attention. Mr. Daniel Came, Mr. Hughes and Mr. Sanderson took part in the consideration of the subject.

Next Sunday morning we shall have an anniversary reunion and love-feast. Afternoon, a conference meeting, devoted to anniversary topics.

F. W. JONES,

EVENING STAR HARL-CHARLESTOWN DISTRICT. -On

EVENING STAR HAEL—CHAILLESTOWN DISTRICT.—On Sunday, March 28th, the meeting in this hall was of an unusually interesting character. Notwithstanding the inclemency of the weather quite a large audience was present. The exercises consisted of the singing of several appropriate songs by Prof. Heath; remarks and tests by Mrs. Pennult; a short discourse by Mr. Cobb, of Hartford, Conn., (who referred in a very able manner to the Anniversary of Modern Spiritualism,) and a few very interesting remarks by Mrs. E. M. Hickok, of this District.

Mrs. C. M. Hickok, of this District.

Mrs. A. L. Pennell will speak and give tests in this hall next Sunday, April 4th, at 3 P. M.

C. B. M.

FRATERNITY HALL-CHELSEA-(Corner Broadway and Everett Ave.)-On the afternoon of Sunday, March 28th, Everett Ave.)—On the afternoon of Sunday, March 28th, a conforence took place in this hall. In the evening, tests were given for upward of two hours by Mrs. Bagley, of Chelsea. The names and descriptions of spirit friends noted by her were recognized almost universally as correct, The same correspondent who furnishes us this information further says that the interest in spiritualism now being awakened at these public meetings is extending to spiritualistic literature as well, and that several newsdealers in Chelsea have stated to him recently that quite a number of inquiries for the Banner of Light are now made weekly at their places of business.

Editor-at-Large Project.

Amount Pledged,

II. Brady, Benson, Minn
E. Samson, Ypstlanti, Mich
Peter McAuslan, Yuba City, Cal.
E. Whelphey, Hampshire, III.
Religio-Philosophical Journal, Chicago, III.
E. J. Durant, Lebanon, N. II.
II. G. Pitkin, Memphis, Mo.
Ilenry J. Newton, 128 West 43d street, N. Y.
Charles Partridge, 23 Broad
C. W. Cotton, Portsmouth, Ohlo.
Ilon, M. C. Smith (personal), New York
II. Van Gilder,
E. V. B., Newark, N. J.
B. Tanner, Baltimore, Md. Amount Pledged.

A Newburg small boy was looking at some Scriptural engravings, and gazed long and earnestly upon a representation of Adam and Eve in their primitive dress. Turning to his mother, he asked: "Ma, did n't Adam and Eve wear any clothes?" "No, my son." The lad reflected a moment, and said: "By hokey, though, but I'll bet the mosquitoes just made them hump themselves lively!" -

AN EXTENDED POPULARITY.—Each year finds "Brown's Bronchial Troches" in new localities in various parts of the world. For relieving Coughs, Colds, and Throat Diseases, the Troches have been proved reliable.

A CENTURY is almost beyond the existence of any American business house, but for this long period Walter Baker & Co.'s great Chocolate manufactory has been a pride to Boston. Increasing years add testimonials of excellence from all parts of the world. Their goods are for sale all over the country; and are deservedly popular.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-sertion. NPECIAL NOTICES. — Forty cents per line, Minion, each insertion.

BUNINESS CARDS.—Thirty cents per line,
Agate, each insertion.

Payments in all cases in advance.

47 For all advertisements printed on the 5th page, 20 cents per line for each insertion.

AT Electrotypes or Cuts will not be inserted.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

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Special Notice.

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Message Department.

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Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montomery Place, every Tursday AFTERNOON. The Halt will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, neither allowing entrance nor egress until the conclusion of the scance, except in case of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

no more.

B It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

B As our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

ings.

(Miss Shelhamer wishes it distinctly understood that she gives no private test scances at any time; neither does she receive visitors on Tuesdays.)

3- Letters appertaining to this department, in order to ensure prompt attention, should in every instance be adensure prompt attention, snown and dressed to Colby & Rich, or to LEWIS B. WILSON, Chairman.

Mesanges given through the Mediumship of Miss M. Theresa Shellinmer.

Invocation.

From the midst of winter snow and ice, oh, Father God, would we pluck the germs of truth and love, and pour them down into the human hearts before us here this afternoon. We would bring to thee our praises, because forever thy gates are open and thy angels can return with tidings of immortal joy to those who linger yet on earth. We come once again, bearing the tidings of great peace to all people, praying that we may be able to spread the light of knowledge and truth before others who, at this time, st in darkness, bewailing the loss of their near and dear. As the days pass and a new year has come in upon us at this time, we pray that it may bring to earth that truth which shall sweep away superstition and doubt and fear in regard to what lies before the immortal soul. We pray, as we stand upon the snowy threshold of the new year, that we may catch glimpses of thy promises of good cheer, that there may be given to those who need, assistance and strength. As we turn another page in our life-history and scan its unblemished lines, may we indeed consecrate ourselves anew to thy work of love, may we resolve that we will endeavor to trace those lines in living light, that they shall bear no blot or blemish, so that when the new year has passed away they shall present a record of well doing, of noble deeds. Bless every child of earth, bless every immortal soul, whether upon the heavenly shores or encased in mortal flesh; bring down to it a blessing of strength and encouragement, that it may go on and on with renewed vigor, bearing to each its perfect glit of love and immortal blessing.

Dr. E. Y. Lec.

I find now, Mr. Chairman, that I cannot say a great deal. I have been trying to come so earnestly for some time—ever since you have reopened your Circle! There are friends—one in particular, a dear one, is looking for the anparticular, a dear one, is looking for the announcement of my name every week. I have tried to come, giving a greeting, saying that all is well, that I come to you in hours when your mediumistic powers are most susceptible to influence from the angel-world. I bring these words and tidings which you seem to receive, which you feel and believe come from me and others who are with me. Yes, I have met dear friends: yes, they are happy and cheerful and free. We do return every day to you, when we can give you words of advice and encouragement, when we can speak and whisper to you tidings of those who are about and encouragement, when we can speak and whisper to you tidings of those who are about you, and tell you of the immortal world; we are blessed and happy. At times, when we cannot make things known, we come with the same affection and blessings to guide you on your way. When I can gain power—and I think I shall do so now, from this—I will come again and give you all you ask for, give you all I promised you when I came to you and told you I could come here, but was not yet able to speak through the organism of the medium. I will through the organism of the medium. I will give all this and more, so you will be fully satsfied I can come. It will be not only a satisfaction to you and to me, but it will assist me to progress in my spirit-home. To-day I cannot sny much; I merely come to gain power for the future. My name, Dr. E. Y. Lee. Jan. 2.

Joseph S. Tillinghast.

[To the Chairman:] Wilt thou allow an old Friend to come. sir? I never came before in this place, but I am glad to speak out here to the many friends I have in this State, and other places. I wish to say it is indeed well with me, and to refute the charges that were made in the west when I could not speak in my own dethe past, when I could not speak in my own de-fence, because I had passed from the mortal life. My friends will understand to what I refer, and will be glad to know that I speak of this. I would say that I do not regret anything:

I do not say that mistakes were not made, because they were, but it was merely by reason of fallow regrets. cause they were, but it was merely by reason of failing powers that the spirit could not grasp those affairs which were presented to it. And so, to-day, I return consciously, saying that I am at peace, and as happy as I can be, while those I love are lingering in a state of doubt and perplexity concerning the other life. It is four years and more since I suddenly passed from the mortal form, and because I did pass thus suddenly, it was thought I had made way with my physical life. I would say it was purely the result of accident. If my friends are desirous to know more than this, I will give it to them in private. I do not wish to parade my affairs in public in this way. I would not go into the presence of my Maker uncalled for. I was contented to live to the end of my mortal days. I am persuaded I was called away in the right time. I lived a long life, a long round of years passed over my head. I was glad to be freed from all the physical ailments and weariness that would press down upon me. I wish ness that would press down upon me. I wish my son to call for me, to find some way whereby I can speak to him, so that I can give him satis-faction with regard to certain affairs which have perplexed him, and have been troubling have perplexed him, and have been troubling me since I passed away, because he has not been sure whether these things were a mistake or made for a purpose. I will tell him all he wishes to know, if he will call for me where I can speak privately. I have many friends, and would bless them all. If they would know what the old man is doing, tell them I am passing out into the highways to assist little children. I feel this to be my mission, to gather in the little ones, and place them where they will receive light and instruction, and become pure and tle ones, and place them where they will receive light and instruction, and become pure and beautiful blossoms in the garden of souls; not in the spirit-life alone, but also here upon earth, through other organisms, do I work in this respect. I have been called to this work, here in your city, finding a congenial co-worker in him you call Uncle Cook. I can come to him, and live again part of my life, and together we are working, in a field of usefulness and good. I am known extensively in New Bedford, where I belonged. I wish to send love and blessings to longed. I wish to send love and blessings to Worcester and Springfield, where friends of mine reside. My name is Joseph S. Tillinghast.

John H. Josselyn.

Thank God for this! God bless you, friends! This is a season of rejoicing to my spirit, this day. When I tell you that I have been striving for thirteen years to manifest at this place, you will feel that I have good cause for saying "Thank God for this day!" I have many friends who have wondered why I have not returned. I have friends all over this city of Besten, who know me very well and who will returned. I have friends all over this city of Boston who know me very well, and who will be glad, I think, to hear one more word from me at this time. First and foremost, I wish to say I am happy now, I am restful and at peace. I sing the good old songs with the gusto I did when in the body; they have a new meaning to me now, which they never did when I was here. At last the physical has departed, with all its weariness and pains and all despair. I have felt remorse, of course, as we all do, for what deeds we, at times, committed when in the body. I have felt remorse because I did not accomplish what perhaps I might have done in my most prosperous days. That has all passed away. I feel at peace with myself and the world, so I am glad to come and bless every one. I bless all here and all who are in heaven to-day. I would say to my friends—Go on with your work; do what you believe to be right; swerve not from the noth of duty and when you come over to what you be right, swelve hot his the path of duty, and when you come over to the evergreen shore you will sing your songs of rejoicing, as I sing them at this time and place; you will thank the good Father above for all his I left a husband; his name is John A. Ander-

mercies. I am no Methodist, I am no Baptist; I am a thorough Spiritualist, from head to foot; and, when I sing the old songs, it is with a true spiritual meaning, which makes them ring and vibrate through the spirit. I don't know as my family, those who remain, will care to hear from me; if they do I will send out love and affection. Tell them I understand them better than I did when I was here. I know, now, just why they travel as they do; I know how they are swerved by circumstances and conditions, and I am satisfied, because I believe that each one will walk out into the light sometime; if not here, they will do it when they come over where I am. Their mother sends light and affection; she has become a beautiful star in the spiritual realms, that will guide them onward through all their earthly years. If they will remember and think of her often as she was to them in childhood's days, they will travel a path that is beautiful and bright, because she will be able to come close to them in spirit and lead them upward. I bless my poor blind boy. Tell him I am with him often; that his brother Horace guides and guards him through all his years. All his band bless him; they bring to him friends and encouragement and fulfill all his needs—all that he would ask for; only tell him to be true to the principles within him; to walk in the light, such as the spirit-world has given him, and he will be abundantly blessed. I was acquainted, in my earlier years, in a business point of view, with one whom you are acquainted; that one is John Wetherbee. I wish to say to him to-day I misunderstood him somewhat when I was here; whether he knows it or not, I wish to make this public affirmation of it. I see him thoroughly, now. I know how he is and where he is walking in regard to humanity. I believe he is doing a great deal of good. I bless him. If ever I can do him a favor I would be glad to do so. My name is John H. Josselyn. To friends whom I once knew I give my love and my blessing. mercies. I am no Methodist, I am no Baptist

Louise Corcoran.

[To the Chairman:] Many years have passed, sir, since I went to my spirit-home—very many long and weary years to the one whom I left in the natural form, who, as the days pass by, feels his greatest source of comfort in knowing he is soon to be with me, soon to be with those he loves in the angelic world. To-day I am attracted here because I have such a desire to send out a few words to him before he passes from the material form, and to tell him that all these past material form, and to tell him that all these past years I have been with him, bringing him comfort and cheer, consoling him in hours of sadness and weakness, blessing him for what he has done for humanity. And day by day, hour by hour, our dear child is with me; she, too, sends out love and a blessing to her father, and says: "Dear father, we will come for you when the angel of death calls you home; we will meet and welcome you in our beautiful world. We know what your past life has been; we know it has been beautiful and good: it has consoled many a weary soul, and made pleasant the path for many a weary leart. So we bring you blessings; although you do not understand or believe in this beautiful truth, yet your spirithome will be made as sweet and beautiful as you have made the lives and homes sweet and beautiful of those who were in need of assistance." We have been with you in the past few days more than usual; we have been attracted days more than usual: we have been attracted to you in the home where you always feel we are nearest to you; because you send out so much love, such heartfelt sympathy toward others, it attracts us and draws us close to you. We are glad to have you there; we are glad whenever you visit that place and speak kindly words to its inmates, because it gives us power to return and bless you. We will draw you on-ward toward that spirit home where there shall ward toward that spirit-home where there shall be no more death, neither sorrow nor sighing, neither shall there be any more pain, because the former things shall have passed away. Through all the long years you have been so faithful, so true and trusting, believing almost imperceptibly in the angel-presence of those so dear to you, and I have been close by your side! When my dear child passed away to spirit-life I was the first to greet her and to welcome her to the new home. Although she left many loving

I was the first to greet her and to welcome her to the new home. Although she left many loving friends, although tender ties bound her to earth, yet to me it was a season of rejoicing when she came. I could indeed bless the Giver of all good for His beautiful gift.

So we draw you on, day by day, and very soon now you will be with us. The physical is waning, the years are falling fast upon your life, and it will not be long before you will enter the gate where indeed you shall receive the fruition of those hopes you have sent before. I wish my message to go to W. W. Corcoran, of Washington. I was young when I passed away. Life had many attractions to me; I did not wish to go, yet now I feel indeed blessed that I have done so, for I have been able to bring good cheer to my dear one; I have seen the blessings he has wrought among others, and because I passed away, and the dear child passed also, it entered interligent to we the bless in the b away, and the dear child passed also, it entered into his soul to erect a memorial to us that has been such a blessed benefit to so many hearts, so many weary souls in the mortal life. Indeed it is a blessing, and the angels remember him with love. My name is Louise Corcoran.

Caroline Cobb.

Jan. 6.

mortal form. I have been often anxious to send out a word from this place, that my friends and my family, those who were so dear to me, might know that I still linger with them. Although I have passed beyond the earthly sphere, and beyond the spheres which are so closely allied to earth, yet I frequently return, because of the great love and sympathy that draws me back. Life to me was pleasant; I did not wish to go. It was hard to leave my little ones to the care of strangers, hard to feel they should lose a mother's love and protection, yet I have been blessed strangers, hard to feel they should lose a mother's love and protection, yet I have been blessed in being able to return, day by day, through all their mortal life, to assist, comfort and guide them as they approached to maturity; and within the last few years one dear child has been permitted to join me in the heavenly spheres. Charles is here with me to-day; he also wishes to be remembered; he wishes his mother to say he is here striving to segist others as when in he is here, striving to assist others, as when in the mortal form. He is interested in all that pertains to the welfare of humanity, he is in-terested in spreading the light of knowledge and of truth to all mankind, and he returns fre-

son; and although it was hard to sever the ties that bound me to him, yet I find the spiritual ties were still closer, that they drew me still nearer to his heart, and with him I was enabled to blend, soul to soul, in harmony of spirit; so I have gone on, gaining knowledge from higher spheres, and influencing him for good as he trod his mortal way. I am rejoiced to return to-day to send out love to my dear ones. Tell them I am not dead—I am alive, eager and anxious to greet each one, waiting so earnestly for the day when we shall all meet in the land of the angels.

I wish my message to go to Indianapolis, Ind. I am Mrs. E. A. Anderson.

Jan. 6.

William Cummings.

[To the Chairman:] I do n't understand this, sir, but I have come to learn for myself. I suppose we must register ourselves as we would in a hotel. My name is William Cummings. I come from San Francisco. Having friends there who read your paper, it has attracted me here to try and see if I could not send them out some who read your paper, it has attracted me here to try and see if I could not send them out some message. I wish my friends to tell Walter to go to some medium and call for me. I understand there is a lady medium whom I can control, and if he will call upon her I shall be glad to try to do so. The lady's name is Mrs. Foye. If John is as anxious for me to come and speak as he has said, while reading the messages in your paper, and has said to me mentally, although he hardly knew whether I was present or not, "If you will go to the Banner of Light office, in Boston, and send us out some few words that we may believe it is you, I will go to your friends and take the message. I will do my best to convince them of the truth of Spiritualism." Well, I want him to take my message to Walter, and advise him to visit the medium. Tell him I have a great deal I wish to say to him which it would not be advisable to speak of in public. Walter is very anxious to learn something about my business affairs; he thinks I did not leave them as straight as I ought to have done, and that those who should have been benefited were not so, while the products of my business carcer have gone to those he thinks unworthy. Let me tell him that if he understood matters as well as I do he would see differently. I am not disposed to find fault or to be dissatisfied with the disposal I made of my ferently. I am not disposed to find fault or to be dissatisfied with the disposal I made of my be dissatisfied with the disposal I made of my affairs. If he wishes to know the why and the wherefore, all he has to do is to call for me and I will respond. John wishes something for himself. I will tell him that little Nellie, whom he thought so much of, is with him a great deal. She is a beautiful little spirit, and he is indeed a lucky chap to have one so bright to be his guide. She wishes me to say to him the lilies he gave her she has always treasured with the tenderest care, because they have been planted in the heart. I think he will understand, and will ask no more of me.

Jan 6.

Philo Sprague.

Philo Sprague.

[To the Chairman:] Have you rest here? I am tired; I want to be back in the body. I have n't been out but two weeks, and I am tired of it already. They tell me I must work. I do n't want to work; I do n't feel strong enough. I am tired out. I am seventy-eight years old. I suppose it is a good thing for me and everybody else that I have gone; but I do n't feel so. I lived in Boston. I know something of this; I shouldn't be surprised at what I find, but I do n't feel rested by any means. I suppose I said a good deal when I was here that I ought not to have said. I wonder if every one does? Well, I am sorry I said as much as I did, because I am afraid I did more harm than good; and, after all, I think I colored things somewhat. I do n't like to say it, but Jennie tells me I must. I want Maria to feel it is all right now. Perhaps she do n't, and I am sure I do n't, but that's what father Loudie says, and he ought to know. It is a good thing I've gone away—that's sure; the trouble of it is, I've not gone far, and I do n't seem able to. I am round Boston more than I want to be. He said if I'd come here to-day and speak I'd get away, and then I should have to begin work. I feel too tired to work. I am always tired. I suppose I've got to lay the stones and cement them up, and come to lay the stones and cement them up, and to work. I am always tired. I suppose I've got to lay the stones and cement them up, and try to make things orderly. I must build my own house, and it is right, I suppose. I don't think I shall come back again unless I am obliged to would you?

think I shall come back again unless I am obliged to, would you?

Well, there's some things I said last summer, to a party here, which they say I must rectify. I do n't want to come here in public and say it. How am I going to do? [You can invite the party to meet you in private with some medium.] Perhaps I could n't get hold of them. Well, I'll wait awhile. I'd rather wait than not. You may call me a mason—that is, by trade; I mean when I did-anything. I see my sister, and I want to get to her. Please tell Maria that I am not going to trouble anybody here. It will be all right, I think, pretty soon; anyway, I begin to feel so now. If I stop here till doomsday I can't say any more. I'm not going to.

Garoline Cobb.

(To the Chairman: I I have friends, and a husband, sir, whom I would like to reach, with your his of palest out from treckuts, with your his of palest out from treckuts, with your his of the palest out from treckuts, with your his of the palest out from treckuts, with your his of the palest out from treckuts, with your his of the palest out from treckuts, with your his of the palest out from treckuts, with your like to come in the window of death which has fallen over my home makes the time pass wearly to those who linger at the dear old place. So I am attracted back to send out a word of love and greeting, to say I am with them frequently, striving to assist them, striving to make my presence known, that they may feel the blessing of peace and comfort, which they cannot feel because I have come away. I have not gone. I am still with them, still engaged in the work now, as while here, I shall feel satisfied, and they will find rest and peace. I was liberal in my ideas when here, I was forty-five and and feeling which was findly disposed toward each one. I am still as interested in others as when in the form. I wish my friends to feel that my labors are not ended; my service, at least, is not ended; I am still awork. If they will only feel this, I know they will find a recompense for all their trials and sorrows, they will feel at peace from suffering and pain. I wish my message to go to S. W. Cobb, of Hanover, N. H. I was forty-five years old while in the body. I passed away not long since, as it seems to me, and they thought there was a void left. I wish to say I am filling my pince year as fally now as when in the material they saw me day by day. If have fore it is the material they saw me day by day. If have fore it is a suppose I will be a suppose I will b

C. Ward; William Anderson; John W. Hyde; Lillie Curtis: Dr. Seth Smith.

March 16.—Maggie N. Ramsay; Gorham Young; Cora
Lenox; Samuel Maxwell; Andrew Mead; Dr. William S.
Chipley; George A. Redman.

March 21.—Martha Boyd; William Goddard; Emma I.
Brown; Rose Clancey; Dr. Theodore Kittredge; Little
Helen; Bright Star.

Messages given through the Mediumship of Mrs. Sarah A. Dauskin, in Baltimore, Md.

Henry Bennett.

Henry, son of Jeremiah and Emily Bennett. I passed from earth-life from Jersey City, in my fifty-first year. This, I presume, must necessarily be an interesting development to the human mind. I did not understand it before departing from the flesh, but having learned it, and finding that it appertains to every living, breathing soul, I deem it a grand privilege to speak of it.

Like other men, I thought that after death there would be a grand reckoning; that the

there would be a grand reckoning; that the deeds committed in the flesh would have their penalties; but I find that we stand as a progressive race, having free will either to accept and become educated or to remain in ignorance

and become educated or to remain in ignorance of the law under which we have been created. To me this has depth and weight of thought. Every one should investigate this subject for himself, and take no one's say-so.

I am more happy in the realm of thought, seeking after that which will sustain my spirit, than I was when groveling in the material. Death came and I accepted it, hoping that my state would be better, not knowing; but now, having knowledge, I can plainly and truthfully speak. I am happy, with not a regret for having passed over that river where I found life eternal.

John Opic. I resided in New Jersey. John Opie. I was twenty-six years old. I was much as I am, a novice concerning the blending of the spirit-world with the material. I stand poised as a spirit, having lost flesh, and of what good is this communion to me? I am only bringing back news from the spirit-land to others, not knowing that I will be accepted, and not feeling that it will be of any great importance to myself. I sought the chamber of the sick. I watched the inroads of disease, I looked upon the dying and the dead, still it never brought a feeling of strangeness to me. Now I find I have to be an investigator of that which I should have learned ere I passed out of the material, and all regrets investigator of that which I should have learned ere I passed out of the material, and all regrets will not fill up the vacuum. I must go to work systematically and scientifically and find out in what I may have erred. As far as I have searched in the arcana of Nature I have found no death. All things tell their story; we, as immortal beings, have to learn ere we can understand it. derstand it.

Elizabeth Harrington.

Elizabeth, wife of Jeremiah Harrington, residing on Chestnut street, Jersey City. I was thirty-five years old. I am here to search the record of the past; to see if that and the record of the present will coincide for my benefit. It is well with the spirit when it can understand the record of spiritual existence. I feel a weight of responsibility resting ever me. I feel that with the advantages which were mine, I should have improved more rapidly. I implore thee to with the advantages which were mine, I should have improved more rapidly. I implore thee to teach me my duty, how to do and how to act. Give me power of understanding the law that binds me to earth.

Our church, founded on a rock, has a beautiful ascendency in the spirit-land, where the angels renew their vows of love and fidelity. I never can forget thee, my dear religion: that religion

can forget thee, my dear religion; that religion which has given life to my soul, which did take away the pillow of stone in my sickness and give me one of down on which to rest my wearied head. I bless thee, holy religion of religions, for thou didst give me the cross, and by it I have found my salvation. So no more, no more, but songs of rejoicing, for the one who walked in your midst has passed into that city where the light ever shines, and where the soul is made

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

At the Banner of Light Free Circle Room every Friday afternoon, at three o'clock precisely, each meeting occupying about one hour, reports of which are published on this page of the Banner each week.

Ar We invite written questions from all parts of the world, and give free opportunity for verbal questions from members of the audience.

Invocation.

not. You may call me a mason—that is, by trade; I mean when I did anything. I see my sister, and I want to get to her. Please tell Maria that I am not going to trouble anybody here. It will be all right, I think, pretty soon; anyway, I begin to feel so now. If I stop here till doomsday I can't say any more. I'm not going to.

Do you want to know my name? It is Philo Sprague, sir. I died about two week ago, I think, just before Christmas, and I had to step round here lively before some folks found out I was dead, and found out so much about me as what I am saying now, and if I can meet some folks I suppose I'll feel better. I'm much obliged to you, sir.

Nellie Wheeler.

Will you allow me to send a letter to my father, Mr. Chairman? I do n't like to come in this way in public, but I have no other way of reaching him now, and I think it may do him some good. I am glad he do n't visit the Boston mediums now; not that I have anything against them, but we feel it better for his development to keep alone and quiet, and not to go around a great deal, because we can influence him better. I want to tell him we have n't left him or deserted him; we want him to be just as good as he can, to live just as rightly as he knows how; he need not fear that we are not with him. I also want to tell him we have never advised him to do anything he would think was wrong or unmanly; we have never whispered any words of or counsel to him except the best and purest,

Onestions and Answers.

QUES. — Is there any remedy for inherited scrofula in the blood? Ans.—There can be no remedy for it except giving it the ability to express itself and exgiving it the ability to express itself and exhaust its powers. In order to get rid of scrofula you most endeavor to throw it to the surface. As long as you keep it in your blood it will injure you—you will never get rid of it. As soon as you have scrofulous appearances, and whilst you have them, take care to live on very nourishing food, and do not exert yourself very much, taking a warm bath regularly every evening before you go to bed, bathing yourself well. Magnetized linen should be worn next the skin, flannel being placed over the linen. Of course it is more difficult to get rid of this disease when it is handed down from ancestors, than it would is handed down from ancestors, than it would be if it was merely taken on from contact with outward life; but there is no antecedent diffioutward life; but there is no antecedent diffi-culty in getting rid of it, provided you resort to the necessary remedies, which are simply fresh air, moderate exercise, diet largely of fruit, and frequent bathing. Q.—Jesus rebuked evil and falsehood. Is a man made better by constantly reminding him he is bad?

A.—We consider that Jesus, when brought in contact with individuals, rebuked evil by appealing to good. Jesus told you, "resist not evil." Jesus did not resist evil, but he appealate of the good and appead to great the properties.

spirit-world, and whether such accidents hap-

A .- They are built in the spirit-world, and such accidents do happen, but you must draw a very marked line between the spirit-spheres which are described in that portion of Dr. Crowwhich are described in that potential is to which we have sometimes referred. There are no explosions in the angelic states, because every one's nature there is so perfectly harmonious and well balanced, that there can be no catastrophes well balanced, that there can be no catastrophes or explosions. Did you not get the idea of the steamboat from the spiritual part of your nature? You imagined one; you saw one with the mind's eye before you ever manufactured one. You could not have seen it in your mental power, you could not have looked at it spiritually, unless it existed somewhere in spiritual life. Whataver you can see with the mantal ave.

whatever you can see with the mental eye, whatever you can conceive of with the spiritual part of your nature, exists somewhere in the spiritual world.

Q.—Would disembodied spirits, not accustomed to the sea, be likely to experience seasickness, if they should go on board of a steamboat in mid-ocean during a storm, as is mentioned in Dr. Crowell's book?

A.—That depends entirely upon the degree of development of the spirits. If these spirits are merely outside of the physical body, but are still so connected with earth that they are continually upon it, dwelling in the emanations which proceed from mediumistic persons, if they should go on board a steamer and there were any mediumistic persons on that steamer from whom they could draw, they would then be affected by the sensations of their mediums. A spirit who is undeveloped, who is still converted with earth will converge on whatever be affected by the sensations of their mediums. A spirit who is undeveloped, who is still connected with earth, will experience whatever sensations those mediumistic persons experience with whom the spirit becomes associated. If you are very much in sympathy with a friend, you can feel sick when that friend is sick. There is no difficulty at all if you are very sensitive and mediumistic, and you are physically attached to some friend who sits next you at table, in your tasting the food of which the other partakes. Spirits are often intimately connected with their friends in the material form; they have no material forms, they oftentimes gather have no material forms, they oftentimes gather strength from yours, while there may be spirit-ual sympathy which also benefits the person in-fluenced.

Q.—In Dr. Crowell's book it is stated that spirits catch fish, detach them from the hook and return them to the water, and that the fish do not suffer pain from being hooked; also that spirits have rifles, shot and bullets, with which they alarm game, but do not kill or injure it.

Are these statements correct?

A.—We have previously stated that similar statements are correct when they are made with reference to certain conditions in spiritual life which are by no means the most exalted.

with reference to certain conditions in spiritual life which are by no means the most exalted. Whatever you can conceive of mentally, you can do when you are a disembodied spirit. You can catch a fish mentally, and let it go again. You may sit down and contemplate, with delight or with pain, in your mental and spiritual as well as physical nature, any conceivable employment. You can engage in this occupation or in that, and in the spiritual life you will be able to do what you can mentally realize here.

Q.—It is also stated (on p. 65) that there are cities and towns in every heaven up to the fortieth heaven, which are built by the labor of the hands of spirits, but that the trees, shrubbery and vines therein appear within a day or two after being villed or earnestly vished for. Is this statement true in whole, or in what parts? and why cannot willing or wishing earnestly for houses be as effectual in producing them as in causing trees, shrubbery and fruits to appear?

A.—You must draw the line between your dwelling-houses and the natural productions of the earth. By your labor you can make a dwelling-house but hy your labor you cannot cannot

dwelling-houses and the natural productions of the earth. By your labor you can make a dwelling-house, but by your labor you cannot create a germ of life, you cannot make a seed, you cannot fashion an atom—that is out of your power altogether, yet you build your dwellings, and build them of materials which have expressed themselves already as distinctive materials, in either the mineral, vegetable or animal kingdoms; so it is within the domain of your intelligence to utilize things that are already in existence a germ of life; you can only unfold what already is in existence, so the building is only the utilization of that which has already expressed itself in some sphere. You will still, when disrobed of material bodies, have work to do; if you have exerted yourself to make them beautiful. With reference to the development of trees or shrubs your will does not create the seed, or the germ, any more than the gardener creates it when he develops it in a shorter seed, or the germ, any more than the gardener creates it when he develops it in a shorter period of time in the conservatory than it would rake for nature to unfold it in the wild state. Fakirs in India can develop gourds from seeds in an inconceivably short period of time; the seed of the gourd may be placed in the soil, the fakir may exert himself and magnetize the soil, and the gourd springs un from the seed a full

fakir may exert himself and magnetize the soil, and the gourd springs up from the seed a full flowering plant, and as quickly passes away again. Generally inspiritual life you are brought into conscious relationship with whatever you are prepared to enjoy and to use, and as soon as you earnestly desire anything you usually give evidence of having some ability to use it.

Q.—De Quincy in his "Confessions of an Opium-Eater," and Ludlow in his "Hashesh-Eater" describe wondrous, magnificent visions, often of Oriental scenes, which appeared to them while under the influence of these drugs; they also mention how enormously their conceptions of space and time were extended and enlarged under the same influences. Please explain the philosophy of these visions—why they are so often of an Oriental character, with palm trees, pagodas, and olive-complexioned people therein, and how their notions of time and space were so immensely expanded?

A.—Generally these productions of the Orient are used in order to induce this peculiar condition, and if you employ any drug or any vegetable production which has grown in Oriental climes—if this can affect you at all, it will of course naturally lead your mind to the place

controls, and it you ellipsoy thy drug or any vegetable production which has grown in Oriental climes—if this can affect you at all, it will of course naturally lead your mind to the place where it grew, it will connect you with the spheres which are in relation to its own native abode. When your ideas of time and space are practically annihilated, you are living a life not dependent upon the external form, and by the deadening of physical sensations, by the use of anæsthetics you may very frequently give the spiritual faculties greater play; thus the brain will be able to receive images from the spiritual life, through the spiritual faculties making an impression on the sensorium. There are certain persons who are lucides, or flying souls, such as are described in "Ghost-Land" (a valuable and interesting work, edited by Emma Hardinge Britten), and these persons, when placed in the unconscious trance by the will of an operator, can really travel from one place an operator, can really travel from one place to another. By the use of drugs or anæsthet-ics you may sometimes produce the same effect in deadening physical sensations; results may be produced by the impartation of magnetism imparted by a stronger will than your own. Oplum, by deadening the physical, often arouses the visionary powers but as the effect is usual-Optum, by deadening the physical, often arouses the visionary powers, but as the effect is usually deleterious we strenuously discountenance the employment of alcohol, opiates, soma-juice and all similar things, as inducers of the clair-voyant state. The best clairvoyants, however, may receive a desirable stimulation of their powers by receiving magnetic tratment from well-developed mediums who are influenced by prophetic spirits.

O.—Please give us the true philosophy of the

much whether they believe or not, I know father will believe this is from us, and that we are with him still, if those we love so dear don't believe we can come, yet we can, and some day we know they will realize it all. I hope Henrietta's father, who reads your paper, will send it. Please say I nak him to send it to father. What is not send it to send it to father. What is not send it to send it to father. What is not send it to send it to father. What is not send it to send it to father. What is not send it to send it to father. What is not send it to send it to father. What is not send it to send it to father. What is not send it to send it to father. What is not send it to send it to father. What is not send it to send it to father. What is not send it to send it to father. What is not send it to send it to father. What is not send it to send it to father. What is not send it to send i

grow out of existing causes, are able to prophetically state what will be, as the result of what is; thus there is nothing more remarkable in prophecy than there would be if you, having been down in the cellar of a building where a fire had broken out, should come up stairs and apprize the ladies and gentlemen of the house that if they did not move out, and remove their furniture, everything would be burnt to ashes. You have been in the cellar and seen the fire; you know that if not stopped in its career it will consume the house; the people up stairs did not know of its existence, they consequently were not able to tell concerning its effects, whereas you were able to apprize them of their danger, because you possessed information. The more nearly you live in accordance with the laws of nature, the more closely will you be enrapport with intelligences who have an opportunity of investigating causes not known to you. Spirits are able to traverse space in such a way as you cannot conceive of fully, and just in proportion to the amount of sympathy that you have with wise and intelligent spirits will be the amount of prophetic power you possess. The utterances of Jesus were the spirit of prophecy, simply because Jesus lived in accordance with nature's laws, and so was linked with holy and wise spirits who knew more than the majority of mankind, and more than the ordinary guides of partially developed mediums; thus by being able at any time to receive communications from different spirits he was able to predict the future.

Benediction.

May loving spirits bright and fair
Descend upon you all,
And lift earth's burden from your hearts,
Release you from the thrail
Of earthly passion, fear, and pride,
And gather ever at your side.
May peace celestial fill your souls,
And lead you on your way
To where prosperity's bright sun
Shines through eternal day,
And in a region ever bright,
May long missed faces glad your sight.

Joseph John's "Voyage of Life."

It may not be generally understood, and by an omission it is not explained in our premium advertisement, that "Life's Morning and Evening" is the sequel to "The Orphans' Rescue." The following, from the pen of an art critic, more clearly defines the conception of

of an art critic, more clearly defines the conception of these works:

"The graphic picture, entitled 'The Orphans' Rescue,' represents in a most beautiful and fascinating allegory, a brother and sister as little voyagers on the upper waters of the river of life, their boat in wildly dashing waters, approaching the brink of a fearful cataract shadowed by frowning rocks, while their parents, as guardian angels, hover near with outstretched arms to save the precious freight from rock and fall, and guide to peaceful waters, paths of light, and 'lives sublime.' 'Life's Morning and Beeling' is truly an art poem in allegory, charming and masterly, and a companion piece to 'The Orphans' Rescue.' The rescued boy, after three-score and ten years of well-spentife, appears with whitened locks in his time-worn bark, drifting toward the open sea. The sister seen in the Orphans' boat, having in the morning of life crossed the 'shining river,' returns, and while she guides at the helm of the brother's boat, points to the 'gates ajar' boyond the limits of the pictured scene, and admonishes the children on the shore to live good and pure lives, so that when their bark shall float at eventide they may, like 'Life's Evening,' be fitted for the 'crown of immortal worth,' and depart peacefully,' like one who wraps the drapery of his couch about him and lies down to pleasant dreams.' A band of 'ministering spirits' are scattering buds and flowers, which in the air, on the water, boat and shore, form words and sentences, and we trace 'So live,' 'Lives of great men,' and other inspired pearls of thought and song. Children on the bank view with astonishment the passing scene, and while they gather the flower-messages, are reminded that 'flowers are the alphabet of the angels, wherewith they write great truths on hill and plain.' This picture is restful in tone, hallowed in sentiment, fine in finish. The other is a thrilling one, and strikingly illustrates the dangers that beset the early hours of childhood, and the glorious fact of ang

Mr. Graves not only upsets every argument of Mr. Perry, but turns his guns back on himself, and demolishes him with his own witnesses till he really seems to be less than an infinitesimal nothing. His "Ecclesiastical Court" is one of the most highly interesting and amusing things on record. The works abounds in short, sharp wittleisms and anecdotes which clinch his arguments, and add wit, and life, and humor to the whole thing. The work must have a quick and rapid sale.

E. D. SLENKER, Snowville, Va.

*Sixteen Saviors or None; or the Explosion of a Great Theological Gun. Being a Reply to John T. Perry's "Six-teen Saviors or One." Two hundred and twenty-four errors are pointed out and thoroughly exposed. By Kersey Graves.

[From the Portsmouth (N. H.) Weekly, March 20th.]

Fell Asleep.

In this city, March 15th, Capt. William Day, 78 years and 5 months, a native of Gloucester, Mass., but a resident and honored citizen of Portsmouth for more than half a century.

He was in early life captain of coasting ressels between this port and Philadelphia, and was very successful as master and trader, and afterwards run a line of Philadelphia and Portsmouth packets, in connection with the late Andrew W. Bell, Capt. D. being the agent. He brought the first anthracite coal into Portsmouth and New Hampshire, probably about 1830, and for twenty years was dealer in the article, and always a segacious and emicient business man. Capt. Day was twice married; an only daughter by his first wife married the late Joseph A. Grace, and died several years since; he leaves a widow but no children. He was an honest, unassuming, kind-hearted man; nover made any effort to attain prominence in political affairs, though always firm in his political as his social and religious convictions, and a friend to anti-slavery and temperance, and every good cause. Like most of the old-fashloned gontlemen, he did not belong to any Society or Association.

Personally, he has been for many years one of our most intimate and valued friends; and so well did his strong constitution and lifelong temperate habits sustain bink to the last that he was out to take quite a long walk on the Wednesday before his death, and only one week previous dined at our house, and te will always be a pleasant memory that so good a friend visited our residence last of all places on earth. Ho was the most earnest and decided admirer and defender of Napoleon that we ever met; he was a gentleman of considerable literary, historic and diramalic taste, and never, wearied of Shakspeare, which his devoted and accomplished wife was wont to read to him almost to the end.

Truly, friend after friend departs, and although so old, he never seemed it; and indeed we may say, "We could have better spared," not a better may, for we know of few, but many an other, younger, more In this city, March 15th, Capt. William Day, 78 years and 5 months, a native of Gloucester, Mass., but a resident and

Passed to Spirit-Life:

From Pennfield, near Battle Creek, Mich., Feb. 20th, 1880, Charles Carroll Goold, aged 51 years. Charles Carroll Goold, aged 51 years.

He was born in Clarendon, N. Y., January, 1829; attended College at Albion, N. Y.; engaged in teaching in New York and Illinois, and in 1852 removed to Michigan, where he has since resided. His death was accidental and instantaneous, being caused, while hauling logs, by a blow from a lever, which had slipped its fastenings. He was very widely known and universally respected and esteemed for his genial and steadiast qualities and high moral worth. He leaves a wife, with whom he has lived most happly for more than a quarter of a century, and three children.

The funeral took place on Sunday, Feb. 224, in Battle Creek, in the Presbyterian Church, which was kindly thrown open for the purpose, and which, from the peculiar circumstances of his departure, was crowded in every part by the friends and old neighbors of the deceased, both from the city and the country. The discourse was given through

From Pierson, Mich., Jan. 28th, 1880, Maria McConnell, aged 76 years and 25 days.

She was born in Washington Co., Ps., but had lived for many years in Indiana and Michigan. She was a Spiritualist for more than twenty-five years, and calmiy awaited her departure from this world, where she had been a life-long sufferer, to that blessed home above, where pain cannot enter and where the heart's deepest longings shall all be sweetly met. Funeral discourse March 7th, through J. MADISON ALLEN.

From Goguac Lake, Battle Creek, Mich., Dec. 12th, 1879, Winnie G., infant son of S. W. Surby and wife, aged 3

winnie G., intant son or S. W. Survy and wile, aged 3 months and 7 days.

Funeral services by the writer. The mortal body was laid to rest 'neath the forest trees on the hillside by the lovely lake, and the spirit consigned to the tender care of the angels.

J. MADISON ALLEN.

From Waltham, Mass., March 13th, 1880, our long cherished friend, Mrs. Caroline F. Field, aged 61 years 5 months

and 13 days.

After weary months of suffering, from dropsical consumption, which she bore with Christian patience, and a living faith that when the curtain of this life should drop there would be no dark yalley, but a dear companion and a beloved son (who had passed on before) would meet her at the crossing of the river and bear her weary soul to the home that had been preparing for her among the mansions not made with hands, her spirit quietly left the worn-out cashet and passed on to the realms above. The funeral services were conducted by Dr. Storer, of Boston, and Rev. Mr. Leonard, of Waltham.

From Burlington, Mich., March 5th, Banner B. Barker, aged 12 years and 9 months.
While attending school at Union City, Mich., he took the

measles, of which he died. The funeral took place from the church near his home. A large procession of relatives, schoolmates and friends followed his mortal remains to their final resting place. He was a bright and industrious pupil, a duitful and loving son, and had only to be known to be loved and respected. At the age of seven he was deprived of the care and guidance of a tender and loving mother. He echoed back as from the shores of the spirit-land these parting words of cheer to his weeping father: "I am saling away; but don't weep, you have done for me all you can," Thus ended a promising life; and the bright spirit joined his mother in the evergreen fields of the Summer-Land, there to continue the education he here so early begun. He returned and gave a message to me for his father, which I delivered at the close of the discourse. May that consolation which only a knowledge of immortality can give, be his father's, and the blessing of peace cheer the young traveler.

Continuary Notices not avosating twenty lines published

(Oblivary Notices not exceeding twenty lines published gratutiously. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of agale type averages in words. Postry inadmiesible in this department.)

The Northern Wisconsin Spiritual Conference The Northern Wisconsin Spiritual Conference
Will hold a Three-Days' Meeting in Spiritual Hall, Omro,
April felth, 17th and 18th. E. V. Wilson, the veteran, whohas given more public tests of spirit communion than any
other living medium, is engaged as speaker. He will give
one of his seances on Saturday evening and one Sunday P. M.
at 2 o'clock, in which he will give incidents in people's lives,
describe spirit friends and many other interesting things to
investigators. Admission to seance, 25 cents. Other speakers invited, and expected to participate.

The meeting will be called to order at sharp 10 o'clock
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extent of their ability. Usual rates at hotel. Let there be
a grand rally!

Val. M. Lockwood, President.
Cona B. Phillips, Secretary.
Omro, March 16th, 1880.

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, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here 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."

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Beyond the Mortal. By Love we Arise. Circle Song. Day by Day. Don't Ask Me to Tarry.

Evergreen Side. Flight of Time. Fold Us in Your Arms. Fraternity.

Golden Shore. Gathered Home Beyond the Sea. .

Here and There. I'm Called to the Better Land. I Long to be There.

Live for an Object.
My Home is not Here. My Guardian Angel. No Weeping There. No Death. Not Yet for Me.

Never Lost. One Woo is Past.

Outside. Over the River They're Waiting for Me. Over the River I'm Going. Passed On.

Passing Away.
Parting Hymn. Ready to Go. Star of Truth. Silent Help.

She has Crossed the River. The Land of Rest. The Sabbath Morn. The Cry of the Spirit.

The Silent City. The River of Time. The Angels are Coming.

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BALTIMORE ADVERTISEMENT.

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ORGAN BEATTY PIANO NEW ORGANS 13 Stops, 3 set Golden Tongue Reeds, 5 Oct's, 8 Knee Swells, wainut case, warranted 6 years, Stool & Book 808. New Pianos, 8143 to 8255. As Newspaper sent Pree, Address Danlel F. Beatty, Washington, N.J. Oct, 25,—1y

DICK AND WILLIAMSON MINING CO., N. B. FLYMOUTH GOLD MINING CO., Vermont.

DRIOE of D. & W., 50c.; price of Plyningth, 41,50, A few of each for sale at above prices by J. WETHERIBE, Treasurer, 18 Old State House, Boston. March 27.

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THE SPIRITUAL RECORD,

A WEEKLY JOURNAL, published under the auspices of the First Society of Spiritualists, of Chicago, containing Discourses and Poems through the Mediumship of Mrs. Cora L. V. Richmond, and other Matter Portaining to the Spiritual Philosophy. Subscription terms: \$2.00 per year; \$7.00 for five coplesson year; five cents per single number; specimen copies free. Remittances should be made either by Post-Office Order, Draft on Chicago, or in Registered Letter, payable to Griffen Brothers. For fractional parts of a dollar, postage stamps of the smaller denominations to the requisite amount may be sent. Liberal discount to dealers and societies. Address GRIFFEN BROTHERS, Publishers, 164 La Salle street, Chicago, Ili. Jan. 10. ANNOUNCEMENT.

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Oct. 18.—13w*

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Jan. 3,

Miss Nellie R. Goodnow

WILL give Spirit Communication in writing to persons sending autograph. Terms, \$1 and two 3-cent stamps. Address P. O. Box 40, Station A, Boston, Mass.

March 27.—4w*

MRS. W. H. HILL.

DLIND Medical and Business Medium and Magnetic Physician, 22 Winter street, Boston, Room 12 (up one right). Letters containing 6 questions answered by enclosing \$1 and 23-ct, stamps, with the initials, age, sex and complexion. Hours 10 A. M. to 5 P. M. 13w*—Jan. 10.

MRS. L. W. LITCH, Pilysician and Test Medium, has removed to No. 14 Albion street, off Dover, Boston. Circles every Sunday evening and Wodnesday afternoon. 3w*-March 20.

A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE, 84 MONTGOMERY PLACE. Hours from
April 3.

FANNIE A. DODD MAGNETIC PHYSICIAN, TEST MEDIUM, No. 94 Tremont street, Room 7, Boston. 1w*-April 3.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2,00.

Dr. Charles T. Buffum,

RANCE, Medical and Business Medium, No. 3 Rollins street, off Washington, Boston. Hours 9 to 5. Jan. 3.-13w* S. HAYWARD'S MAGNETIZED PAPER A. performs wonderful cures. Two packages by mall, \$1,00. Bisbee's Electro-Magnetic Fiesh Brush, \$3,00. (Patients/sitted) Treatments from 9 to 4. 1202 Washington st. Jan. 3.

MRS. E. J. KENDALL, TEST AND BUSINESS MEDIUM, 19 Berwick Park, Boston, Hours 9 to 3. Gw - April 3.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 148 West Newtr street, Boston. Hours 9 to 4. 26w*-Aug. 16.

CLARA A. FIELD,

BUSINESS MEDIUM and Clairvoyant Physician, No. 19 Essex street, off Washington, Boston. Oct. 4. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps. When the stamp of the stamps. March 27.

MISS LOTTIE FOWLER, Medical and Business Medium, 10:30 Washington street, near Davis street, Boston. Hours ii A. M. till 8 P. M. Medical examinations by letter, \$2,00.

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Funerals attended on notice. Also, Medical Clairvoyant and Homeopathic Physician. Office and Residence, 70 Walnut street, Chelsea, Mass. March 6.

Special Notice from "Bliss' Chief's" Band.

ME. Red Cloud, speak for Blackfoot, the great Medideine Chief from happy hunting-ground. He say he
love white chiefs and squaws. He travel like the wind. He
go to circles. Him big chief. Blackfoot want much work
to do. Him want to show him healing power. Make sick
people well. Where paper go, Blackfoot go. Go quick.
Send right away. No wampum for three moons."

Those who are sick in body or mind will be furnished with
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From what I know of the power of these spirit-friends I feel
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MEDIUM, is now located at No. 72 West 60th street,
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Lessons of instruction and discipline in Urinology, in Vial and Animal Magnetism, given by correspondence to students, or to progressive physicians that cannot conveni

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47 Analysis and full report of case made for \$5, independent of any treatment. Packages transmitted free of all expense to the Institution, and stamps for return answers must be enclosed in all cases, or no reply of the made. Address, ANDREW STONE, M.D., Consulting and Attending Physician, Bowery Pince, Ida Hill, Troy, N.Y.

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CEND TWENTY-FIVE CENTS to DR. ANDREW STONE, Troy, N.Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment.

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THE SPIRITUALIST NEWSPAPER. A RECORD of the Progress of the Science and Ethics of A Spiritualism. Established in 1899. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., layable to Mit. W. H. HARRISON, 33 British Museum street, London, is \$3,75, or through Messrs. COLBY & RICH, Banner of Light office, Boston, \$4,90.

May 4.—tf

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DREVENTS all contagious and infectious Diseases, such as Small Pox. Cholera. Yellow Fever, Typhold Fever, Chills and Fover, Scarlet Fever, Diphtheria, &c. It is a certain cure for Catarrh, Bronchilis, Asthma, and all Throat Diseases.

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FOR THE EFFECTUAL, SAFE AND SURE CURE OF ALL DISEASES OF WOMEN.

These Powders, by their unequalled Tonic Properties, pre-

need rowaers, by their unequalled Tonic Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. They are truly Woman's Friend, being a Certain Local Cure for all the complaints incidental to females. They are put up in boxes; may be sent by mail on receipt of price \$1,00 per box, or six boxes for \$5.06.

For sale by COLBY & RICH. MISS M. T. SHELHAMER.

We have received from the studio of Mr. A. Bushny, Photographs of Miss M. T. Shelhamer, Medium at the Ban-ner of Light Free Circles. Cabinets, 35 cents; Carte do Visites, 20 cents. For sale by COLBY & RICH. HOUSE TO LET.

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This little Book also contains a Catalogue of Books published and for sale by COLBY & RICH.

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BOSTON, SATURDAY, APRIL 3, 1880.

A Gala Week for Spiritualism; Children's Progressive Lyceum No. 2, Entertains as its Guests the Lyceums of New York and Brooklyn; The Ball and Banquet; A Seance at the Banner of Light Free Circle Room: Sight-Seeing in Boston and its Environs,

[Continued from last week.] Capt. Richard Holmes, in reply to an invitation so to do, addressed a few words to the as-sembly, his remarks blending friendly congratulation with good advice and a hope for the future prosperity of the organizations gathered on the present occasion—which sentiment he also expressed toward all his auditors. Addressing the "Three-in-One" Lyceum specially, he said: May this your union always live:

United may you ever stand,
And Right and Justice rule your band;
May Love and Friendship here abound,
And strife and discord ne'er be found;
May it be known both near and far
That Progress is your guiding star,
And on your banners ever be
This motto: Deathless Harmony.

Little Miss Emma Russon, of the Brooklyn delegation, then sang, after which Mr. Bacon introduced Henry C. Lull. Occasions like the present, said Mr. Lull, preach practical sermons of the religion of humanity, proceeding from the hearts as well as the lips of our friends. from the hearts as well as the hips of our friends. He bore witness to the importance of the Lyceum movement, and said deeds were more than creeds, and the doing of righteous because just actions was the best course to be pursued in the advancement of the cause—the true method of showing to the world in general the superiority of the Spiritual Philosophy as a rule of life and conduct.

Master Eddie Robinson, of the New York School, then gave a recitation, and Mrs. Hattie E. Wilson made a brief speech, in which she de-clared that she was heart and soul with all who were interested in advancing the interests of the Children's Lyceum cause.

The services of the evening then concluded with an inspirational poem by W. J. Colville, the subject—one appropriate to the meeting about to close—being selected by Mr. Hatch.

ON MONDAY, MARCH 8TH,

ON MONDAY, MARCH 8TH,

The visitors passed the morning hours in a season of repose. At 2 p. m., under escort of the Committee of Lyceum No. 2, the delegations visited Bunker Hill District. The Monument was ascended, the Navy Yard explored, and after seeing various things of interest which this part of the city affords, the visitors, by invitation of the oflicers of "No. 2," proceeded to the residence of Conductor J. B. Hatch, where Caterer E. N. Reed had provided a bountiful collation, which was heartily partaken of. After all had satisfied the "inner man," recitations were given by Eddie Robinson (N. Y.), Mr. Green-(Brooklyn), Lizzle J. Thompson (Boston); speeches were made by Conductors Dawbarn (N. Y.), Kipp (Brooklyn), Hatch (Boston). Mrs. Newton, of the New York school, also made a brief address, and Mrs. Hattie E. Wilson gave a recitation. At a late hour all joined in singing "Auld Lang Syne," and took cars for the city proper.

The evening was passed in various ways, many attending the theatres, while others visited scances, and yet others held social gather-

ing at their homes.

During portions of the day on Tuesday and Wednesday, 9th and 10th, the guests visited Memorial Hall, Cambridge, and other places of interest in their city. interest in that city.

AT THE BANNER OF LIGHT CIRCLE-ROOM.

On Tuesday afternoon, March 9th, the dele on Tuesday afternoon, starch 5th, the delegations attended the scance regularly held in the Banner of Light Public Free Circle-Room—Miss M. T. Shelhamer being the medium, and Lewis B. Wilson, Esq., the presiding officer. The scance was reported by the visiting friends to have been extremely satisfactory to them. [The messages, address and poem given on that occasion were published on the sixth page of our last week's issue.]

THE BALL.

Notwithstanding the inclemency of the weather on the evening of Tuesday (9th), Amory Hall was crowded with a gaily dressed and happy assembly, and the enterprise was voted on all hands to be as to its outcome one of the most successful affairs of this nature ever attempted by the Spiritualists of Boston. The music was familiaded by the Lycome or the course was familiaded by the Lycome or the course was familiaded by the Lycome or the course of th tempted by the Spiritualists of Boston. The music was furnished by the Lyceum orchestra, led by Miss E. Dawkins; the list of dances was lengthy and varied, and the floor managers, Messrs. J. W. Doble, J. B. Hatch, jr., H. E. Whitney, Charles Schenck, were essentially "the right men in the right place." The exercises were pleasantly varied by a recitation by Chas. W. Sullivan, and the execution of what the scribe understood to be "The Rockaway Galop," by Miss Creidler, of Brooklyn, and Miss Chase, of New York.

COMPLIMENTARY BANQUET.

On the afternoon of Wednesday, March 10th, Amory Hall was the scene of an occasion which in the matter it furnished for pleasant recollection will ever remain fresh in the memory of all who attended. This was the banquet arranged by Mr. Hatch and his coadjutors of the Lyceum No. 2, in honor of the visiting friends. Two spacious tables, arranged along the entire length of the hall, were crossed at right angles at the platform end by one whereat were placed the officers of the schools, the Chairman, Toastmaster, and several invited guests, prominent among them being John Wetherbee, Esq., and George A. Bacon, Messrs. Colby & Rich, Misses M. T, and Carrie Shelhamer, and others.

The tables were well supplied with choice comestibles, under the skillful and judicious providing of E. N. Reed, caterer, and their contents, artistically displayed, furnished a pleasant sight to the eye, as well as an appetizing profer to those about to partake of them. The perfume-laden "reminder" of the birthplace of Lyceum No. 2, which ornamented each plate, was heartily appreciated, and doubtless each will be carefully cherished much longer than is generally the lot of such delicate specimens of the glass-worker's art.

The company marched into the hall at about 3 o'clock, under the marshalship of Mr. J. B.

The company marched into the hall at about 3 o'clock, under the marshalship of Mr. J. B. Hatch, who introduced Capt. Richard Holmes, of Boston, as the Chairman. This latter gentleman, after a few preliminary remarks, directed the assembly to "fall to," which command needed no repetition.

cd no repetition.

After the viands had been disposed of to the satisfaction of all present, the Chairman called the assembly to order, that the mental portion of the feast might be duly despatched. In introducing the business of the meeting Capt.

Holmes spoke as follows:

THOUGH A

as tillers of the soil, or in any occupation which as tillers of the soil, or in any occupation which you in future may adopt, the surest precursor to ultimate success is education. And, young ladies, equally essential is education to your future happiness; for whatever avocations you may pursue, either as the pleasant companion and faithful and affectionate wife and mother of a happy, domestic home, or a participant in the sterner and more public duties of life, education will upon all occasions prove a valuable friend.

friend.
Education shaped for Massachusetts' most honored son, Charles Sumner, a course that gave to him a large place in the hearts and affections of the people; and when, as I was temporarily sojourning in a western city, the intelligence reached me that he had passed on to the Summer-Land, my heart, in sympathy with thousands of others, was filled with and regrets, and there emanated from it these sentiments:

The nation mourns a favorite son, Whose work in mortal form is done; Bright does his record stand.
Throughout the land, from shore to shore,
That record proves the love he bore
Th' oppressed of every land.

Blest be his memory—long his name Remain inscribed on page of fame, To all a beacon light, Prompting a zeal to emulate His many deeds so good and great, Contending for the right.

His work on earth—it is not o'er—
His spirit will above us soar,
Be present at our side;
And, though not seen in form of clay,
He will be with us, day by day,
To aid, protect and guide.

To aid, protect and guide.

But I am admonished that I should not occupy your time with an extended display of my rhetoric, and will proceed at once in the performance of the pleasant duty assigned me of welcoming you to this festive board and of presenting to you those whose inspired eloquence and silver-toned words will prove to you more entertaining than any effort of mine could be. Therefore, in hebalf of the officers and members of the Reston Lyceum I will say to these their. of the Boston Lyceum, I will say to these their guests:

Accept our thanks, both one and all, For prompt rejoinders to our call This social hour to spend; For what doth render life more sweet, Or tend to make Joys more complete, Than friend's response to friend?

We congregate our friends to cheer; We greet you with a welcome here
These social joys to share.
Wo're pleased to meet you where we live,
And that our acts may pleasure give
No effort shall we spare.

At festive scenes how sweet the thought That dearest friends are closer brought, Though short may be their stay; And if you've come from far or near, We pledge for each a welcome here On this our festive day,

Long in the future as the past May this our mutual kindness last, From strife and discord free; May we to each be just and true, And oft our social joys renew In love and harmony.

United may we ever be In friendship, truth and harmony, While here on earth we stay; And should the goal be near or far, May progress be our guiding star, Improving day by day.

And as the years roll swiftly round, That peace and plenty may abound To God we'll ever pray; Unto each other we'll prove true, And bonds of friendship we'll renew On each new festal day.

Then let us each, with others vying, Relax no effort, but keep trying To make life's cares and burdens lighter; That when each night we go to rest We all may feel we've done our best To make the future fairer, brighter.

For friends whose work on earth is done, Who have a purer life begun, No tear of wee should fall; They join with angels while they bring Their tributes to that glorious King Who watches over all.

When ripe old age we reach at last— Our lot is with the angels cast—: There'll be no cause for sadness: For in that brighter, sweeter home, Together we again will roam Where pain gives place to gladness!

Where pain gives place to gladness!

The toast-master, Mr. Hatch, then presented the first sentiment, which while it recognized the presence of the Lyceum visitors, referred specially to the New York school. The chairman called upon Conductor Dawbarn to respond. When said this gentleman, in commencing, I say that my heart is full on the present occasion, I mean it literally; I am full of gratitude for the kindnesses you have extended to me in Boston, kindnesses which have also been extended in unbounded measure to the Lyceum over which I have the honor to preside. We are here as a Lyceum to compare notes, and to deepen the stream of friendly acquaintanceship. Every Lyceum has a special work to do, and are here as a Lyceum to compare notes, and to deepen the stream of friendly acquaintanceship. Every Lyceum has a special work to do, and the work of each and all is very dear to my heart. The speaker then referred, as he had in the past, to the difficulties surrounding the Lyceum movement, but held it to be the bounden duty of spiritualistic parents to make intelligent Spiritualists of their children; the young ought to be so instructed as to be able to give a reason for their faith, and to answer the sneers of their opponents with arguments incisive and convincing. Speaking of the proneness of too many adult Spiritualists to listen willingly and unresistingly to that which bore heavily upon their mediums, (without properly weighing the testimony presented, or the animus which led to its presentation,) he longed for an intelligent conception to be reached by them of the truth of the trite saying, "Fraud begets fraud." To his view a kindly atmosphere of sympathy (not, lowever, abandoning all recognition of the claims of reason in the premises,) enfolded about the spiritualistic media by their brethren of the same household of faith, would bring forth on the part of the instruments confidence in the power of their spirit guides, and present to the unseen intelligences operating through them the power of their spirit guides, and present to the unseen intelligences operating through them the unseen intelligences operating through them the harmonious conditions so necessary for the outworking of the phenomena, whether on the mental or physical plane. He expressed an earnest recognition of the work done in defence of the spiritual media by the Banner of Light. Since coming to Boston he had had the pleasure of making the acquaintance of the editor of that of making the acquaintance of the editor of that paper, and he proceeded to refer happily to the large family (one of which he had been,) who took breakfast at the Hampton House last Sunday morning as the guests of Mr. Colby. The broad-hearted charity which the Banner of Light had ever exercised toward the mediums of our time, and the ready defence it had always accorded them, appealed specially to the speaker, because he had through tentative inquiries into the relations existing between the mesmerist and the subject of his powers, become aware of the extremely delicate nature of the operation whereby one will was controlled by another. What mattered it if, as we Spiritualists believe, the mesmerist was disembodied, while the subject or the medium yet remained in the

subject or the medium yet remained in the body: the effect was the same. The speaker had known one estimable and eminently honest in-Assistantion of all present, the Chairman called the assembly to order, that the mental portion of the feast might be duly despatched. In introducing the business of the meeting Capt. However, the control of the feast might be duly despatched. In the form, (when the operator was outside the speciation of the feast might be duly despatched. In the form, (when the operator was outside the spartment and consequently invisible to the spartment and consequently i

conditions which attended that control, and

conditions which attended that control, and mainly determined its nature, rested so largely with the sitters themselves?

The position occupied by a medium was an eminently exposed one—the speaker characterized it as "half way between heaven and hell," in allusion to the fierce storms of opposition, denunciation and persecution which fumed and roared on the one side, and the beautiful visions, the golden truths, the rich consolations which lay on the other; and he felt to thank Mr. Colby, and all others who like him had spoken words of cheer, encouragement and defence in behalf of these chosen instruments of the world of spirits; and to each and all so doing he wished the fullest measure of success.

While he deprecated the troubles, seemingly uncalled for, which descended ever and anon upon the heads of the workers for Spiritualism, he still was convinced that they had their uses. The stones which day after day did duty in the mill, grinding the grain into fit condition for the food of man, anon became dulled by this constant attrition, and needed to be sharpened; and so the miller wrought upon their broad discs with his pick, striking out in so doing just so much of the real substance of the stone, and yet redeeming it from its useless condition, and fitting it afresh to go on its course of service: so with the workers in the spiritual domain, who like Bro. Colby and others, were working in defence of the spiritual manifestations, and the instruments through whose agency their presentation was possible among men: the storms instruments through whose agency their presentation was possible among men: the storms might descend, but each blow struck upon these defenders would but call out renewed fitness on their part for the great work which the times demanded of them; "while we who sit quietly within our own homes, unmindful of the battle, are able to reap the effects of their glorious victories."

The speaker closed by a renewed return of his thanks, and those of his party, to Mr. Hatch

thanks, and those of his party, to Mr. Hatch and the Boston friends, for what had been accomplished for them during their stay. This visit, with the practical acquaintanceship it afforded with the warm hearts and homes of Boston, was a something whose pleasant mem-ory would continue fresh in the minds of all as

long as life lasted.
"Our guests, the Brooklyn Lyceum," called up
A. G. Kipp, its Conductor. While his heart was
overflowing with gratitude for the grand reception given to the Brooklyn and New York deletion given to the Brooklyn and New York delegates, he was, he said, at a total loss as to how to begin the expression of his thanks—in fact he would not attempt that which was impossible for him to do in any manner at all satisfactory to himself. He had felt discouraged, as had others, in the Lyceum work sometimes, but scenes like the present demonstrated the vital activity of the cause. He believed the Brooklyn friends would go home feeling renewed strength and encouragement to labor for the little ones, and thus in the most direct and unmistakable manner advance the cause of Spiritualism so dear to the hearts of all his auditors. The Brooklyn officers and members had seen how the Boston school conducted its sessions—had learned from it—and if it were possible for them to improve on the example thus set them and do any better, he was sure the benefit derived would be open to all who were willing to share in it.

share in it.

"The Three in One—New York, Brooklyn and Boston," was next in order, and was responded to by Mrs. M. A. Newton, Guardian of the New York Lyceum (and author of the sentiment some two years ago). She briefly expressed her pleasure at being present, and her gratitude for the new kindnesses experienced at the hands of many kindnesses experienced at the hands of the Boston Lyceum, and closed by suggesting (in default of goblets of water wherewith to drink the toast) the propriety on the part of the visiting delegates of giving a good cheer for Bro. Hatch and his thriving and enterprising school

Mr. Dawbarn rose to his feet and called for

Mr. Dawbarn rose to his feet and called for three cheers in this direction, which request was answered with enthusiasm and alacrity.

The sentiment, "Let us love one another," was replied to by Mrs. C. E. Smith, Guardian of the Brooklyn Lycoum. In a few appropriate words she set forth the fact that ever since the Boston Lyceum had visited Brooklyn a strong and abiding chain of love and appreciation had existed between the two schools, to which the present occasion would surely add another link, the strength of the whole of which, she hoped, would be such that even death itself could not separate it.

would be such that even death itself could not separate it.

Toastmaster Hatch then read "Our good old Banner of Light, the harbinger of Truth, and the friend of the Children"—George A. Bacon being introduced to the people by Capt. Holmes as the one to respond thereto:

Mr. Bacon, on rising, said it required certain qualifications which he did not possess to make an acceptable post-prandial or after-dinner speech, requiring gifts as clover as they were exceptional. He had no prepared word, no premeditated thought, no skeleton of an idea to offer, so what he chanced to say would be simple and spontaneous. We may sometimes harness the Will if we choose, but we cannot always drive the team of Intelligence with ribbons, or command it at our pleasure.

command it at our pleasure.

Our visiting friends have unanimously testified to the pleasure which their reception and entertainment by the Lyceum friends here has afforded them. Rest assured that this pleasure is not all on one side, but really mutual and reciprocal. It is ours as well as yours, and we entertain the hope that the friendships hereby formed will endure forevermore. I can but emphasize what has been said by others as to the necessity of cultivating fraternal relationships and working together in full harmony of spirit. Let this good work go on.

Let this good work go on.

Mr. Chairman, you have toasted the Banner of Light. Itis eminently fitting you should. The Lyceum movement has never had a truer or more consistent friend than our Banner. I say our Banconsistent friend than our Banner. I say our Banner, for who does not feel a personal as well as a general interest in its behalf? What would the Lyceums be without its potent aid? Children's Lyceums as well as individuals ought to realize their indebtedness to it. It is an easy matter, if one is so disposed, to read its varied columns week after week, and flippantly criticise this or that with more or less asperity, with never a word of commendation for anything that may appear therein. I have no sympathy with this spirit.

appear therein. I have no sympachy with spirit.

A journal which circulates in all parts of the civilized world, read by all classes and grades of mind, in its advocacy of a new order of things spiritually, its fundamental teachings inculcating "a better way" than that which has heretofore prevailed, encountering the prejudices and individualities of its numerous readers, must necessarily require omniscient wisdom to please everybody or avoid some mistakes. But for general dignity, impartiality, freedom from personality, and uniform ability, the Banner has ever been a marvel to me. To receive geores if not hundreds of letters every day, with

But for general dignity, impartiality, freedom from personality, and uniform ability, the Banner has ever been a marvel to me. To receive scores if not hundreds of letters every day, with magnetisms good, bad and indifferent, each with a grievance, a compliment, or an axe to grind, and yet to constantly manage the whole with a proper respect for the good of all—the great wonder is how it is possible to do so with the rare measure of success it does.

Mr. Hatch then stated that he had a pleasant duty to perform, and in a fitting sentence or two bestowed on Mr. Colby, as a token of appreciation of the work which he had accomplished for the benefit of the Children's Lyceum movement, a basket of flowers, to which was affixed the following inscription: "Presented to Luther Colby, Esq., by the Sprit Children of the Progressive Lyceum, March 10th, 1880"; further information revealed the fact that the idea and its execution were brought to pass through the mediumship of Mrs. Hattie E. Wilson, of "No. 2."

upon you by the exalted Lyceums and the exalted spirit workers from above gathered here to bless and to harmonize your spirits, and to work in cooperation with you, I desire to speak to you, and to say, God bless you for all that you have been and for all that you have done! The angelic Lyceums are with you; their work is your work—your labors are their labors, and they unite with you in perfect concord and harmony to press forward in this vast and mighty, service for the education of your children—and not only for the benefit of the children of the Spiritualists at large, but for the sending forth of a mighty influence abroad that shall educate and inform the masses everywhere through the liberalizing elements which you send forth at this time and at other times. May this influence rule your hearts, so that through the labors that you perform day by day the world shall continually grow better and better, and the best interests of humanity be shown to be advanced through the efforts of you Spiritualists who take so great an interest in the education of the little ones.

What can we say more than has been already said on this occasion by eloquent because earnest lips? Nothing more can be said! Only in behalf of the spiritual world let me thank and bless you for that which you have done; let me say to you that our beloved medium, [Mrs. J. H. Conant] whose portrait hangs on yonder wall, but who has ascended to the purer heights of spirit-life, is now with you; let me also add that our familiar brother, William White, is in your midst; and they both bless you likewise, and speak to you, bidding you be of good cheer.

This beautiful floral offering has been presented to our noble friend and co-worker in behalf of the dear little spirit children, and while I cannot express to him all the love and tenderness which these little ones hold in their hearts for their honored benefactor and friend Luther Colby, yet I can most earnestly thank and bless these mortal friends who have been the co-

for their honored benefactor and friend Luther Colby, yet I can most earnestly thank and bless these mortal friends who have been the coworkers of the spirit children in providing and bringing to this place these beautiful flowers. And as these flowers speak to their recipient in beauty and fragrance—as they shed abroad the aroma of an outward perfume and an interior blessing to all, so may your lives and your hearts be ever full of beauty and perfume which shall go out to each one who comes in contact with you.

God bless the "Three-in-One" Lyceum; may you continue ever indefatigable as now in efforts for the good cause while yet in the fields of time, and when, your earthly labors done, you meet on the golden shore, the Spiritual Lyceums shall welcome you, and you shall hear the solemn anthems of exalted souls proclaiming "Praise be unto the faithful forevermore!"

[To be concluded in next issue.]

Berkeley Hall Meetings.

Sunday last-March 28th-being Easter, the services in this hall were specially attractive. They commenced as usual at 10:30 A. M. and 7:30 P. M. Owing to the very inclement weather the attendance at the morning service was not sufficient to crowd the hall, neverthe less it was well filled by a very attentive and appreciative audience. The floral decorations were exquisite. an abundance of choice blossoms having been kindly furnished by members of the congregation assembling regularly in this popular place of meeting. The musical arrangements were highly satisfactory; difficult solos from the leading oratorios being exquisitely rendered by Mrs. F. E. Crane, an eminent professional wocalist; her execution was faultless, the most difficult passages being rendered as clearly and truly as the simplest strains. W. J. Colville was as usual the speaker, under in-

on "Resurrection—The Letter and the Spirit." A few of the leading points in the lecture may be summed up as follows: The reappearances of Jesus after his crucifixion were simply instances of the occurrence of form manifestations or materializations in connection with the Spiritualism of eighteen hundred and fifty years ago. The true resurrection does not mean the rising again of the flesh worn by the spirit on earth; but the acquisition of new power gained by the spirit through effort, thus enabling it to compel material things to do its bidding. We can easily truce a paral-lel between the materialization of Jesus and the manifestations of to-day of a similar order. The speaker stated that there was a wonderful harmony in the gos-pels as they record the tale of the resurrection; the fact that the accounts are not all precisely alike merely shows that they were not reports taken on the spot and also that each of the recorders told what struck him most forcibly. If the gospels were frauds, they could easily have been made to agree in every minor detail before brought together in the New Testament. The only resurrection to which we should look forward is a spiritual triumph of truth over falsehood and of the soul over all earthly things.

After Mrs. Crane had delighted all present by her rendition of Arthur Sullivan's new song "The Chorister," Winoona closed the services with an Easter poem. On Sunday evening last, during the vesper service in Berkeley Hall, W. J. Colville in the course of his lecture gave utterance to the following sentiments concerning Rev. Joseph Cook's recent lectures on Spiritualism: The distinction drawn by Mr. Cook between the "supernatural" occurrences designated miracles, recorded in various parts of the Jewish and Christian Scriptures, and the simply "superhuman" wonders occurring in these days in the presence of modern psychics or spirit mediums, is not substantiated either by logic or historical fact. Can Mr. Cook find a single passage in either of the Testaments whereby, and on appeal to which, he is enabled to justify his position? Every spirit who has ever appeared to prophet or seer of old, has come as a human messenger from the unseen world. "Lord," "angel," "man," are interchangeable terms used indiscriminately in the Bible whenever a supernal visitor is spoken of; and in no case do we find a shred of evidence to disprove the fact of the return of the human spirit after death.

Is not the power to-day which enables mediums to thrust their hands into burning coals precisely the same in kind, if not in degree, which protected three men of old in a burning flery furnace? Is not the power which can produce direct writing without visible contact with the substance written upon, identical with that which could produce characters on the wall of Belshazzar's palace? Is not the power of Oriental adepts who can play with venomous reptiles and remain unhurt, precisely similar to that which permitted Daniel to remain unharmed in a den of lions? Is not a select modern circle formed at eventide to which spirits of the departed come in materialized forms, identical in its character with the scene on the Mount of Transfiguration, and exactly like the occasion of the reappearance of Jesus after his crucifixion, when he entered through closed doors and then vanished from sight? We contend that if modern phenomena do not explain ancient miracle, the skepticism of the present age will deny and refute all the evidences that can be brought forward in substantiation of Biblical claims.

In contrasting the weight of testimony brought-for ward in favor of Modern Spiritualism and that brought to light in favor of ancient miracles, the lecturer said the amount in the former was far greater than in the latter case. A tribute to Mr. Cook's honor and manilness was paid in the course of this address, but the speaker could not attribute Mr. Cook's unwarrantable distinctions to anything other than the superstitions of his early years not yet being outgrown.

During the service a slate was passed to every member of the congregation, containing spirit-writing produced in Mr. Colville's presence through Mr. C. E. Watkins's mediumship. As several hundred persons were present, this took about half an hour; but the musical service proceeded without interruption while the audience gazed on the slate. Mrs. Marshall performed brilliantly on the organ, her son accompanying during a portion of the service on the violin.

Special Announcement .- On and after Sunday next. April 4th, there will be three services every Sunday in Berkeley Hall: Morning, 10:30; afternoon, 3; evening, 7:30. In the afternoon all the seats are free, and those formerly attending Parker Memorial Hall are specially invited.

Next Sunday W. J. Colville will deliver two inspirational discourses, that of the morning being on "Free-masonry." At 3 P. M. Dr. Gates will lecture on "The Power of the Mind." On Sunday evening next a musical service will be

given in Berkeley Hall, 4 Berkeley street. A full orchestra will be in attendance, and eminent soloists will appear. Mr. Colville will, under inspiration of his spirit-mother, by special request deliver a lecture on "Marriage." Doors open at 7, proceedings commence at 7:30. Admission 10 cents. Reserved seats on application to W. J. Colville after morning service.

Kennedy Hall, Warren street, was well filled on Friday, March 26th. W. J. Colville's guides lectured on "The Christ of To-day Crucified between Skepticism and Superstition," and then answered several important questions. On successive Fridays the meeting will be held in the small Kennedy Hall, written and verbal questions being always in order; proceedings commence at 7:45 P. M. Everybody invited.

W. J. Colville is open to engagements for the delivery of week-evening lectures anywhere within easy access of Boston or New York. On Monday, April 12th, he is announced to speak in Williamsburg (Phonix Hall, South Eighth street); on Tuesday, April 13th, in Harlem; and on Wednesday, April 14th, in Brooklyn (Everett Hall, 398 Fulton street). The lectures will commence at 8 P. M. Mr. Colville's address is 8 Davis street, Boston.

Meetings in New York and Brooklyn. Anniversary Celebration in Phonix Hall,

Anniversary Celebration in Phoenix Hall,
Hrooklyn, E. D., Sunday, April 4th.
To the Editor of the Banner of Light:
Dr. Peebles's last Sunday evening lecture closed his one month's engagement with the Eastern District Spiritual Conference. Our Sunday lectures in March—Mrs. Hyzer speaking in the afternoon and Dr. Peebles in the evening—have been a grand success. Though three out of four Sundays have been stormy, both the afternoon and evening lectures have been well attended, and the funds to meet expenses have been forth-coming.

ed, and the funds to meet expenses have been formed coming.

The Eastern District Spiritualists will celebrate the thirty-second anniversary on Sunday, April 4th, in Phonix Hall, South 8th, near 4th street.

Afternoon Services will commence promptly at three o'clock. Mrs. Helen M. Slocum, of New York City, Mrs. Fales and Mr. C. R. Miller have accepted invitations to sneak.

tions to speak.

Evening Services will commence precisely at 71/2 o'clock. Dr. J. Rodes Buchanan will deliver the lec-

Evening Services will commence precisely at 7½ o'clock. Dr. J. Rodes Buchanan will deliver the lecture.

Other speakers than those announced have been invited and will participate in the afternoon and evening exercises. Preparations are making for musical exercises worthy of our great anniversary day. In the interval between the afternoon and evening services two hours will be devoted to mediumship and spirit-manifestations. Three excellent trance and test mediums, Mrs. Mills, Mrs. Fales, and Mrs. Cate, will be present, and spirit-direles under the leadership of these mediums will be formed in different parts of the hall.

The Eastern District Spiritual Conference owes its strength and its rapidly increasing importance to mediumship, all phases of which are represented in the membership of the association. Dr. Rees, Vice Chairman, is highly favored with spirit visitants in his own home, and were it not for his extensive dental practice he would be a superior medial instrument. Our Secretary, Dr. Coffin, is an excellent magnetic healer; our Treasurer, Mr. Dunscomb, besides his mediumistic gifts, is a veteran worker and an invaluable officer. Mrs. Mills is a superior test-medium, whose four years of mediumship have already gained her great celebrity and influence. Mrs. Dr. Hillion, who has no superior as a clairvoyant physician, is another of our active workers. Dr. Laranic and Mrs. Cate, though they do not reside in the Eastern District, are constant attendants at the conference meetings, and are pillars of strength to the cause. Drs. Baker and Olmstead and Mrs. Osborn, all faithful servants of the spirit-world and each one representing a different phase of mediumship, though residing in the Western District, give evidence of their devotion to the cause by coming from remote quarters of the city to attend every conference meeting, and taking whatever part may be assigned them in the public exercises.

All honor to this noble band of mediums—there are others not named—whose generous and disinterested labors have

come.

Anniversary Day has not been celebrated in the Eastern District of Brooklyn for many years—I don't know that it ever was—but the Thirty-Second Anniversary will have due honor and commemoration. I would suggest that the Spiritualists of the Eastern District and all of whatever creed or order of opinion, who may choose to attend, (all will be welcome,) come to the afternoon exercises, and remain over during the interval of evening and afternoon service, for conference, communion, and intercourse with spirit intelligences.

gences.

Phænix Hall, South 8th, near 4th street, Monday, March 29th, 1880.

Anniversary Exercises of the Brooklyn Spirit-

Anniversary Exercises of the Brooklyn Spiritual Society in Everett Hall.

To the Editor of the Banner of Light:

The Anniversary exercises in Everett Hall were of exceeding interest, and having taken copious notes. It will be able to send a pretty full report in season for next week's Banner of Light.

Dr. Peebles's afternoon address—subject, "The Materialization of Christ"—was replete with important statements.

Mrs. Hyzer selected for the topic of her evening lecture "Watchman, What of the Night?" The lecture was a powerful presentation of the truths of Spiritualism, and she gave to her arguments the most searching and practical direction.

The one month's arrangement between our Society and the Eastern District Spiritual Conference for an exchange of speakers terminated yesterday. A new engagement has been made between the Brooklyn Society and Mrs. Hyzer for an indefinite period. Next Sunday Mrs. Hyzer or an indefinite period. Next Sunday Mrs. Hyzer or an indefinite period. Next Sunday Mrs. Hyzer will speak in Everett Hall, 398 Fulton street, March 20th.

Everett Hall, 398 Fulton street, March 29th.

Trenor Hall, New York.

"The celebration at Trenor Hall, on Sunday, was," writes a correspondent, "probably the most interesting meeting in the interest of Spiritualism that has occurred in New York during the last fifteen years. The speeches, music and recitations were excellent (such was evidently the opinion of the audience), and much enthuslasm was manifested. The names of the speakers in their order were as follows: Mr. Henry J. Newton, Mrs. Brigham, Prof. S. B. Brittan, A. J. Davis, Mrs. Mary F. Davis, Henry Kiddle, Prof. J. R. Buchanna, A. E. Giles, Esq. The music, vocal and instrumental, was fine. The recitations and songs by Miss Lily. Runals were a most attractive feature in the entertainment."

The Second Society of Spiritualists, New York. The Second Society of Spiritualists, New York.

A. Weldon informs us, under date of March 29th, that "Mrs. C. Fannie Allyn concluded her course of eight lectures before this Society last evening; the audiences increased with each service, and those who attended were more than satisfied." He further announces that next Sunday, April 4th, Moses Hull will occupy the platform at Republican Hall, 55 West Thirty-Third street—his morning subject being, "From Orthodoxy, eta. Adventism, to Spiritualism; or, Why I am a Spiritualist," and in the evening, "Scientific and Phenomenal Evidences of Immortality."

Republican Hall, Brooklyn. We shall print in our next issue a report (furnished us by S. B. Nichols,) of the Anniversary evercises held in this hall, on Saturday evening, March 27th.

Good Words from Our Subscribers.

NEW ORLEANS, LA .- Charles A. Thiel writes: My little family would not be without the Banner of Light, and I express the hopes of many that it may long wave, and continue to extend its light and usefulness.

FRISCO, UTAH.-R. R. Hopkins writes: "Permit me to thank you and all contributors to the dear old Banner of Light for the many happy moments passed in reading the same. May the good God and angels bless you in your efforts."

NORTHFIELD, MINN.—J. L. Armington writes:
"You are doing a good work. May the angels support
you, and guide all your efforts for the uplifting of the
poor, opening the eyes of the blind, and unstopping the
ears of the deaf."

Adversity has its uses like any other disagreeable thing. The man who is never sick, never knows how good it is to have a troop of friends rush in and sit down at his bedside, and tell him, in the most solemn manner, that his doctor has lost at least three patients out of cornell the year rough. out of four all the year round.

The Brooklyn Spiritual Fraternity

Meets at Sawyer's Hall, corner of Fulton and Jay streets, Saturday evenings at 7% o'clock. The themes thus far decided on are as follows:

April 3d, "Materialization," Prof. S. B. Brittan.
April 10th, "Evolutions in Religions and Governments; and their Prophecies for the Future," Dr. Wm. Fishbough.
April 17th, An Experience Meeting.
April 24th, "The Religions of the East," Mrs. Imogen C. Fales.
May 1st. Giles B. Stabbing of Detroit Mich.

. Fales. May 1st, Glies B. Stebbins, of Detroit, Mich. May 8th, Col. Wm. Hemstreet. May 15th, "Mediums and Mediumship," Henry Kid-

dle.
Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.

B. B. Nichols, Pres.

EVERETT HALL SPIRITUAL CONFERENCE, No. 338
Fulton street, Brooklyn, N. Y., every Saturday evening at 7½ o'clock. J. David, Chairman.