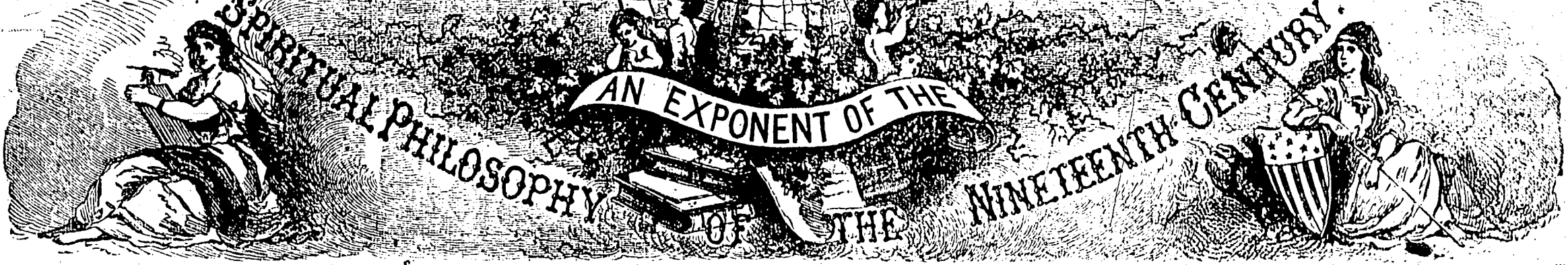


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NO. 2.

Spiritual Phenomena.

ELEVEN DAYS AT MORAVIA.

BY THOMAS R. HAZARD.

Part II.

On my return from Moravia I passed through Boston, where I learned from Mr. Luther Colby that at a recent private seance given by Mrs. Annie Lord Chamberlain at the rooms of Mrs. J. H. Conant, 76 Waltham street, Boston, the following answer was received from a spirit-guide of the medium, to the question, "By what process do the invisibles materialize the hands, faces, and other forms that from time to time are shown at circles held for physical demonstration of spirit power?"

The influence controlling at the time replied "that the refined matter out of which these apparitions were formed—or at least rendered cognizable by mortal senses—was gathered from the individuals composing the circle, each contributing to the supply. The raw material was then collected together in a mass—as the housewife, having kneaded the dough for bread, prepares it to be rolled out into any form desired—and a certain portion (sufficient for the manifestations about to be made) divided from it. This portion, by the subtle force of spirit chemistry, was deposited in solution in a vapor or atmospheric bath over the heads of the circle just as the copper is held in solution in the bath of the battery for electrotyping. Immediately the spirit-hand or other object is plunged in the bath, and as is the case with the copper upon the plate in the process above referred to, the earthly matter in solution becomes precipitated upon the surface of the spirit object to be shown, and the form thus coated with said earthly material becomes tangible and visible to physical senses."

Singularly enough, this explanation as given was sustained, in part by Mrs. Catharine Morrison, the well-known blind trance and clairvoyant medium of Oswego, who happened to come to Moravia whilst I was there. On two occasions, Mrs. M. said to me naively when sitting beside her in two different light seances, "that she saw spirits in the cabinet mixing something that looked like dough," she using the same unique term to express the same idea that Mrs. Chamberlain did!

Besides a wife, I have of my own immediate family in the spirit-world, a daughter named Mary, who died in 1842, aged two and one quarter years—a grown-up daughter named Anna, who died young in 1863, and three premature infants who never saw the light of earth-days. I have abundant evidence, however, that these last have progressed toward maturity in a corresponding degree to what they would have done had they been naturally born and continued in earth-life; and that though they have not the fullness of development and being they might, through the experiences of a material existence, have acquired in the rudimentary sphere, still they are a happy, joyous little group. These, with millions of the same class, are of those that are known and designated as "angels" by many spirits in the other world, for the reason that they have never been subjected to the trials and temptations incident to mortal existence, and are consequently free from its stains. My daughter Mary seems to have learned a great deal concerning earth-life by communicating with me—the germ necessary to its acquirement having been partially developed while here—but still her spirit seems more closely allied with heaven than with earth. In her frequent visits through different media she almost always comes with her hands full of flowers, gathered as she says from her own garden purposely for her father, not as she affectionately places them in my bosom, or entwines them about my head, can I readily convince her that my earth senses are totally unconscious of the beautiful decoration. I have before stated that at a seance held with Mrs. Staadt in New York a few days before I went to Moravia, my daughter Anna said she would hand me a lily whilst I was there. I also find by reference to a memorandum that my wife assured me whilst at Mrs. Rockwood's in Boston, on the 9th of last November, that she felt confident she and our two daughters Anna and Mary would be able to show themselves to me at Moravia entwined in each other's arms, the last named characteristic of wreathed or garlanded with flowers. On inspecting the cabinet at Moravia, I saw at the first glance that the aperture would not admit of such a manifestation as this, but the circumstance did not disconcert me in the least, having I learned through experience that the spirits of mortals are—except in degree—no more infallible or omniscient in one sphere of existence than in another. As before said, hands and arms were frequently shown at the aperture, and unlike the faces, always perfect and plain. On an occasion early after my arrival, wherein several hands of different sizes were passed by in the inside of the cabinet, one of them held a flower that I thought I recognized, but to be sure I asked a lady who sat beside me what it was? She promptly replied "a lily." I then asked if the hand holding it was meant for me? and it was shown again in token of assent. During my stay, this manifestation was repeated several times, and I have no doubt that the hand with the lily in it was, as it purported to be, my daughter Anna's, and one or more of the smaller hands her sister Mary's. My wife also threw her arms full length, with hands clasped, out of the aperture on several occasions, always in a night dress, which I suppose was meant to represent what she wore in her last sickness. The sleeves were uniformly buttoned close to the hand, and I am sure that the exhibition could not have been more natural—including the folds and drapery of the garment—had she made a like manifestation before her departure from earth-life.

From the first I had been careful, for obvious reasons, not to mention my wife's or daughter's name. At a seance where there was an attempted demonstration at the aperture so indistinct and feeble that I could neither see nor hear anything that transpired in that direction, I was rather startled upon hearing a lady who had but recently arrived, observe, "She says Fanny Hagar!" On asking the lady to repeat the name, she did the first, and observed that the last sounded something like Hagar! On another occasion a small star, enveloped in a mist-like halo, passed slowly upward from the bottom of the aperture and disappeared at the top. This was twice repeated, and upon my asking that it might also itself again if it was meant to represent my wife, it did so instantly, and remained stationary for a short time before its final disappearance. This was a beautiful manifestation, of which no one present could know the full significance but myself. For the last fifteen years my wife has been accustomed to draw a star through some automatic and writing mediums I sit with to announce her presence. It appears to be the name she is called by in her spirit-home. On two, when I sat with trance or clairvoyant mediums, they will say, "Your star is here."

The Sunday before I left Boston, on my way to Moravia, via New York, I attended one of Mrs. Hardy's (now a Concord square) large evening circles. I had never sat with her at a private seance and she could have known but little about me, but the little child that controlled her led me out of the crowd from quite a distance, to the medium's side, and said my "star was here," and that it was so "bright it could shine in sunlight." Though it may not have shone in sunlight at Moravia, it certainly did very plainly in lamplight.

Mrs. Gibbs's Indian guide, the bright, sprightly little Rosa, used to keep me well posted up in what was transpiring behind the scenes in the cabinet with regard to my own family and spirit-friends. She described my wife as always present, but generally standing back in the cabinet, partly because she could not attain the proper conditions to show herself distinctly, and partly to give place to other spirits who were anxious to manifest themselves to their friends—a self-sacrificing feature that was strikingly characteristic of her in earth-life. At one time Rosa said she saw her "doing"—because she could not show herself to me—"what they call weeping." Finally her repeated arduous and unavailing efforts became oppressive to me, and I told my wife repeatedly, sometimes directly, as she attempted to show herself, and at other times through Rosa, or the controlling spirit of some other medium present, that I was fully satisfied of her presence and hoped she would not distress herself further on my account.

Hitherto I had sat altogether at the regular seances, the conditions of which were constantly being changed by the daily introduction of new and not always perfectly harmonious visitors. I had come to the conclusion that my staying longer could be of no avail, and proposed leaving Moravia. Previous to doing so Mr. Hoyt and myself had arranged to hold a private seance on the 4th of January—he intending to leave on the 5th. On the 3d inst. Mrs. Catharine Morrison, the interesting blind medium before mentioned, arrived for a seance. On the same evening a circle for ordinary manifestations was held in the spirit-room. Mrs. Morrison was beautifully controlled by a little girl, who, at five years of age, perhaps (as she said) in the fire at Chicago. In answer to queries she told us that she never had any father, but was promised one in the spirit world; (we learned that her mother had been killed by her father.) She said her name was Lilly Warner, and she also named the street in which she lived in Chicago, and an apothecary's shop on the corner where she used to look through the window at some old toys that interested her childish fancy. [I think Mr. Hoyt, to whom the child seemed strongly attracted, recognized the locality.] On Lilly's intimating that she had learned to sing a little, we begged her to sing for us. She seemed to doubt our sincerity in making the request, and asked us only whether we really wanted to hear her? Upon our re-assurance she said she never learned but two pieces, and would sing one of them, "Autumn on an apple-tree," which she did in a sweet infantile voice that sensitively moved the feelings of those present, and carried handkerchiefs to some eyes. On being praised for what she had accomplished, Lilly volunteered to sing her other song, "Ma, may I go out to swim?" which she did in the same sweet plaintive strain as the other, though the words and measure were not quite so pretty. After she came out of trance, Mrs. Morrison (who was clairvoyant when in her normal condition) turned to me and described a lady (answering to my wife) who she said was writing something for me against a projection in the wall of the room very near where I sat. On my asking her to tell me what its purpose was, Mrs. M. read it off as follows: "Thomas, stay two days longer, and I think I can show myself to you." I asked her to intimate to my wife that I would cheerfully comply with her request.

On the next day, and after the two usual seances were closed, Mr. Keeler, Mrs. Gibbs, Mr. Hoyt and myself held our private seance. The light was no sooner extinguished, than we perceived a marked and favorable change in the manifestations. The little stars that were wont to appear in the preliminary dark circle at most of the seances, were much brighter and more numerous than usual, and played about us with uncommon vivacity. [Mr. Keeler subsequently told me that he had seen such little stars gradually expand and assume the appearance of human faces.] The accompanying spirit voices were also remarkably strong and distinct. We were assured by a guardian spirit of the medium, that if a harmonious company, such as the one then present, could be convened for a few consecutive days, the manifestations would become far

more powerful and vivid than any we had witnessed. In the light seances that followed, Mrs. Gibbs received many affectionate words of encouragement and counsel from her spirit-guardians. My own mother came, and as usual identified herself to my entire satisfaction, in both the dark and light circles. My wife, also, exhibited her arms, full length, clothed in their usual drapery, but in a more desponding attitude than hitherto, they being bent and thrown upward, with the pale, attenuated hands tightly clasped, as if in earnest supplication or prayer. I thought I discerned the meaning she intended to convey, and what Lilly renewed hopes I had entertained of her being able to show her features to me distinctly, almost entirely faded from my mind. Several delicately formed hands of different sizes, that looked as plain and real as if in earth life, were passed by the aperture just within the cabinet, one of them holding the customary lily. On this occasion its petals exactly resembled those of the water-lily, and were of the most glaucous white. These were for a considerable time turned in a full-blown point of view directly toward us, but with some of the petals so arranged as to hide the axil or seed bud. It looked so real and tangible that it seemed as if I might reach for it with my hand and grasp it, and I asked my daughter (whose unimpaired and spirit-form was of course invisible), to throw the lily out of the cabinet if she could not hand it to me. On this it was passed slowly along, and several efforts evidently made to do as I requested (as those present remarked at the time), but without success.

A few days after this, whilst sitting with Mrs. Belle Bowditch, 738 Washington street, Boston, who could not have known anything connected with my visit to Moravia, I asked my daughter Anna if she could tell me, through the memory of the medium, what she brought me at Moravia. She promptly replied, "A lily, pa." A day or two after this I propounded the same question at Mrs. Mary Carle's, 91 Camden street, Boston, to my daughter, and she replied, "Two lilies, pa." It is highly probable that both answers were correct, as there was certainly a difference in the appearance of the flowers that were exhibited at the aperture in the cabinet.

With the close of this day the time would expire that was allotted by the friend of Mrs. Morrison for his stay at Moravia. She had attended several seances, but had received but little, if anything, satisfactory, and intimated that she would be pleased if Mr. Hoyt and myself would permit her to join us in our contemplated private seance. As we were both going away very soon, and wished to give our spirit-friends at least one favorable opportunity to manifest their presence, we very reluctantly declined according to Mrs. Morrison's request. On passing down stairs, I found her in the sitting room, a good deal distressed in consequence of being obliged to leave for home in the morning without having obtained what she desired from her spirit-friends. The amiability with which she bore her disappointment caused me to feel additional interest on her behalf, and I intimated with her to stay another day, promising that Mr. Benjamin Fish (an elderly friendly gentleman from Rochester) and myself would ask her to join us in a private seance we had already arranged for with Mrs. Andrews on the next day. The friend who accompanied Mrs. M. was largely engaged in business and declined remaining longer, until finally spirit-friends interfered and advised them to stay another day.

On the morning, Friday the fifth inst., the manifestations at the public circles passed off as usual. One of the clairvoyant mediums that had recently arrived, (whose name I do not this moment recall), told me, while we were sitting in the light circle, that she saw a lady friend of mine in the cabinet, with a giraffe made of green leaves about her waist. I asked if she could learn her name, whereupon she looked that way a moment and said she saw the name "Fanny" on the giraffe. She then said she saw a younger lady there, with a like giraffe inscribed with the name of Anna, and that they wished her to convey to me from them the words, "Our love is ever fresh and green for you." Mrs. Keeler, Mrs. Morrison and her friend, Mr. Fish and myself composed our private circle. The lights that appeared and the spirit-voices were quite equal to what they had previously been, whilst the keys of the piano were more frequently struck than at any time when I had been present. The spirit-wife of Benjamin Fish came and laid her hand on his head and said, "I thank God that I can add joy to your happiness." [As far as my own experience enabled me to determine, the spirit hands at Moravia have none of the cold and velvet like feeling usual in such phenomena, but were so natural that their touch could not be distinguished from that of the hands of persons in earth-life.]

A deceased wife and brother of the friend of Mrs. Morrison also came and conversed with him. But far the largest portion of the time was occupied by the spirit-friends of Mrs. Morrison, the guardian of Mrs. Andrews announcing that the light circle would be dispensed with for the special benefit of the blind medium. Quite a number of Mrs. M.'s personal friends and guardians announced their presence and conversed freely with her. It seems that Mrs. Morrison's husband was then constructing for her a cabinet at Oswego, where they have been promised that spirits will take on the form and manifest their presence as they do at Moravia. She received special instructions in regard to the finishing and furnishing of this cabinet, accompanied with many words of counsel, encouragement and good cheer. This was the last day of the two, on one of which my wife had notified me she hoped to be able to show her face to me. Of course in the absence of the light circle this could not be, but the disappointment was almost gratifying to me in view of the perfect delight that was evinced by the little blind medium. I remarked to her that

she seemed in a very different mood from what she was the previous day? She said in reply, "I could sit here forever!" Her joyousness remained when, with the good wishes of all, she left the house next morning, her sweet though sightless face beaming with happiness and radiant with spirit-light. I have dwelt longer on these incidents than I might have done were it not that it has been borne in my mind that the full fruition that finally attended upon my stay at Moravia was in some occult way connected with the self-sacrificing kindness and sympathy I had extended to the blind medium of Oswego.

Before the seance just spoken of was held, I had concluded to remain another day, in consequence of disappointment in receiving expected letters, and Mr. Fish and myself arranged with Mrs. Andrews to have one more private seance, after the two public ones were over, on the afternoon of the next day, Saturday the 6th inst., to which we invited Mrs. S. A. Wortman, a high-y mediumistic lady, who had, with several friends, recently arrived from Buffalo. Both the morning and afternoon public circles on that day, though unusually large, were quite good. Several faces were shown very distinctly, and other manifestations occurred highly interesting. In the afternoon my wife threw her arms out of the aperture as usual, so far as concerns drapery and general appearance, but with a quick, lively motion that encouraged me to ask if she still meant to make another effort to show her face. In reply an arm was instantly thrown upward some twelve or fifteen inches above the top of the aperture, in the full light, while she rapped animatedly on the partition with her fingers, as if trying the keys of a piano preparatory to executing some joyous piece of music. I could see the natural and most minute movements, not only of the fingers, but of the knuckles and thumbs on the back of the thin, pale hand as plainly as it is possible to discern like movements of the hand of any mortal in earth-life. It was at this seance the unpleasant circumstance occurred I have before alluded to, wherein a stranger present made a rude and wholly unbecoming remark, which was, however, afterwards satisfactorily explained away, to which I hastily replied, perhaps too much in the same spirit. All that was said was in whispers, but still it may be seen, by what will follow, that the circumstance did not pass unnoticed by the spirits.

For several days the weather had been lowering and unpleasant, but early in the afternoon the clouds began to disappear, and when our private circle was convened, consisting of Mrs. Keeler, Mrs. Wortman, Mr. Fish and myself, the atmosphere was bright, clear and electric. Mrs. W. is a very sensitive medium, and we had hardly composed ourselves in our seats (some five or six feet from the aperture) and joined hands, when she remarked, how harmonious the atmosphere was, and unlike anything she had experienced in the previous prominent circles. With her many other accomplishments, Mrs. W. has a clear, soft, melodious voice; and she and Mrs. Keeler had scarcely begun to sing, (the light being extinguished) before the space in front of us was unusually alive with bright little stars. These would congregate in groups, and then swiftly bound apart in couples, and again approach and retire in the same order as if performing in a dance; then again commencing circling around each other in single pairs, until the whole galaxy would mingle and form one group, and all engage in the angel sport, playfully whirling and intertwining rapidly around and between each other in an indescribable, bewildering maze, alike beautiful and indestructible.

On several stanzas of "Home, Sweet Home" being sung with animation, a masculine spirit-voice, exceeding in power and pathos anything of the kind, whether spiritual or human, I had ever heard before, joined in at the commencement, and continued to the end. Upon the same stanza being repeated, the spirit vocalist, as if to afford us an opportunity to contrast its power with the voices present—or, perhaps, that it might gather up its own full strength—before joining in the concert, until the second stanza, when, through all that followed, it poured forth its loud, soul-thrilling strains in a cataract of melody as completely absorbing and overpowering to the human voices present, as the hoarse roar of Niagara is to the gentle murmur of the little brook that loses itself in the bosom of its mighty waters. This is no fancy or imaginative sketch, as I know all present at the time it appeared to will admit. It seemed as if the spirit vocalist, conscious of his uttering powers, was absolutely "glorifying in the greatness of his strength," and I have no question (although I confess to an almost total ignorance of the rules of artistic music) that if Mr. Keeler could receive his assistance (together with the necessary harmonious conditions) in the mammoth concert that is to be enacted at his contemplated heaven-inspired International or World's Musical Peace Jubilee—the performance will attract more attention and excite greater interest and admiration in the public mind than all exhibitions of more human musical talent have ever yet called forth.

After "Home, Sweet Home" had been twice repeated, I asked that "O'er the stilly night" (a favorite melody of my wife's when in earth-life) might be sung. Several stanzas were sung by the ladies present, in which a sweet feminine spirit-voice joined in concert, though I failed to recognize it as that of my wife.

Among many other exhibitions that occurred after this in the dark circle, several friends of Mrs. Wortman manifested themselves to her. Benjamin Fish's wife came again, patting him on the knee, and said, in a low voice, "God be praised that we can come!" My own daughter Anna announced her presence by placing her hand (as soft and natural as if in earth-life) on mine, and said in a low, but distinct voice, "Forgive those, pa, who hurt your feelings?" As I did not respond immediately, the request was coaxed-

ly repeated, "When anything is said that agitates you, pa, think of my lily, and forgive." [I regarded the manifestation of the lily as a remarkably pleasant incident, and had no spoken of it more than once.] I answered that I would do so, which seemed to satisfy her. My spirit daughter seemed near enough for me to feel her warm breath had she been mortal, and I said, "Kiss me, Anna—if not my lips, my forehead!" Immediately I felt a gentle and distinct pressure on my forehead, but whether made by her fingers or lips I could not tell.

In the light circle that followed, Albert and Thomas, two sons of Benjamin Fish, showed their faces and talked with their father. They were fully recognized. Albert, in referring to the doubts he had of a future state of existence when in earth-life, said, "We still live!" One of the sons said to the father, "We are happy that there has a dear companion to cheer them in their old age!" [Mr. Fish had been in the house but a few days, and I doubt whether the medium or any one present, except myself, knew that he had been recently married to a second wife.]

Mr. Fish's deceased wife came and showed herself as she looked in early womanhood. It was asked if she meant to show her features as they appear in spirit life. To this she nodded assent, and disappeared, but immediately returned, looking as she did when she passed from earth at the age of seventy. [Mrs. F., a lady from Buffalo, told me, subsequently, that a friend once showed herself to her in rapid succession at the aperture of the cabinet in Moravia—as she looked at six different periods of her life, ranging from youth to old age.] Although I was conscious that my wife, aided by her spirit-friends, was exerting herself to the utmost to perfect the necessary conditions to show herself plainly to me, I had but little hope that she would succeed, when suddenly, toward the last of the seance, I saw a face gradually developing or approaching the aperture that I soon unmistakably recognized as hers. She seemed highly gratified at the recognition, and so expressed herself. As is usual with most of the spirits who show themselves, her eyes were protected from the light by spectacles. Mrs. W. who was not fully aware of the circumstance, asked if my wife wore spectacles? I said no, she did not; upon which the face instantly disappeared, but a quickly returned again with the spectacles, looking as natural as in earth-life. I said, "It is enough; Fanny, I want no more; I am now fully satisfied!" Upon this she thrust her face partly out of the aperture, and said, in a clear, loud whisper, "We have tried hard, Thomas, to make myself plain to you, and I thank God that we have succeeded!" My wife was within six feet of where I sat, and I saw her lips move as distinctly and naturally whilst she was speaking as I ever saw them in earth-life. Overcome with joyful emotion I said, "Kiss me, darling!" whereupon her hand was raised close to her lips as she threw me two kisses.

A remarkable feature of this last pleasing manifestation was, that although the hand was thrown toward me in the most natural manner, still I saw no arm. This, to my mind, goes to prove the correctness of the explanation that was given of the phenomena of spirit galvanizing or electrotyping by the controlling guides of both Mr. Eaton and Mrs. Chamberlain, as previously related. Probably the hand only was dipped into the prepared material, and became visible; whilst the spirit arm, though possessing all the power necessary to control and direct the hand, not being materialized on its surface, as the hand was, remained invisible. The whole manifestation, as it occurred, was as unexpected as it was full, complete, and entirely satisfactory.

Some eight to ten years ago, my wife told me, through Mrs. George E. Wilcox, (now at 150 High street, Providence, R. I.) that, if I would go to the spirit photographer in Boston, (Mr. Munier, whom I had never seen), she thought she could present herself plain enough to be photographed. I went, and procured a good likeness of her, but in a night-dress, and looking as she did about the time she passed from earth life. Subsequently, on my asking her why she came in such a "questionable shape," my wife told me that her spirit-friends could not carry her further back on the occasion, than to the point where her earth-life terminated. This satisfied me; for I already knew that, when spirits disengage themselves to personate, they generally bring with them the conditions that attended their latest moments; and as photographing was a new phase of the phenomena, I thought it very probable that similar spirit law might apply in that direction that I already knew prevailed in others.

Besides this, my wife has, on some occasions, shown herself very distinctly to me whilst in sleep, but always in a shadowy form, something analogous to the photograph. Again, for a year or more before my daughter Anna passed away, her mother repeatedly assured both her and myself that she would show herself to her before she passed from earth-life. This occurred, with wonderful distinctness, some few days before Anna died. I was present at the time. My daughter was lying on a lounge, and suffering intensely from spasmodic pain that periodically assailed her. I held one of her hands in mine, and her little brother and one or more of her sisters stood near by. Suddenly her countenance changed. The pain had entirely left her; and, with a radiant face, she looked beyond the side of the sofa, and said, "Why, pa! there is no mother!—there is Aunt Gertrude!" She described them as standing in a beautiful forest, amidst flowers and shrubbery that hid their persons below the waist. I put several questions to my wife, which she answered satisfactorily by signs. The vision was perfectly enchanting to my sick daughter, who had no fear of death afterwards, but looked cheerfully forward to it as a welcome messenger to wait for her to her spirit-home and friends. But still, this manifestation, like the others mentioned, was shadowy!

men forsooth! As though a coal-heaver with common sense was not as capable of judging in the matter of spirit manifestations as all the learned ignoramuses of science! Shall we wait for scie-

BOSTON, SATURDAY, MARCH 23, 1872

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So far from the Spiritualists having been "disturbed," as Mr. Conway asserts, by Dr. Carpenter's attacks, whether in the Quarterly Review or the lecture-room, there has been merely one broad smile of congratulation and amusement on the lips of all these Spiritualists who have had the opportunity of learning what the "important points" are which the doctor has raised against Spiritualism. So utterly frivolous are they—because old, trite, and repeatedly answered—so

But the doctor is one of Mr. Moncreur D. Conway's fellow-theists, (perhaps pays him the compliment of hearing him preach now and then) and therefore he must be pulled, even at the expense of Spiritualism, especially since—Mr. Conway himself would like to see its votaries brought to grief. That he has made a failure of it this time—we think we have made apparent to any careful reader of our remarks; and we hope our friend of "The Index" will keep his eyes open, and not commit himself too far in opposition, lest he may some day find it expedient to recant (always an awkward thing for a doctrinaire). As for Mr. Conway himself, we do not wonder at his being displeased with everything that by its magnitude may threaten to disparage or belittle, by contrast, Mr. Moncreur D. Conway's own importance in the universe.

Thursday, April 4th, has been designated by the Governor of Massachusetts for the annual Fast.

We learn from Moses Hull, that the Spiritualists of Louisville, Ky., are making extensive preparations to celebrate the twenty-fourth anniversary of modern Spiritualism Monday and Monday night. April 1st is set apart for the celebration. Conference meeting, a public dinner, Lyceum exhibition, speeches and dancing are to be the order of the exercises. Spiritualists and speakers from abroad are invited to join in the activities of the occasion.

This new candidate for public favor is a large sheet, and contains more reading matter than any other Boston daily. The tone of that paper, however, is anything but liberal. As a specimen, we will mention the fact that the agent of the Music Hall Sunday Spiritual Meetings called at their office, last week, and asked if they published a list of the Sunday meetings in their journal. "Oh, yes," was the frank reply. On handing him the notice, the business man, after hastily casting his eyes over it, demurred; but finally said that he would ascertain, and went to another part of the room for that purpose. On returning to this desk he said, "We will print the notice among the advertisements." "I do not want it there," said the agent. "If I cannot have it published under the regular heading for such notices, in the same manner as the other Boston dailies print our notices, I will withdraw it." And he did. This same quality of bigotry, many years ago, was displayed by the Transcript and Traveller; but they have got over that now, as they soon ascertained that thousands of their patrons were Spiritualists. We sincerely hope the Globe will learn wisdom in the same direction ere long.

We desire to call the attention of the Spiritualists of the United States to the helpless condition of our English friend, hoping that that kind benevolence which has done so much for our alike unfortunate brothers, Austin Kent and Joseph Baker, will extend its hand to the assistance of Mr. Powell. Any pecuniary aid sent us for the purpose will be immediately acknowledged in these columns and forwarded to him without delay.

At the close of the lecture, Miss Doten pronounced an original poem, which was fully appreciated by the audience. We hope to present it to our readers in due time.

Addison A. Wheelock, Esq., of New York, will lecture in the above hall, Sunday afternoon, March 17th. He is a forcible, strong and eloquent speaker, with the ability to hold the attention of his audiences.

many editorial and miscellaneous articles of merit, a salutary (on the right hand) from G.

W. Wilson, as editor of an "Ohio" department for that paper. The new worker assumes control reverently invoking the inspiration and direction of spirit-friends to the correct discharge of duty.

growth of human nature, proving its capacity, and giving the race all the more courage and power to press on. It modified, but did not destroy, the popular conception of God, but substituted the idea of a Divinity ruling the world from a distance, that of one who was immanent in all things of matter—an infinite unity. It helped to bring nations together, respecting all religions, and admitting differences of faith; never displaying that spirit of bigotry to common among missionaries. The lecture closed with an exhortation to all present to seek out the best way, and try to conform to higher truths and purer religious life, and with a assertion of his belief that Rationalism not only deposes and destroys, but affirms and builds, and is eminently practical.

The President of the Association, Mr. J. Q. A. Brackett, made a brief address of welcome, giving a sketch of the history of the Society, after which, Charles H. Frothingham, Rev. R. C. Waterston, Charles W. Slack, [who spoke, among other things, of the time in which he was a member of the Mechanic Apprentices Library (a kind of) Association.] M. F. Dickinson, George S. Hillard, W. H. Baldwin, and others, made pleasant, entertaining, and often eloquent remarks. Fine music was furnished during the evening, and at the close of the exercises, by an excellent quartette. One of the most remarkable events of the occasion was the unheard-of conduct of the poet—Rev. R. C. Waterston—who said he had been invited to write a poem for the occasion, but was only then able to complete *one line*, which he would like the President to read to the audience. *The line*, on being read, was found to be a one hundred dollar bill! This organization, which has just completed over a half century of usefulness, presents to the young men [and ladies, too] of Boston, advantages of a superior nature in the form of a large library, literary exercises, debates, etc., and should receive the favor and countenance of all.

We observe that certain friends of Gov. Washburn, since our free speaking on the subject of his nomination to serve as one of the Vice Presidents of the God-in-the-Constitution movement, have assumed to deny for him any connection whatever with the Convention at Cincinnati, or any sympathy with its purposes. That is all very well, and we are exceedingly glad to hear it. But, considering the prominence given to the Governor in the matter, and the wide influence which it is likely to exert, would it not be more explicit and candid for him to come out over his own name and deny, while denouncing such a revolutionary movement? A mere disavowal by proxy is not authoritative, nor does it undo the mischief already done. We shall hope to see the Governor so courageous enough to appear in person against this monster in religious disguise.

The Kansas Legislature now in session at Topeka, has passed a bill totally abolishing capital punishment. We are informed by Alfred Taor, Representative thirtieth District, that at the evening session Feb. 25th, the special order of business for the House was the "bill to confer the rights of suffrage on female persons." This was discussed pro and con till eleven o'clock at night, when the previous question being ordered, further action on the matter was indefinitely postponed by a vote of forty-two to thirty-three, seventeen not voting, after which the meeting adjourned.

Digby says the reason women are so fond of writing letters is that they rejoice in the opportunity of saying all they wish without the possibility of an interruption.

Woman.

Springfield, Mass., following in the steps recently taken by two Western municipalities, has elected a woman to be its City Physician. Miss Sarah J. Williams, one of the thirty-nine young ladies who some two winters ago were persecuted by the six hundred male students and their Professors at the Philadelphia, Pa., Hospital, and who persevered in their attendance on the lectures till victory was gained "not so much for us alone, but because it opened the way for other women," is the new incumbent. She is represented as active, fearless, well qualified for her position, and taking her chief pleasure from her election from the fact that a precedent is established in favor of the sex in Western Massachusetts.

There are four hundred women employed in the Treasury Department, Washington, D. C. There are nearly as many more employed in the Interior, Patent Office, Census Bureau, &c.

A two hours' discussion opened by the Rev. Mr. Haven, on Woman Suffrage, was held at the Broadway Methodist Church, South Boston, recently. A large audience was in attendance, and the interest throughout the debate was well sustained.

The graduating exercises of the twenty-third annual term of the New England Female Medical College took place at the C. H. Co. on East Cornhill street, Boston, recently. The class for the past term consists of thirty-one students, seven of whom now take their medical degree. The institution is now in a flourishing condition, and when its new building is paid for, and other facilities removed, it will be nearly self-sustaining.

A third Legislative hearing on the petition for an Act declaring that women have the right to hold office under the Constitution, was granted by the Joint Special Committee on Woman Suffrage, at the Green Room, State Capitol, Boston, Monday morning, March 19th. The time occupied— from 9.30 to 12.45—was crowded with able arguments and succinct presentations of important points bearing on the subject by William Lloyd Garrison, Henry D. Blackwell, Mrs. Edna D. Cheney, and Hon. Samuel E. Sewall for the petitioners. Rev. J. D. Fulton, D. D., Mrs. L. M. Warner, Mr. N. E. Chase, and Mrs. H. M. Bodine appeared for the remonstrants; and the usual asperity exhibited by him of Tremont Temple graced his presence and remarks.

The Twenty-second Annual Report of the Association for the Relief of Aged Indigent Females shows that there were ninety-two persons in the Home at the beginning of the year. The whole number of admissions since the Home has been in existence is two hundred and twenty-seven. Prior to the occupation of the house in Revere street, the average number of inmates was about forty-two.

Both branches of the South Carolina Legislature have passed a concurrent resolution referring the Woman Suffrage memorial, which had been presented, to a Joint Special Committee, with instructions to report during the session.

The Kent and Baker Fund.

Donations from societies and speakers continue to come in, though slowly, to raise a fund for the support of our destitute and invalid brothers, Austin Kent and Joseph Baker, as suggested by A. J. Davis in these columns several weeks ago. To-day we are happy to acknowledge the receipt of the following:

Louisville, Ky., March 14th, 1872.

WM. WHITE & CO.—Enclosed find seventeen dollars and twenty-five cents, to be divided equally between the suffering, Austin Kent, and Joseph Baker. This donation is from my Louisville congregation. I would like to add as much to it, but cannot. Have lost more than enough, during the last year, to have kept them both a year. Credit this to Louisville congregation.

MOSES HULL.

Henry B. Lewis, Noank, Conn., also remits \$20, to be divided between the two suffering brothers.

A Choice and Valuable Work.

William White & Co. have just issued a second edition of Allen Putnam's able and searching treatise on "Mesmerism, Spiritualism, Witchcraft and Miracles," showing that Mesmerism is the key which will unlock many chambers of mystery. The author in a strong and lucid manner maintains the important position that the marvels of all the ages have been produced in obedience to some universal law or laws. We commend this little book to the attention of our readers. No one of the thousands who will probably read it will ever regret doing so; but, on the contrary, feel to thank the publishers for the opportunity.

A. A. Wheelock.

It is with much regret we learn that Bro. A. A. Wheelock, editor of the American Spiritualist, is sick and therefore unable to attend to his editorial duties. His paper informs us that he has completely broken down under the accumulated responsibilities incident to the removal of his paper to New York, and feeling it weekly instead of semi-monthly, as heretofore. We cannot well afford to lose so energetic a worker in the ranks of Spiritualism, and hope to soon hear of his convalescence. We also hope that his appeal to the spiritualistic public to sustain his journal will be responded to promptly.

"Psychic Force."

The reader's special attention is called to Mr. Hazard's "Eleven Days at Moravia," (second part), which we publish upon the first page of this issue of the Banner. It explains in brief the "psychic force" question, or, in plain English, the material used to produce spirit forms, faces, the raps, and all the various physical manifestations through media which are puzzling the scientific world to day. A recent number of the Scientific American contains an article upon this subject, which we may refer to in future.

O. L. Sullivan.

This zealous worker from the West is meeting with excellent success in Albany, N. Y. A correspondent informs us that his audiences are large and appreciative. During a few years he has held in the Western States twelve public discussions upon the subject of Spiritualism. To him the "Bible" is no "sealed book."

THE SOUTH END GHOST STORY.—Recent numbers of the Boston Daily Herald have contained accounts concerning extraordinary manifestations of a spiritual nature said to occur at the house which was the scene several years ago of the murder of Mrs. Hobbs. We stated in our last that the matter would be investigated by us. It is only necessary to say that the story is without foundation; in fact, as the apparitions are denied in toto by the parties concerned.

We have received from Ecstas Goodwin, of New York City, a communication verifying (from personal inquiry at the Police Station designated) the spirit message of George C. Goodwin, published in the Banner of Light for Feb. 10th, also a brief note from Judge J. W. Edmonds, upon the same subject. We shall treat the matter in full in our next issue.

What Readers Say of the "Spiritual Pilgrim."

We have seen a dozen letters similar to the following:

I took my pen to tell you how deeply we were interested in reading the biography of J. M. Peabody—the "Spiritual Pilgrim." Some of our trials have been perplexing, but a rainbow came above the clouds. Mediums are babies to the "ups and downs of life." Remembering your visit here with Mr. Dunn, we call you the "medium's friend." Such lives and such books do the world good. *Hillville Grove, N. J.* S. E. MILLS.

You will believe me when I say that I am but a poor and feeble writer, but I have read the "Spiritual Pilgrim." Mr. Barrett showed discrimination in his selections from your writings, while the fine engraving of your face is worth the price of the volume. My neighbors are now reading it. *Louisville, Ky.* A. S. KINGSLEY.

My Good Brother—You are probably at this time addressing an intelligent audience in New Orleans, and I am with you in spirit—the more so from the fact that I have been reading the "Spiritual Pilgrim," by Bro. J. O. Barrett. It is rich and racy and glorious! How vividly it brings up the past in our lives. I suppose the pilgrimage of the Pilgrim is not yet finished. The journey of the better, as the influence of such books and such lives must ever tend to lift the world up higher. *J. H. HARTER, Auburn, New York.*

A Book of Beautiful Poems.

One of the best and sweetest writers of poetry—Mrs. C. L. Shacklock, of Mobile, Ala.—whose spiritual effusions have often graced our columns, has in press of Lippincott, Philadelphia, a volume of her beautiful poems, entitled "The Circassian Slave, and other Poems." The book will make three hundred pages, and will be sold for two dollars. We know that Mrs. Shacklock's poetry is appreciated by our numerous readers, and we ask them to subscribe for her new book, which will be issued in elegant style as soon as three hundred and fifty subscribers are obtained. We should like to receive at least one hundred names within three weeks. No one will ever regret owning the book, or encouraging so talented and spiritual a writer.

Josiah Basset.

[The following spirit-message was given at our Public Free Circle, Tuesday afternoon, March 12th.]

I come to say to my son James that he had better not take passage in the ship John Williams, for, if he does, his body will never reach America. No matter for the whys and wherefores; if he takes passage in the ship John Williams, his body will never reach America, and it would be a special disaster to his wife and children just at this time. He had better heed my advice. My name is Josiah Basset, of Yarmouth. His name is James Basset. He is at present in England, and I am permitted to ask that you publish my message in your next issue.

"A praying and Bible-reading Christian," by the name of Margaret, in Dayton, Ohio, March 10th, accused his wife of being a witch, and then murdered her and her children, first reading to his wife a chapter in the Bible. The Boston Journal deals the dispatch containing the above information, "insane acts of a Spiritualist." Poor Spiritualism has to shoulder all the short-comings of the Bible Christian praying fanatics, especially when such commit overt acts. Spirits teach, and always have, that murderers and suicides will fare hard in the spirit-world for hundreds of years to come, in consequence of such gross disobedience of the fixed laws of Nature, which are the laws of God. The secular press is ever ready to chronicle all libels against Spiritualism and Spiritualists that are set afloat by bigoted credulists to bolster up their already tottering theological edifices. But when a "minister of the gospel" falls from grace, scarcely any of these "broad-and-butter" journals have a word of comment to make against the delinquents. On the contrary, they smooth the matter over as easily as possible, for fear that the reputation of "our church" or "our denomination" may be injured thereby.

Spiritualist Lyceums and Lectures. MEETING IN BOSTON.—Music Hall.—Free admission.—The Fifth Series of Lectures on the spiritual philosophy commenced in the Music Hall last night, and will be continued every Sunday at 8 o'clock (except April 28). A. A. Wheelock will lecture March 23rd to the Boston Lyceum, and on the 24th to the Boston Lyceum. He will also lecture on the 25th to the Boston Lyceum, and on the 26th to the Boston Lyceum. He will also lecture on the 27th to the Boston Lyceum, and on the 28th to the Boston Lyceum. He will also lecture on the 29th to the Boston Lyceum, and on the 30th to the Boston Lyceum. He will also lecture on the 31st to the Boston Lyceum, and on the 1st to the Boston Lyceum. He will also lecture on the 2nd to the Boston Lyceum, and on the 3rd to the Boston Lyceum. He will also lecture on the 4th to the Boston Lyceum, and on the 5th to the Boston Lyceum. He will also lecture on the 6th to the Boston Lyceum, and on the 7th to the Boston Lyceum. 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Message Department.

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The Banner of Light Free Circles.

These Circles are held at No. 125 Washington Street, Boston, on the first of each month. They are held for the purpose of giving to the public a free opportunity of attending to the lectures of the Banner of Light. The lectures are given by the Banner of Light, and are held for the purpose of giving to the public a free opportunity of attending to the lectures of the Banner of Light.

Invocation.

Forever and forever we will worship and adore thee, O Lord our God, bringing unto thy shrine all our thoughts and holy thoughts, praying unto thee for peace and pardon, and for all those conditions that shall render us useful and happy; asking for as much of thy wisdom as may be expedient for us in the present, and in the future, life everlasting. Amen.

Questions and Answers.

Correspondent. If you have questions, Mr. Chairman, I am ready to consider them.

Q.—From a correspondent. In the Banner of Light, a correspondent asks, "Is it not quite probable that the gentle breeze which is felt in the circle, fanning our heads and faces with delicious coolness, is the origin of the 'Holy Wind'?" "Holy Wind," or, as Mr. Parkhurst defines it, "Air in Motion." The intelligent answer, "That theory is, perhaps, quite a reasonable one, but it is not, to me, a truth." Will the intelligent and controlled day please inform us what that thing is which received the name of "Holy Wind," "Holy Wind," etc., and why it received that name?

A.—The early church fathers were in the daily habit of holding communion with departed spirits. They sat in circles of council, very much as you do today, and they perceived the coming or presence of spirits—or the "Holy Wind," if you please—by waves of atmospheric power, or the extremely electric motion into which the atmosphere was thrown at that time. For it is a well-known fact that, when a spirit enters the atmosphere or sphere of any mediumistic individual, all the surrounding atmosphere of the apartment is immediately set in violent motion, and for this reason the spirit-body is intensely electrical, and therefore it produces these electric vibrations in the earthly air. The early fathers denominated this the "Holy Wind," the "Holy Breath," because they considered that departed spirits who communicated with them were holy spirits—were divine ministers from the Infinite Father, coming to bestow favors upon them.

Q.—(From the audience.) What caused the moisture upon my skin, which I felt at a dark circle lately, and the drops of water which fell like rain?

A.—During all such so-called physical manifestations, each person who is capable of contributing anything toward the making of these manifestations is largely taxed. These powers are condensed in your atmosphere, sometimes to such an extent as to fall like rain-drops. Sometimes they are not carried further than the outside of the individual from whom they have been extracted.

Q.—Was the apparition which appeared in France, in 1855, called the Lady of Lorne, a real apparition? And, if so, was it that of the so-called Virgin Mary?

A.—Whatever answer I may give to that question will only be a mere assertion, because I cannot prove what I shall say; but I know that the apparition, or presence, was the veritable, clothed-upon spirit of the Christian's Mother Mary. The superstition that has been clustered around certain so-called holy personages puts them seemingly afar off, and makes you to suppose that they would be the last of all in the kingdom of heaven to return to earth, manifesting through modern Spiritualism; when the real truth is, they are the prime movers in this mighty moral, political, physical and spiritual force which is moving the world to-day.

Q.—What is the prospect of the working classes getting out of their present condition, since human capitalists are combining together to keep them down?

A.—The prospect is good for the working classes, and all the implements of oppression that may be brought into the arena to be used against them will fall to the ground harmless; and for this reason: the working classes are getting largely in earnest for their rights. The basis upon which they rest is the power of eternal right; and the lever that will lift them out of oppression, and give them their just rights, is the coming of the angels—the interference of departed spirits that have drunk of the cup that they are still drinking, that have been baptized with, and that know how to give them strength—know how to inspire them.

Q.—Can spirits who have been in the spirit-life a long time, give us good photographs of themselves as they who have but recently passed away?

A.—No, they cannot; because they are not always able to gather to themselves precisely those elements that may be used to produce an external covering that shall be recognized by the friends on earth. They could give you likenesses of themselves as they are in the present, but as they were when you knew them it is hard to do. They who have recently passed to the spirit-world have not gone beyond the peculiar atmosphere that furnishes these elements. They are living in it, and can take advantage of it, much better than those who have passed beyond it, who are living in another all-thin atmosphere from it.

Q.—Is it not the same with regard to their communications? Can they communicate as readily as those who have recently passed away?

A.—Yes, they can communicate as readily, and in many instances much more readily, for this reason: they have lost the fear of suffering, having gone so far beyond physical suffering as to have lost all fear of it. And when they come back to earth, they return generally as little children, fearing nothing, trusting to the powers that be; and they give you generally that which is more reliable than do they who come with fear

and trembling, knowing they shall pass again through the valley of shadows, which is equivalent to death, in returning here.

Annie Louisa Smith.

I am Annie Louisa Smith. I lived in Tarrytown, Penn. I was twenty years old. My mother is now at my death. She has no expectation of ever meeting me again. She has been brought up to all religions, and has no faith in any life beyond the grave. I want her to know that I live, and that I have a beautiful home, in a condition of life as good as mine I left, and more so, and that when she is called to pass through the change of death, she will see me, and know me, and we shall dwell together, and I hope be very happy. I want her to investigate this Spiritualism, and learn for herself some of its beauty, some of its truths. I know she will be happier if she does. I want her to know that I was with her when she burned her school books. She burned them because they constantly reminded her of me, and made her, as she said, nearly insane. I was with her when she put away my clothing, and I tried very hard to make my presence known to her, but I was not able to. If she will investigate this thing, I shall be able to give her all the evidence she requires, and she will be much happier. Good day, sir.

Georgie Lewis.

Hullo, mister! [How do you do?] I am well, I reckon. My name is Georgie Lewis. I was eight years old. I've got two brothers, Eddie and Tom, and I've got a sister home with me. I didn't know anything about her until I died, and then I learned about her. I want father to stop lending money to Uncle Tom. He gets drunk and beats his wife every time he gets any money. She knows about these things, and she asked me to come here and help her. It don't do Uncle Tom a bit of good for anybody to help him that way. He gets drunk and beats her. Father better give him a good thrashing, instead of lending him any more money. I want father to go up and see Aunt Lucy, and tell Uncle Tom he mustn't beat her any more.

Tell mother, I am first-rate. I am going to be an astronomer here. I am going to learn all about the stars, and I am going to be an astronomer. She wanted me to be a minister, but I hate ministers. I do; they tell so many lies. They do, mister; they tell you if you don't be good all the time, just their kind of good, you'll have to go to a place where the devil lives, where you'll get burned up all the time. There ain't any such place; I've found out all about it. There ain't any such place, and they ought to be ashamed to be telling any such lies. I'm glad I wasn't a minister. I'm glad I died; because if I'd lived long enough perhaps I should have had to be one. Tell mother I'm going to be an astronomer; that's better than being a minister, any time.

The teachers we have here are better than ministers. They don't tell you any lies. I think it's pretty clear that ministers do more harm than good, because I see plenty of people here that now are afraid the devil's going to get 'em after all, and they'd be real happy if it wasn't for that. I think it's mean. I don't care if I have got an uncle that's a minister. I suppose he tells as many lies as all the rest. [He may mean to tell me.] Well, he shouldn't tell 'em any way, my mother told me it was wicked to lie any way, and I think it is. And if it is wicked for a little boy to tell a lie, I'm sure it's a good deal more wicked for a great big man to do it. I think mother better tell her husband that he'd better stop preaching, and do something else. Father says that ministers are educated to lie just the same as lawyers are, and I think it's pretty true.

Tell mother I am a good boy here, never tell any lies, and I am going to be an astronomer, a first-rate one, too.

[Where did you live?] I lived in Detroit, Mich. I don't care if my uncle did say that it was better I went as I did, for I was growing up to be a child of the devil; don't think I am any more a child of the devil, nor half as much as he is. He's told a good many lies, and I don't never remember of telling any. I used to sarcel him when he told me things I didn't like, and I would now if I was here. Good-by, mister.

Deborah Alden.

I have been gone twenty-three years to-day. My name was Deborah Alden. I was eighty-one years old. I lived on Sea Street in Boston. I didn't have much sickness. I died in my chair. I am anxious for my children—I have three, a son, and two daughters—to know about these things. I want them to feel that they are ever in the presence of somebody who are never alone. I want them to know that their father has an important communication to make to them, if they will give him an opportunity; something that will be of importance to them, and they had better attend to it. Good-day, sir.

Thomas Merriam.

Say that Thomas Merriam would be glad to communicate with his son.

Invocation.

Oh Thou who art the God over all worlds and all souls, we invoke thy blessing. Let thy sun of righteousness shine into our souls, making gloriously beautiful all those attributes which are of thee. Let thy blessing come to the ignorant with wisdom; to the bigot with freedom; to the sick with health; to the doubter with faith; to those who are in the valley of the shadow of human despair with comfort—and may thy kingdom come, and thy will be done by us, this hour and forever more. Amen.

Questions and Answers.

Q.—If one possesses beauty of form and feature in this life, does it necessarily follow that they will do the same in the spirit-life, and vice versa?

A.—Yes; through the law of correspondence, this is a necessary sequence. Since the spiritual body is made up of forces that have been gathered from the natural body and its surroundings, it should be supposed, at least, that that spiritual body would take on the semblance of the physical body; indeed, if it did not, there would be thousands of disappointed hearts upon entering the spirit-world. They would find their loved ones so changed as to defy recognition; but a wise provider in Nature has taken care of this, as of all other matters.

Q.—Is the spiritual body a truthful representation of the natural body in its exterior?

A.—The spiritual body resembles the natural body at maturity, for the spiritual body becomes a perfect body at about that period, and ceases from that time to gather elements from the natural body.

Q.—One would suppose, if the law of re-incarnation is a truth, that the soul in its migrations would, each successive time, take upon itself a

body of greater capacities—of finer development. Is this so?

A.—No, it is not, as everything in Nature proves to the contrary; for it is sometimes necessary in the soul's march through matter that it should descend and take upon itself cruder elements of matter than those it has already manifested through, so it descends the valley that it may ascend again the mountain.

Q.—(From the audience.) Some time ago I had a communication, and the spirit said, "I would to God I had the power"—and then told me what he would do. Before he left he said, "I am faint." Was this lack of power the result of undevelopment?

A.—You might understand it in a good many ways. First of all, you should understand that all spirits are finite, and not in possession of the all of power. They only have as much as they have been able to aggregate to themselves, and no more. A spirit says, "I am faint!" The returning spirits take on the conditions of being under which they passed out of their natural bodies on their first return. This is a result of natural law, and cannot be avoided.

Q.—Do not spirits have better opportunities for progression than we do here? Can they not progress faster?

A.—No; by all the laws of heaven and earth, no. You have just as good opportunities here as you will have there.

Q.—(From an individual in the audience.) It has been promised me that I should become a medium. How can I be helped to it? What can I do?

A.—Nothing whatever. If it has been promised to those whose promises mean anything at all, it will come to you without your doing anything at all.

Q.—They told me to try.

A.—Then they told you unwisely. Nature is quite incapable of taking care of that department, as well as of all others. It is a natural gift, and cannot be coerced into being. If you have it, it will bloom, in spite of all you may do. Nothing that you can do will either retard or aid it in its progress. This theory of making mediums is a very false one; you might as well talk of making sunlight.

Q.—Are not mediums more likely to be developed under some circumstances than under others?

A.—Yes; and the power of mediumship—the power that is in them—will force them into these circumstances; they need take no thought for themselves. If it is necessary this power should be brought out through great tribulation, they will descend into the valley of human misery. All mediumistic powers aggregate to the possessors of those conditions necessary to the unfolding of those powers, and at the proper time they will bloom.

Margaret Dennet.

I am Margaret Dennet. I am from Pittsfield, N.Y. I died of consumption, sixteen years ago. I wish to communicate with my mother, to have her know that there is another life, and that it is nothing like what it is represented to her. Margaret, to Elizabeth Dennet.

Richard Jennings.

[How do you do?] I am all right. [That's more than a great many can say.] They can all say it, if they've a mind to. [Not to have it true!] Yes, and have it true; because they have got just what they have earned, and it must be all right. I've got just what I've earned, and I've had a hell of an unhappy time since I've been on this other side. All right, nevertheless, stranger.

My name is Richard Jennings. I hail just now from Minnesota. I have been gone out of the body about five years, and I went out in a brush with a red-skin; he got the best of it. I had cheated him, and he demanded satisfaction. I knew he was a good shot, but I foolishly told him we'd have it out with our rifles. Indian says, "Now?" I says, "Yes"—forgetting I was not quite ready, and he was. Indian he run off perhaps thirty paces, and took pretty sure aim, and I went out quick.

Now, I've got a brother out there, that's doing his best to fight Indians on account of my death. I rather think he'd better stop what he's about; I reckon that would be the most pious plan. I got no more than I deserved, and I'd ought to have got it a long time ago. My brother is a believer in these spiritual things, so I expect to reach him without any trouble. I want him to know that I was the aggressor in all my troubles with Indians; and if he's going to do anything, he'd better turn around and help the Indians to what I have cheated them out of. Tell him to go to Spotted Tail's camp, and ask him how much I owe him, and pay it out of what I left. That's the best way to settle such differences. I did n't do it when I was here. I've been going it rough-shod to pay for it since then. I've just got a chance to get back, and now I am going to see if I can creep up a little. If he has half as much faith as he professes to have in these things, he will go and do it. That's my say, stranger. Good-day to you.

Mary Egan.

I have been gone nine years. When I was here, I lived on Dedham street. My name was Mary Egan; I was forty-two years old. What's bringing me back is this: I left four children, three of whom are grown up, and one was a small, wee little thing when I went away, and the two oldest girls are having trouble about her. One of them wants to put her into the Catholic School—the other don't; and I thought I would come here and state my wishes, and have their confessor tell me it's my wish the child go into the school. It is time enough for her to be put to service when she's stronger and older. My daughter Mary has had her say about it long enough. She's been kept out of the school, and been racing around the streets, and not learning anything; and that's what's brought me here to-day. I want Mary's confessor to tell her, from me, to send the child to school. Good-day, sir.

Nellie French.

I come to tell you that it's hard for us to get the flowers for you now. We try very hard, but we can't make people bring 'em.

Then, my mother wanted to hear from me. She's been wishing I'd come, so I thought I'd try to-day. Tell her not to think we are not trying hard for you; because we are. Tell mother I'm getting along splendidly. I've gone into the class in astronomy, and now I am going to learn all about the stars. I shall come back to her as often as I can, and tell her all I can; but she must n't be disappointed if I don't come as often as she wants me to. Nellie French.

Jan. 8.

Séance conducted by Rabbi Shleider; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Tuesday, Jan. 9.—Invocation; Questions and Answers. Ruth Odell, of Portsmouth, N. H.; Dr. Stephen Ball, of Boston.

Thursday, Jan. 11.—Invocation; Questions and Answers;

Eliza Howe; Ricardo Gonzalez, to his son, in Boston; Peter Crocker, of Boston; Henry Wright, John Roberts, Monday, Jan. 15.—Invocation; Questions and Answers; Benjamin Edmonds, of Montpelier, Vt.; Alice Hendricks, of New York City, to her father, James Hendricks, of Boston; Edmonds, to the Circle of the Western Star.

Tuesday, March 20.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Wednesday, March 21.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Thursday, March 22.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Friday, March 23.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Saturday, March 24.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Sunday, March 25.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Monday, March 26.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Tuesday, March 27.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Wednesday, March 28.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Thursday, March 29.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Friday, March 30.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Saturday, March 31.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Sunday, April 1.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Monday, April 2.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Tuesday, April 3.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Wednesday, April 4.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Thursday, April 5.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Friday, April 6.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Saturday, April 7.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Sunday, April 8.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Monday, April 9.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Tuesday, April 10.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

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Thursday, April 12.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Friday, April 13.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Saturday, April 14.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Sunday, April 15.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Monday, April 16.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Tuesday, April 17.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Wednesday, April 18.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

Thursday, April 19.—Invocation; Questions and Answers; Eliza A. Loomis, of Boston; William Prescott, of Concord, N. H.; to James H. Prescott; John K. Hart, of New Orleans, La.; Mary Ann Adams, to her mother.

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SPIRITUALISM
ARRAIGNED BY ORTHODOXY:
Being a Reply to the Rev. Dr. Austin Phelps's
Recent Attack on Spiritualism.

The Boston Congregational Publishing Society having circulated the tract against Spiritualism, from the pen of the Rev. Dr. Phelps, it is to be expected that those who would defend the doctrine, would have a tract in reply. By Dr. Phelps, we have issued in pamphlet form this reply, which originally appeared in the Banner of Light. As the tract is so widely circulated, and as it is so accessible to all, it is to be expected that those who would defend the doctrine, would have a tract in reply. By Dr. Phelps, we have issued in pamphlet form this reply, which originally appeared in the Banner of Light. As the tract is so widely circulated, and as it is so accessible to all, it is to be expected that those who would defend the doctrine, would have a tract in reply. By Dr. Phelps, we have issued in pamphlet form this reply, which originally appeared in the Banner of Light. 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