XXXVII.

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The Rostrum.

METEMPSYCHOSIS.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS, LONDON, SUNDAY EVENING, FEB. 21st, 1875. . Lesson: Matt. xvli: 9-13.

Our proper theme to-night is "Metempsychosis," under the various forms of transmigration, re-incarnation, re-embodiment, or what is known of the soul of man in its external form. You will remember the beautiful poem of Schiller, in which he asks:

"Were once our spirits linked, and intertwining,
And for that life are still our spirits pining,
Bound as together in the days of yere,
Sighing still to be bound once more
Where vibrant sounds still pour?

Yes, it is so; and thou wert bound to me, In the long-vanished years, eternally. And from the troubled tablet of my soul Unwinds this beautiful and blessed scroll, One with thy love, my soul.

Round us in waters of delight forever Beautifully flowed the heavenly nectar river, And where the sunshine bathed Truth's mountain springs, Quivered our glancing wings.

Weep for the Godlike life we lost afar, Weep I Thou and I its scattered fragments are, And still the unconquered yearning we rotain; Sigh to restore the long and banished reign And grow divine again !"

It is not simply in the imagination of the poet, nor does it belong merely to the vague reminiscence of some departed Arcadian dream of earth, that this thought abides. You are all well aware that the theory of souls re-embodying themselves in outward form was an accepted idea among all the nations of the East, and that whenever a spirit represented diviner attributes than the majority of men appeared to have, it was supposed to be a reappearance of some ancient prophet, or seer, or poet restored again to mortal life. You have not forgotten that in mythology nearly every character reappeared again in some form or other; that the sweet Philomel sings her lovelorn lay because of an ancient and long unrequited wrong. You have not forgotten that nearly every ancient myth bears upon its surface the semblance to some thought of Divine re-incarnation, separately repeated and intended for the benefit of man. Whatever mistranslation and materialism may have done to overshadow the ultimate thought from whence this idea sprung, it must be inevitable to every thought which has borne with it so many witnesses, and has seized hold of the imagination and theory of so many nations, has some foundation in truth, and that somewhere is the key to unlock the seeming mystery and incomprehensibility connected with this thought. The word "metempsychosis" simply means the transition of the soul from one state of being to another, without naming that state. Transmigration of souls, on the contrary, which was adopted in all the countries of the remote East, was a belief in the separate reëmbodiments of the individual soul, either in the form of men or beasts, and it was believed that the souls of inferior men would come again to the earth and suffer torments in some of the lower forms of existence for sins committed while they existed in the form of man. It was also believed that the diviner souls would not require to be subjected to these punishments, but would only come again to earth as teachers, prophets. or even as Messiahs appointed to fulfill a high and holy function. This belongs to the Platonic theory, and is incorporated in the idea of the Divine Cosmos. It also belongs to even a more ancient period than that of Plato (Pythagoras), and was believed in by all the worshipers of .Zoroaster, is incorporated in the Bibles of the Indies, and is believed in now by the Brahminical worshipers in the form of Buddha, who appeared three several times in human form, bearing with him additional messages and powers of salvation to man.

You will remember that in previous discourses we have stated that the primal condition of the soul itself bears little relation to its individual outward expression on earth. We state again that the soul in it's essence, although identified, is. not individualized in the usual sense of external individuality, and that between the thought of personality and identity there must be a line drawn; personality meaning that which distinguishes you one from another in your outward form; identity being the actual individual consciousness of the soul itself. It is undoubtedly a fact that the more spiritual your natures become, even while upon earth, the less personal you are -we mean that you become impersonal to the degree of caring less and less for your especial individual foibles, less and less for the especial town or country in which you may have been born less and less for your habitation and the particular things which mark your individual positions, until finally this impersonality extends itself in those larger minds to the degree of comprehending and including the whole earth in the

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Humboldt's "Perception of Science," the infinite variety and perfection of those gigantic minds that have led the nations of the earth, prove that personality vanishes as identity increases. and that he is the most individualized who has fewest of the particular and personal qualifications that make up the ambiguities and contradictions of humanity. Therefore the first thought that presents itself to the mind, that the soul, if it be embodied in more than one kind of human form, must lose its identity is a mistake. It may become less and less personal, or only take on personality for the sake of expressing it; but as soul is a principle, it can no more lose its identity than can the ultimate atom of matter when incorporated many times in many forms. As the theory of evolution undoubtedly forms one part of the process of creation, and only a part, so there must be a corresponding spiritual theory or science to supplement the physical science. This theory is that of the soul itself. First, the soul is immortal. If immortal, it must have existed in a past eternity as an identified existence, since immortality is not valuable except in connection with identity. If identified, it must have existed in connection with some form of expression, either angelic or human; and, if thus existing, it must within itself retain every thought, feeling, and emotion which that expression has given rise to, or the primal extent thereof.

It is no answer to suppose that because the external memory of the physical body does not retain consciousness, there has not, therefore, been consciousness. You will remember the dual consciousness between the sleeping and the wakof those who are called somnambulists, there are two parallel lives keeping pace with one anoth- | for the inequalities of expression and spirit-suer and equal in point of identity—one in sleeping and one in waking-between which there is no interchange of consciousness excepting that the sleeping life, or the state of somnambulation, is a superior state; for in the state of sleep the somnambulist remembers what takes place in waking hours; but in waking hours the somnambulist does not remember what takes places in sleep, proving that in this dual existence of the somnambulist the state of sleep represents the state wherein a two-fold capacity still is revealed, while in the waking hours the spirit is dependent upon such external memory as will remind it of something that has previously transpired externally before it can possess what is called remembrance or consciousness. You also fail to Elias was expected. The idea of re-incorporatremember everything that occurs to you in physical life. The perfume of a flower, a snatch of theory having its foundation in the fixed religion song, or a peculiar coincidence of events will re- of the countries of the East, and which, having to mind things which your memory has utterly forgotten until that time, proving that there | truth. The idea among the Egyptians_was_that is a storehouse within the spirit where all things | Osiris represented one of the many images or are placed in regular order and are not again forms in which Deity (Jupiter) expressed himthrust forth into consciousness until some external circumstance reminds you of them.

Souls having had an eternity of experience can no more force that eternity of experience into an external form than you can live your eternity in these external forms instead of becoming spirits. It would be just as reasonable to suppose that the human form can retain its exist ence on earth, and fulfill the immortal destiny of the spirit, as to suppose that the human form can recollect that which has not been in the nature of its experience, and which the body cannot express because it has not passed through. But it has not existed because the external memory immortality because the external man does not perceive it. If you predicate an immortality upon any thought of present concentration or conself. Why compare the soul, therefore, to a central light of existence, which is under the care and dominion of an appointed angel, and the soul, containing all sublimated powers and qualities, takes upon itself the quality of volition, accompanied by, and begins with, the identification of the soul in connection with any particular planet. For the purpose of taking to itself an external form, there must be consciousness, volition, the power and knowledge of identity, and all other qualities in a perfect degree which are imperfectly manifested in the physical system; and the soul must, by a series of evolutions, have passed from its innermost to a more external state before it can take upon itself this consciousness. It, therefore, passes through the regular succession of cherubim, seraphim, archangelic and angelic hosts, down through the spiritual spheres of soul-existence until it reaches a planet, this and not being especially selected for its age or development under the administration of souls,

angels and divinities. The soul, then, in its contact with matter, expresses itself in its most external form. It expresses itself only in one or perhaps a few directions; but you are all aware that if you could take the sum total of human intelligence and incorporate it into one individual, you would then have all the intelligence that could possibly be concentrated in human life. Whenever a soul manifests the least of these properties of intellithe control of the matter of the earth which it inhabits. Whenever a soul manifests the most of are a few hundred individuals upon earth to day variety of attributes, it is because that soul is isting upon the earth before. Of course this is most accustomed to contact with matter; and denied by logic; science says it is impossible,

molded and shaped an organism to its control; and you can just as easily determine the ancient souls that inhabit the earth as you can, by a knowledge of ancient inscription, determine the meaning of the Sanscrit records upon the tablets of history. Emerson says in one of his essays: 'You look upon that child and imagine yourself its teacher. Why, that child may be a thousand years old." Undoubtedly a thousand thousand years, since in the records of the soul there can be time only in connection with matter, and that Plato himself believed that he had previously which has ever existed must ever express its qualifications according to its wonted custom. The difference between souls, as expressed in human form, must therefore be the difference in the manner and mode of expression, as arising from the fact of there being an accustomed or unaccustomed will, which must have shaped the destinies of the soul according to the knowledge which that person is found to express. Every genius possessing qualities and expressions of soul above the average of humanity must be a soul that, having existed in some other form on earth, or on some other planet, has been accustomed to express itself after the manner which the genius indicates. Mozart at three years of age possessed the consciousness, as it is termed, of musical harmonies. The fifths and thirds were known to him, while many a gray-haired man feels it impossible, to have the perception of music instilled into his mind. There can be no doubt that the accustomed soul in the direction of harmony has shaped the organism and adapted it to its purposes. You cannot account for ing hours. You are all aware of a separate and the many inequalities existing in humanity, undistinct life: and in some organizations, such as less you make these organic structures-which after all are not sufficiently different to make up

perior to the mind and soul itself. There can be no doubt that, from the beginning of the most ancient spiritual dynasty upon earth, there have been certain souls which at certain times have reappeared among men, and that have been permitted so to reappear because of their superior qualifications and power over matter. These have reappeared in correspondence to spiritual laws, as betokened by the extract read from the Testament to-night, in which it was expected that Elias would again come upon earth, and in which it was asked of Jesus if it were Elias, or if Elias were not yet to come, and he answered. "He had come." In another of the gospels John himself denies that he is Elias, but that ed prophets, or re-incarnated divinities, was a such foundation, must have represented a primal self to man. The idea also was that all great divine souls related to the gods would reappear upon earth with divine attributes, and lead and teach their fellowmen. The idea among the Brahminical worshipers is that Buddha himself has appeared many times, and that his expressions each time have been from the same central

As we cannot deny, all souls must have equal opportunities in eternity; and if the expression of human life on earth or in any planet is valuable to any soul, it is equally valuable to all souls. Since all souls do not have equal opportunities in would also be equally absurd to say that the soul a single expression of life, since some die in infancy, and others have maimed, deformed and does not retain it, as to suppose that there is no useless bodies, certainly the experience in connection with an earthly existence is invaluable, and if invaluable, it is equally valuable to every soul; and if valuable to every soul, then each sciousness, it must extend backward as well as | must possess, at some time or other, equal opporforward to make the complement of the soul it- tunities for receiving the benefits of such inhabitation in earthly life; else souls that go out of spiritual existence in infancy cannot, by any possibility, be said to have reaped the advantages of earthly experience; for some exist only for an hour, a day, a year, or a few years at most, and which is the desire and will to exist or express are again thrown into spiritual life with the feeitself in outward form. That volition or will is | ble mark of earthly identity upon them. Such as these would be like pale flowers grown in the darkness, and without the distinct attributes of individuality of life upon them. Such as these would be sighing through all the years of infinite spiritual existence for that palpable and distinctive experience that makes the God-like man or woman the vanquisher of material substances. All are babes, comparatively. Here is an inebriate, and there a weakling. Who shall make up to this pauper for his poverty and lack of power. and who shall atone to yonder idiot for his imperfect organism? Every soul in the great cycles of eternity must have equal opportunities of advancement and perfection; and if it be imporearth being, of course, only one of many planets, | tant that any one soul shall meet, grapple with and vanquish matter, it is important that every spiritual advancement, but being in progress of other soul shall do the same; and sooner or later every individual spirit embodied upon earth must, either upon the earth in connection with its presiding angel or upon some other planet, possess as perfect a form, be endowed with as high attributes, and possess as gigantic qualifications as the greatest that have risen among men.

It is given to soul to know of its existence through the chains of analysis, a few of which we shall point out to you. The mystery of reminiscence sometimes forces itself upon the human brain or organism. In all such instances the gence, it is because it has the least experience of souls have previously lived upon earth. You will find instances in history, and perhaps there these qualities of intelligence and the greatest who will positively declare that they recollect exconsciousness of thought. Plato's "Cosmos," whether it be on this planet or in connection and religion pronounces it blasphemy. It is no

as well deny its existence on earth because he or she does not possess it; or he who is endowed with a peculiar gift must be denounced and despised because he has the gift, since others have it not, unless we take also the exceptional things of earth for their due weight. Now, it chances that not among the obscure, but among the loftiest of earth's minds this thought has prevailed lived and talked; Socrates, his master, believed that he was once incarcerated in human form, and possessed similar thought in complete powers, like those which are possessed again on earth; Pythagoras taught it; and others, of still more recent date, have firmly believed themselves to have existed on the earth before, and to have some connecting link with their preceding existence in the embodiment that has come down to history-and there are perhaps more individuals than you are aware who have either a positive conviction or a vague and dreamy recollection that they themselves have existed upon the earth before.

We will refer you to symptoms. In reading history you are each aware that at some particular point of the reading particular characters have appeared to you as familiar, and you have a vague consciousness that you were with Alexander or Pharaoh, or some of the ancients, and to a youthful imagination this amounts to the wish to emulate the ancient hero whom he most admires. If you will watch your sensations closely, you will find that when reading of certain incidents in history or certain characters which you have not been especially taught to venerate, and which have not been in any way specially pointed out to you, you will have a peculiar thrill of consciousness that you were there and witnessed the scenes there portrayed. We know of one intelligent clergyman who, when it was stated that "the morning stars sang together, and the sons of God shouted for joy," declared with the utmost gravity that he was there, that he was conscious of being one of the angels, and that he then knew he should dwell upon earth and teach men. Nor was this man a monomaniac, or in any respect different from his kind, except that he had a singular sweetness and serenity of spiritual nature. Every one of you will also remember that in certain typical characters of history it seems as though the whole age which had preceded them had been concentrated in their minds, and that they represented the culminating waves of certain periods of thought. Your leading poets have all exemplified this. Milton, Shakspeare, Cowper, have all, in a great er or lesser degree, expressed the culmination of so if you reëxist again and again in external a wave of thought that preceded them. Each form, it is no answer to it that you do not know one of these borrowing an inheritance from some | what it is for; for eternity itself may fail to solve existence which their outward form did not ex- the ultimate of a question that derives its chiefpress, must have undoubtedly represented a est fascination from the fact that you do not greater familiarity with the thought expressed in poetry than usual minds are endowed with. And when this hope and this reminiscence is resolved into a distinct science, the cycles of eternity are repeated upon the several planets by various angels and spirits; all these experiences will finally constitute the possession of the soul, and when the soul itself retires from external consciousness it is aware of these experiences. To illustrate: You are told sometimes by mediums that when you enter spirit-life you will find that the scenes are all familiar to you; that in vision, or dream, or in some hour of spiritual communion, you have been conscious of those spiritual states that you cannot by outward consciousness remember. Such is the recollection of the soul concerning its eternal estate. When you are within, retired into the very innermost of the spirit, you become the master of the seal of silence which is set upon your outward consclousness. All these states are revealed to you. and are your possession, but you do not express them externally for the very reason previously stated, that the soul cannot imprint upon exter nal matter anything which it is not accustomed to express materially; and if it has been re-incarnated many times in contact with matter, it only convenient cognomens for external uses and can express more perfectly the thought of the soul than if it be incorporated for the first time. This of course refers to the earth, since the soul

earth. In this centre of innermost consciousness also, the soul may, even while it is in contact with matter, abide. For instance, none of you whose attention is now directed to the words expressed, pretend or can declare that your whole soul expresses itself in your outward comprehension to-night: but there, are always strivings to make the physical brain and body do more than it will. You are all conscious that in some innermost estate you possess qualities, attributes, powers which, if you but had another chance, would make the world conscious of your greatness. No human being ever passes from earth who does not think, "If I could only begin my existence now, I would show the world the benefit of my experience." It is given to the spirit to fulfill and express its uttermost wish. If you do not reappear upon this earth, be sure that in some other planet your power will be tested, and you will have the opportunity of knowing whether it be a fact that you can express a better and nobler life. This is the key to the difference between the man of genius or of godliness, that stands exalted above his fellows, and the man of of earth, such the prophets and seers that, with passion or of material life, that grovels his whole thought intent on loftier theme than you now lifetime in the earth, and in dying has no aspiration beyond.

must have existed elsewhere before coming to

We stated in previous discourses that the pow-

with some other planet, it has most frequently | more blasphemous, if it be true, than any other | of what was in the ancient calendar six hundred truth, even though it be unusual. The person and sixty-six years, and that between each meswho does not possess the gift of music may just | siah or each visitation of a mighty angel, there transpired a period of about two thousand years. You will all understand, then, that these angels or souls that have passed through every variety of expression in matter, understand and are capable of guiding and directing other souls, as a father is capable of directing his children, and will permit and encourage the individual to reappear again in outward form, saying, "Take on yourself again these powers and functions of materiality, and by these means you become aware of the loftier and higher powers of the spirit." But you say, the soul would not knowingly again enter into a condition, first of infancy, and perhaps of imperfect organism in outward life. The whole history of the earth denies it. Men leave the utmost happiness and comfort in pursuit of knowledge, ploughing the seas, traversing distant forests peopled with wild beasts, and conquering Gorgon-headed terrors, and beliefs of all descriptions, to wrest from the earth the secrets in her possession. The whole history of the earth denies it. All the continents are peopled, and all the waves and all the wildernesses vanquished by this element of conquest in man that enables him to meet and become master of all

the possessions of the earth. In order, then, to gain the priceless heritage of becoming a perfected angel, who shall have charge through having gained knowledge over the earth and over planets and worlds, what would prevent the soul of man from taking on again and again the bodily form that would enable him to express the attributes within him? It is feeble and futile to deny that the soul will do anything for the purpose of gaining knowledge and the expression of it. It is feeble and futile to say, "I will not again exist upon earth." You are not obliged to unless you wish; but you. have no consciousness, while in this material body, of what you will desire to do when the soul within itself is conscious of its past and future possibilities. You say to day, "I will not do such and such a thing." To-morrow, or in another year, your added knowledge or power prompts you to desire the very action you formerly rejected. You will therefore do in spiritual life, which is eternal, just that which is best adapted to bring forth and ripen to perfectionthe qualities within your soul. You cannot, while having one human form, possess another also, but you can, in spirit, when having accomplished or failed to accomplish a certain work; exercise your power over the earthly and material substances, according to the order in which we have stated. It is not necessary to know why man exists in order to prove that he exists at all know what it is for. The simple truth is that existence is eternal; that during that existence you must of necessity do something; that you do that which, according to the stage of your spiritual existence, best expresses your spiritual state; and that always in the past or in the future you will continue to do, as an individual spirit, that which is in accordance with your then state of existence or development.

The great thought is that you will lose your identity. You lose your identity every seven years. You are not the individual you were when you were a child. You only remember that there were certain indications within you of what you now are, and some of you are not even aware of that. Physically, you have lost every atom that belonged to you as children; but you are no more in danger of losing your spiritual identity because you take on another form, than you are because you go to spiritual life, or because you move to another habitation, or take on another suit of clothes. You are not judged spiritually by the outward garments you wear; and those persons that are in earthly life so desirous of retaining the particular individual personality of Smith, or Brown, or Jones, must remember that these are expressions, and will no more be required in spirit to identify you than the number of your door or the exact position of your place of busi-

The truth is the external form is but the outward office or dépôt where the soul for the time being expresses itself for outward purpose, but that the real habitation is within; and he who would know of what his soul is composed must possess other powers of gaining that knowledge than the simple external appearance, than the words of the mouth, or even the look of the eye, and must know the thought and the source of it. That which is really you is not the external individual that constitutes the doorway of the soul for the time being, but the you lies beyond, holding in its grasp and power loftier possibilities and diviner attributes than anything which has yet expressed itself in your outward consciousness. If you look at the possibilities of what the earth is and may become, and of what your souls may be, you are not to look at the feeble and patchy efforts which make human life in its temporal and transient state seemingly a failure, but to the completed and perfected souls that upon the heights of time have set the example to all mankind of what they may become. Such have been the saviours, such have been the messiahs can boast, have revealed to man the possibilities of existence.

These are prophecies of every human soul; and er of each distinctive angel is a millennial period | howsoever lowly or remote the position, by whatsoever ways deviously led, the spirits may now er what seems poison one day may be meat the be sitting by waters of grief and complaining; next. by whatsoever paths, Stony and rough, where sorrow seems forever to prey upon the soul, be seemed to gain perfection and sit upon the heights always will you wander by the weary wastes complaining and in bitterness, but sometime in the innermost of your spirits you will gather up the shining sheaves of life, and find them complete, even as are those of the mighty angels .-The Medium and Daybreak.

ECCE RESPONSA .- IV.

BY JOHN WETHERBEE.

*So you think, upon the whole, I had better give up wasting time on spiritual manifestations, and stick to Jesus Christ and the Bible as the more rational of the two? This was the)condensed substance of a letter I received from a personal friend who had had a sitting with a medium, This man had heard me relate some of my experience, and had lately lost a father-he was a sensible man and had faith in my judgment and honesty, and he wished me to put him in the way of seeing some manifestations, or rather (in the form the subject took) of getting some communi- with ghostly hands, in the way this was done, it

I planned a sitting with a first-rate test medium, one through whom I had had some very remarkable tests. At the appointed hour, this man, who lived in a neighboring city, joined me to wait upon this medium. It was understood the sitting was to be for him more especially, though being connected with me there would be no conflict of influences to push for utterance, for his spirit friends were mine, and mine were as generally his.

I was sadly disappointed at the result of this two dollar investment. His hopes were great from the experiences I had told him, but it amounted to nothing. If he had been "Diogenes" (who holds the lantern over mediums), she would have been proved like so many others-"weighed in the balance and found wanting." But this not thinking of him, and there was no reason yery medium had at other times in public circles and in private sittings given me many unmistakable tests. On this occasion with my friend it was a failure, a real "Diogenes" experience; a "Mary" came, and some few other general names; they were rather misfits; a father came also, but nameless. "Marys" are common property, and it is safe to report spirit fathers and mothers to gray or baid heads, but such reports without circumstances are no tests. I do not propose to describe this failure, only to say the filtering of true from questionable mediums is perhaps one of the duties of Spiritualists, but as this sitting was a weak one, would "Diogenes" have been wise or just in reporting the same. and thus casting a doubt on one of the best publie test mediums I ever saw? If Homer and and what he has said on domestic matters with Shakspeare nod, as the poet says, why may not a medium ? I had rather apply this rule : " better | lst | f it bounded my whole experience. let ten guilty escape than one innocent be pup-

We do not know enough of the principles of mediumship, or the dynamics of this great subject, to gauge it arbitrarily. I shall be glad when the time comes when the quality will be more definite, even at the expense of quantity. I am this subject. sure now that sometimes the fault is in the sitter, or investigator, or both, or in their relations. have fooled away both money and time with "Diogenal" results, but sometimes have picked up a "nugget" where others have found only "beggar's gold?" Of course I am not finding fault with one of the first duties of Spirifpalists, viz., to be cautious; but I would not print the names of so-called mediums, unless I had positive evidence of fraud. Failures to give tests are not always evidence of pretension.

My friend wrote me the advice with which I began this response, and I said to myself, I do not blame him; I should do the same on his experience, minus, however, the evangelical part of Let us, then, also, always do what's right, his advice. It is very singular and unfortunate, that with a good disposition one cannot always. command the right conditions. I have almost given up trying to put people in the way of spifitual satisfaction, because so often, like the in stance quoted, some "screw is loose," and the matter is not equal to expectations, and the consequence, is, the new seeker wonders I can believe so much on so little. I want people to know and understand that I am a Spiritualist on satisfactory evidence, and evidence that any man, however critical or skeptical, would consider satisfactory. I cannot help believing, and no man of brains could help believing with the evidence which I have had, and if for some cause the whole phenomena should become suddenly extinct, and all this generation of mediums be detected in fraud, I should still be a believer on the But find it leads you nearer unto day. evidence that I have had. I think any person having the honest desire to have proof of the nearness of and the intercourse with the spiritworld, can get it, if he seeks it with a real desire for it. He may have to seek for it a long time! and with many apparent drawbacks, but he will find the proof, and giving time enough-he will find some of the drawbacks to have been his misconception, not the "twaddle" of the spirits. 4.

I will add to the foregoing, and appropriately under this heading, an incident. I attended witha party of friends a few weeks since a materialization scance at Mrs. Hardy's. We made the conditions very good, to insure honesty, but the manifestations were very inferior - I think I never saw them poorer, and the skeptical part of the company I know were not satisfied. I am sure a different company under the same circumstances would have had better manifestations. I cannot now stop to theorize on the reason why, even if I could throw any light on it.

A short time after, one or two of the same party said they would like to see "thing" once more, having only a few, say four or five. I felt as if the time would be wasted, but; liking the individuals, I arranged for such a séance, and we have just had it, and it was very satisfactory. The persons to whom I refer were very skeptical and infidel in sentiment, or rather they were Materialists. I managed to have the balance of the circle (some five persons including myself,) to be of that constitutional make (a Spiritualist will understand what I mean) that would balance the negative effect of the two referred to: and to them the materializations this time were

A slate after-piece was added on this occasion, and, as evidence of disembodied intelligence, was sure that if any human being has ever been hap- very unmistakable. We sat around the table. py, it is your province and your prerogative also nothing on it, and nothing under it; we were to be happy ! Must if ever any human being has sure of that; a common slate, with nothing written on it, and no pencil used, was held under the of knowledge, holding the keys of converse with table by one hand of the medium and by one the innermost soul for things, that inheritance, hand of the party who was to have the communiand that possession is also yours; and that not cation. The party at once felt the effort of writing, and all who listened could hear the "ghostly" pencil write. Three raps with it signified finished, when the slate was taken out and the message read. All had one or more of these communications; they were intelligent, distinctly and differently written, and appropriate to or from the persons interested. Some of them were very remarkable. Repeating them will make this letter long; suffice it to say they were the most satisfactory slate communications I ever saw. To suppose any possible fraud or sleightof-hand deceived us in these manifestations-a. plain table, no contrivances, a light room, parties all known and with open eyes-is simply puerile and silly.

In my mind there is no more doubt that these essages were written by the spirits of men and women who have lived on earth, as our fellowbeings, than there is doubt that this scribe is now writing these notes. How the spirits are able to write distinctly without a pencil I do not know. If the same thing had been done with a pencil. would have been satisfactory evidence of a disembodied, intelligent power.

Let me note one of many of the messages. Most of these communications were from relatives and friends; the one I propose to quote was of a different kind. The slate was taken from under the table, and on it was written, "Here I am, and alive. - E. Jones." None of us knew E. Jones. The person receiving the message (who was one of my two skeptical friends) said nothing, and some one of the party said: "Put the slate under the table again, and let him say who he is." This was done, and there was written very distinctly, "Don't you want to buy some crockery."—E. Jones." Then said the holder of the slate, "That is singular! Jones was an old friend of mine who died a few years ago. I was very distinctly, "Don't you want to buy some why I should. He was one of the early partners of Otis Norcross & Co., crockery dealers, but retired years ago, and died, an old man, a few years

No one can say positively that that was E. Jones; still the circumstances give his identity the inside track in the supposition. But that it was a man who was dead and buried physically, there is no room to doubt, and the parties present (under the circumstances and the evidence) though not all belonging to the spiritual order, did believe so. Speaking of identity, a message on this occasion came to me signed W-B-It was not a very long message, not over a dozen words, but it was a demonstration of his identity and presence; and what W-B-said then, in the past few years would make me a Spiritual-

But I must close this letter, asking my friend who kindly writes me so scripturally, and to others whose questions are more or less answered by this response, not to consider me as being a Spiritualist on his or their evidence, but on my own; and they, living or dying, will find out I am not wandering in dreams when talking on

Written for the Banner of Light. TRUTHS.

BY W. I. GORSUCH.

As when Confucius wrote, or Jesus taught, This truth divine within our being wrought, So now we find it still both good and true: "Do unto men as they should do to you." If we this aphorism bear in mind Never shall we complain of human kind, But always find them, like the God above, So filled with justice, tempered mild with love. And we shall see man's acts in other light Than that in which they now to us appear; For God we'll see in sin, nobility in fear, The human passions, in their truest use, Each one is Godlike; 't is but the abuse That casts a shadow o'er the sunlike dial Which shows a holy use in every trial. Each trial we have in life must holy prove; It is the law of cause, effect and love That makes us reverence, adore or hate, And from each trifling act shapes out our fate. Then let your actions all be good and true; Act out the goodness God implants in you. If you your mind do study, and your heart, You'll find that God exists in every part; And, if you do your mind and heart obey, You'll never go from path of right astray, E'en though through rugged paths and darker

Than that which leads to error and deceit-The road that's trod by many willing feet. Though disappointment seemingly may blind, And deepest darkness gather o'er your mind, Still put your trust in God who rules on high; And when the clouds of error veil the sky He'll pierce the clouds with truth's divinest eye And lift you with him, o'er the sky to see The "Sun of Truth," refulgent, clear and free, With ray invincible, stern, and yet kind, Strike at the heart of evil in mankind, And all the darkness of a midnight hell Turn into noonday brightness that shall tell The conq'ring power of truth and love, and roll In thunder notes the tale from pole to pole.

John Colly, "preacher of the gospel, who was called "the young Whitfield of New England," some sixty years ago, was born in Sandwich, N. H., in 1787. When he was eight years old he is reported to have had the following vision (as he relates himself in his autobiography, printed in 1815),:

"In the dead of night, while deep sleep was upon me, I dreamed, and lo! a man entered the door of the apartment where I lay, with a loaded musket in his hand; and while I lay looking at the man, to my great surprise he took aim at me The explosion was loud as thunder. and fired. and the fatal charge pierced my heart. An awful scene immediately presented itself. My body began to decay and fade like the flower of the grass, until it returned to its mother earth and fell into silent repose. The soul was forced out. The scene then appeared eternal, and as I was about to take my flight to unknown worlds, and

Children's Department.

WHY THE SWALLOW BUILDS ONLY HALF A NEST-A FABLE.

I confess that I had a very ugly trick when I was a little girl-a conceited, a forward trick. It was this:

If any one began to show me how to do a thing, or corrected me in my reading, I murmured, "Oh, yes!" "To be sure," "I know," when really I only half knew. Now, even if I had quite known, t would have been much more graceful in me to have received the instruction or the correction silently and gratefully. It is pleasant to every-body, when they are trying to do a kindness, to feel that it is really a kindness, and not almost an intrusion. And so, even if the correction or the instruction, as I said before, only reminded me of what I had known, but forgotten, it would

have been so much better if I had left out my "To be sure," and "I know," and so on.

Once we had a lady staying with us, and she most kindly offered to help me in some knitting which I was learning, and in which she saw the little girl was puzzled. I thankfully came and stood beside her, and she laid down her book and cheerfully entered on that most worrying of tasks-teaching knitting! Every way but the right did the little fingers go; every time the lady pushed back the knitting after setting it right, the little eyes and head forgot, and it was at only by getting her own needles and holding them, and knitting before the child, that she was able to get on. And yet all the time had the favorite little words, "Oh yes—I know—To be sure—Of course," been slipping from my lips at each correction. Suddenly the lady stopped, laid down her sock, and took up her book, and said,

"Oh! if you know, then I need not trouble you with my teaching." "Oh! but, please, I don't quite know-

But Miss — was miles off on her travels in Upper Egypt, and only cleared the table to spread out the large map at the end of her/volume, and I departed feeling most heartly ashamed of myself.

Next day my kind friend gave me some writing, saying:
"I have been writing out a little fable that I heard years ago; perhaps you may like to have

read it to me, as I could not read writing very well, and she began : and it quite went out of her head how to build one at all. So at last, after many attempts, she thought she would go to some good natured bird, and ask for a little help. Of all the birds she met she thought the Thrush looked the most good natured, and she told her difficulty to the Thrush and asked for advise.

Thrush, and asked for advice.
"Oh, to be sure," said the Thrush, "I'll soon show you. First take a few bents," as we call these old grass stalks."
"Oh yes, to be sure," said the Swallow.

"Then get a lump of clay, and then another-"

Of course. "To plaster them."

Ah, yes, I know-'

"Plaster them so—"

'Yes, to be sure—''
'And then—''
'Oh yes, I know," said the Swallow.

"On yes, I know," said the Swallow.
"I then turn it up so," said the Thrush.
"To be sure—oh yes."
"And then," the Thrush tried to say—
"Of course," interrupted the Swallow.
"Well," said the Thrush, "you seem to know all about it quite as well as I do, so I need not delay any longer, but go off to my eggs. Goodday." And every she they

day." And away she flew.

But they had only built half round the nest, and for the life of her the poor Swallow could not make out how to do the other side. So she stuck the side she did know how to build upon a wall, and pretended to be very content; but the other birds often make little jokes upon "the bird with half a nest."—J. E. C. F., in Ill. Chris-

THE CATS AND THE CLOVER. STORY AFTER "THE HOUSE THAT JACK BUILT."

Once upon a time there was a farmer who had a great many clover fields. He was also very fond of cats, and had a great many of them round the house. But his wife hated them, because she was always very neat and clean, and the cats were not always like her. So one day when the farmer was away she told Jim, the hired man, to drown all the cats, and she would take the con-sequences. When the farmer came home and found that all his cats were dead, he was very angry at first, but he soon forgave his wife and forgot all about it. Neither he nor she ever knew that drowning the cats had ruined him. For that autumn there was a drought which killed most of of the cuts, the clover set no seeds, and so no new plants sprang up in the fields to take the place of the old ones. So when summer came the farmer had no clover to sell, and so could not pay the in terest on the mortgage on his farm. So his creditors foreclosed the mortgage, and he and his wife were turned out of house and home, and were reduced to beggary; and all because his wife told Jim to drown the cats!

And this is how it came to pass : Red clover is fertilized by the humble-bees. They go from flower to flower to get honey, and, being very clumsy, knock the pollen dust from the anthers on to the top of the pistil, and so the clover gets fertilized. But these bees build their nests in the ground; and field mice like clover-field, in the ground; and field mice like honey very much, and so eat up the poor bees'nests, young ones and all. So where there are many mice there are few humble-bees; and where there are few humble bees the red clover is not fertilized; and so when you sow it nothing comes up. But where there are many cats there are few mice; and where there are few mice there are many humble-bees; and where there are many humble-bees the red clover is fertilized. So you see that when Jim drowned the cats, the mice multiplied in the farmer's field, and the bees'-nests were eaten, and the red-clover was not fertilized: and when the farmer's seed was sown he got no crop, and so got no money, and so got turned out of house and home.

This is the field of clover.
This is the bee
That fertilized the clover.
This is the mouse
That are the bee
That fertilized the clover.
This is the see

That fer file hee
That fertilized the clover.

This is the cat
That killed the mouse
That ate the bee
That fertilized the clover.

This is the "help," which his name it was Jim,
That drowned the cat, &c.

This is the wife, so neat and trim,
That told the "help," which his name it was Jim,
To drown theäcats, &c.

This is the farmer so stout of limb,
That had the wife so neat and trim, &c.

This is the purse, so lean and slim.
That belonged to the farmer so stout of limb, &c.
th and last. These are the creditors, hungry and grim,
That belonged to the farmer, so stout of limb,
That belonged to the farmer, so stout of limb,
That ate the wife, so neat and trim,
That told the "help," which his name it was Jim,
To drown the cat,
That ate the bee,
That ate the bee,
That ate the bee,
That ate the trilized the clover!—Christian Register. That ate the bee.
That fertilized the clovert—Christian Register.

THE "SILVER" RULE.

You all know the Golden Rule—"Do unto others as you wish them to do to you." Here is a rule which is almost the Golden Rule, but which we will put by itself, and because of its value call it the "Silver Rule": "Think and say all you can of the good qualities of others; forget and keep silent expecting their bad suplifies." and keep silent concerning their bad qualities You cannot conceive how such a course will heighten your happiness and raise you in the esteem of your mates. Did you ever think any more of a boy or girl because he or she found fault with others? Never call your schoolmates or playmates uply or cross neither in their force. very wonderful and very genuine; but I am not proposing to be at all cumulative on this subject, but simply note in this, as in dietetics, what is but simply note in this, as in dietetics, what is was dram. This thoroughly convinced me that the soul existed after the body or playmates ugly or cross, neither in their faces was dead."

or cross, it does not make them better to talk or think about it, while it makes you love to dwell upon the faults of others, and causes your own soul to grow smaller. Rather tell all the good to grow smaller. Rather tell all the good with the tell that the tell the good with the tell the tell the good with the tell the good with the tell the good with the tell the tell the good with the tell the tell the good with the good with the good with the tell the good with the goo you can, and try to think of some good quality.

LITTLE THINGS.

One step and then another, And the longest walk is ended; And the longest wark is ended;
One stitch and then another,
And the largest rent is mended;
One brick and then another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

A little-'t is a little word. But much may in it dwell;
Then let a warning voice be heard,
And learn the lesson well;
The noblest undertakings
Man's wisdom hath conceived, By off repeated effort Have been patiently achieved.

A little theft, a small deceit, Too often lead to more: 'Tis hard at first, but tempts the feet, As through an open door;
Just as the broadest rivers run,
From small and distant springs,
The greatest crimes that men have done
Have grown from little things.

Spiritual Phenomena.

A MATERIALIZING SEANCE AT THE EDDYS'.

To the Editor of the Banner of Light: I send you a brief statement of what took place at a séance held by William Eddy for spirit-materialization on the evening of March 10th.

The medium entered the cabinet at 7 o'clock. Soon the curtain over the doorway of the cabinet was moved aside, and a spirit, whom we recognized as St. Mary, one of the medium's controls, stepped out in full view. She was dressed in a robe of dazzning whiteness; across her shoulders were dark-colored straps. She walked to the I thanked her very much, and asked her too south end of the platform, some eight feet from the medium, and then stopping, reached out her right hand toward Horatio Eddy, who sat at one end of the circle, who advanced close to her and took hold of her hand. She then raised her left arm in an attitude of asking a blessing upon him. She then walked back to the cabinet and passed to the inside.

William Brown, who controls in the cabinet, spoke in an audible voice, saying, "A spirit would appear for the first time this evening, called the 'Lady of the Lake,'" who was one of the medium's controls. As soon as he finished speaking, from out the cabinet door bounded a young Indian squaw, dressed in a short white' dress, a belt around the waist, leggings of a drabcolored fur; the head had a covering that resembled a turban; her hair was long and black, flowing over her shoulders. She came down on to the floor, close to the circle, and commenced to dance and move around among the company in a very lively manner: She now went to Horatio painting itself was a very fair production, being and invited him to dance with her. He stood up, a lake scene, with three mountains in the disand both danced together for several minutes. and both danced together for several minutes. She then passed beyond the circle some ten feet In going back to the cabinet she went over the benches upon which the company were seated, and sprang over the railing in front of the cabinet, at a bound. (From floor to top of railing is nearly five feet.) Entering the cabinet she remained inside for a short time, and again appearthe steps to the floor. Stopping at the window his side for an instant, then, stooping down to the floor, materialized a shawl of a dark color. She then danced for a few moments, then withdrew to inside of cabinet.

The next spirit that appeared was Honto, the Indian squaw. She was greeted with a hearty good evening from all present. She walked down from the platform to the floor. Stooping down. she materialized a shawl which she arranged upon her head. This shawl looked like silk, with stripes of green and black. She then went to the north end of the circle, and, sitting down on the bench by the side of Mrs. Cleveland, put her arms around her. Leaving Mrs. Cleveland, she danced with Horatio Eddy, keeping close to the circle, and at times her dress would touch those sitting in the circle. She put her arms around Horatio, when dancing, and whirled him around in a lively manner. Honto then walked back to the platform, and, sitting down on a chair, took up the guitar and played upon it. After laying it down she danced whilst Horatio played upon the concertina. She soon finished dancing and passed into the cabinet, bidding all good night by waving her hand and bowing.

The next spirit that appeared was the "Witch | of the Mountain," who is the controlling spirit ofthe band. She was dressed in a gown of the purest white, over which was a short cloak of lace-work; around her waist she wore a belt that had fastened to it in front a small, luminous casket. Her hair fell loosely over her shoulders and was of a dark gray color. She appeared to be old, but had a majestic look as she stood before us. She stepped several feet from the cabinet, then spoke in a loud voice, saying the time had come for her to reveal who she was. She said. 'My father was a king and my mother was a queen, yet there was no record of her, as she was banished to the mountains by her father for being a 'witch,' and she lived there in a cave during the rest of her life." The writing that appeared on the wall at Belshazzar's feast (Mene, Mene, Tekel Upharsin) she said was done by spirits through her mediumship, and that she was Belshazzar's daughter. After speaking much more than I have recorded she withdrew to the inside of the cabinet, and was seen no more during the

William Brown, the controlling spirit inside of the cabinet, then spoke and said a brother of the "Witch of the Mountain" would show himself

evening.

The curtain was raised, and a spirit stepped out of the cabinet. He was about five feet eight inches in height, and dressed in white with a short white cloak over his shoulders, and kneebreeches; his hair and beard were long and gray. This spirit had no covering on his head but what

nature gave him. The next spirit that came was an ancient Roman soldier. The body of his dress was white velvet, and the breeches of purple velvet. He had on his head a crown-like covering. He was

large, full-size, and about six feet in height.

Next came an ancient Arabian spirit, dressed in a light-colored gown and dark breeches; hair !

pearls and shells. He came down on the floor. went beyond the circle some twenty feet from the medium, then went to Horatio, took hold of him and shook him; then they walked together side by side, keeping close to the circle so as to be plainly seen. Wie-ka-chee now returned to the platform; where he stood for a moment; he then beckoned to Horatio, who went on to the platform, and both took up swords and went through a regular fencing exercise, which lasted two or three minutes. Wie-ka chee then bowed good night and withdrew into the cabinet.

The next to come was an Indian chief known as Awanda. He was dressed in a suit of black velvet, trimmed with pearls and shells. He danced for a while, then passed into the cabinet.

William Brown, one of the controlling spirits, showed his face, and spoke in an audible voice, saying all would be revealed to us just as fast as we were able to receive it. He closed the scance by bidding all good night. I recognized William Brown as my father, who passed to spirit-life on the 9th day of February, 1874, in the borough of York, York Co., Pa. I have given you only

Yours for truth, EDWARD BROWN. Spirit Vale, Chittenden, Vt., March 11, 1875.

[From the London Spiritualist of April 2, 1875.] THE PAINTING MEDIUMSHIP OF MR. DUGUID, OF GLASGOW.

BY WILLIAM OXLEY.

On Thursday evening, March 25th, by the arrangements/of our kind friends "within" and "without," I was privileged to witness a phase of spiritualistic phenomena unique, so far as I know, namely, the production of oil paintings in the dark, and without any action whatever by embelled human balants

combodied human beings.

There were five present besides the medium, in whose house we met at 8 r. M.; being asked if we had any choice as to the character of the manifestations, we replied that we left it to our invisible friends to do what they thought the best.

A prepared or grounded card, about eighteen by nine inches, was then arranged upon the easel, and Mr. Duguid was soon off in an unmistakable trance. I do not think it would be possible for any one to imitate this; the pupils of the eyes are turned high up above the centre line, and the upper lids drawn over so as to exclude all light from the optical parts, the white part only being exposed on the under side; in this position they are fixed till the influences are removed and the medium is restored to his nor-

mal condition.

The medium then placed himself at the easel, and prepared his pallet and color box. When the gas was turned off, and the room was in total darkness, we heard the pencil scratching for a few minutes, when the raps from the table instructed Mr. Bowman to turn on the lights; we then saw the outlines of a landscape in strong, bold marking; this preamble occupied about three or four minutes." The gas jet was then left burn-ing, when the medium dashed off—or rather on the coloring, and in about twenty minutes the painting was finished, the medium's eyes being fixed all the while as before mentioned. The

trees on the right.

"Steen," the controlling representative spirit, now ordered that the medium should be tied in his chair, which was done by Mr. Bowman, both arms being fastened by kerchiefs, and the wrists as well, all firmly knotted, so that the medium could not possibly use his hands. Before being thus fastened, six plain cards, carte size, were placed on the table, when a piece was torn off the corner of one and given to one of the sitters; ing, walked to south end of platform, descending the corner of one and given to one of the same sing, walked to south end of platform, descending the gas was then turned off. It was afterwards ordered to be turned on again, and Mr. Bowman she stooped down and materialized a beautiful rose-colored shawl, which she threw over her shoulders, and wore it whilst she remained materialized a beautiful was told to do the same to a second card, the rose-colored shawl, which she threw over her then turned off again. We sat in darkness for about three minutes, when the raps announced about three minutes are the raps are the rialized. She now crossed over to the north side that the gas should be lighted (in the darkness of the room, close to Joseph Rugg, and stood by the sitter all sat with locked hands); the two cards were not to be seen; in fact they had disappeared, the medium being fastened in his chair just as he had been tied. The gas was again turned off; we sat in total darkness for about five minutes, when the raps ordered the gas to be lighted. To my astonishment the two missing cards were now on the table, the one with a ministry lenders to the other with the burt of miniature landscape, the other with the bust of a young girl with golden colored hair and a blue dress, the oil paint being quite wet, and the medium exactly as he had been fastened. That Mr. Duguid could not have done them is certain, from the fact that he had not moved, and the painting utensils had previously been all put into the box, and all the paint cleared and scraped off the pallet. That none of the sitters could have done them was equally certain, from the fact that every hand was clasped; and seeing that the whole was done in pitch darkness, even if they could have done it the feat would have been none the less wonderful. The gas being once more turned off and the medium fastened as before, two musical boxes, one a small, the other a large one, started off playing alternately, and the small one floated away to what appeared to be a considerable distance, the effect of which was very fine. We each were then favored with perfumes, the aroma of which was simply exquisite, being a combination of the rarest eastern spices. Steen was now asked if he could say who the portrait represented, to which he replied that he did not know, but that the "old ones" were telegraphing to me. The "ancient one,' Hafed, the Persian magician, one of the "wise men of the East," then told me through Steen who it was to represent, and he further gave me ome particulars respecting the communications he had given through the medium, but which I forbear to note, as they would not at present be

understood. The communications, which have been taken down by Mr. Nisbet, as they were uttered through Mr. Duguid, the medium—the accumulation of five years—purport to be a history of the earthlife and spirit-life of Hafed, Prince of Persia, and will form a volume of not less than five hundred and fifty pages demy 8vo, and enriched by copies of a series of drawings, done by direct spirit agency, illustrative of his history. This work, if Mr. Nisbet meets with sufficient encouragement to publish it, will form one of the most val-uable additions to the already rich spiritualistic literature of our times, and will be one of its rarest treasures.

Mr. Duguid is a man of gentle and unpretentious appearance, and no one who is a discerner of spirits can be in his presence without feeling that they are in the presence of a man who is "without guile." May he long be spared to be an instrument for the cultivation of such a glorious work as he has been gifted to perform.

Higher Broughton, Manchester, March 27, 1875.

Re-incarnation.

"Jesus answered Nicodemus and said. Verily, verily I say unto thee, except a man be born again he cannot see he kingdom of God."

Allan Kardec, according to a translation of his "Book on Spirits," quotes the above text as corroborative of the re-incarnation theory—a theory which reduces Immortality to a series of alternate life and death, life and death indefinitely.
How the text, "Ye must be born again," can
be in any way supposed to refer to the revolting

dogma of re incarnation, it would be exceeding difficult to show. If Jesus had contemplated the theory in question, and had designed to pro-mulgate it, he would not, probably, have said simply "Ye must be born again," but, "Ye must be born again and again." At the least it is not supposable that he would have stopped anywhere short of that.

H. N. S.

Plymouth, April, 1875.

Banner Correspondence.

Charles H. Foster's Work in Troy, N. Y. To the Editor of the Banner of Light:

I enclose Preamble and Resolutions passed at our trustees' meeting on Sunday, April 4th. Mr. Foster has created a great commotion in our good-Foster has created a great commotion in our goodly city; his rooms have been visited by all classes of the community, and hundreds who went there to find the "humbug," came away acknowledging that their spirit friends had talked with them, and that Mr. F. was no juggler.

Mr. Foster came here to stay one week—he has been here five, so great has been the interest. Lyman C. Howe, the cloquent trance medium, commenced a three months' engagement with us Sunday, April 4th; so you see we are to be well cared for till our summer vacation.

B. Starbuck,

B. STARBUCK, Pres. Troy (N. Y.) Progressive Spiritualist Socie-

We, the undersigned officers and trustees of the Troy Progressive Spiritual Association, have prepared the fol-lowing Preamble and Resolutions as expressive of our

lowing Preamolo and Resolutions as expressive of our views:

Whereas, Mr. C. II. Foster, the world-renowned spiritual medium, has lately been induced to visit this city, and during his brief stay has awakened the entire community to the consideration of Spiritualism; therefore,

Resolved, That, while Mr. Foster needs no endorsement from us (this gentleman who has been for twenty years an enigma to learning and science, and at the same time, through his genial personal qualities, a favorite alike of European courts and the most distinguished American Society), still we desire to add our tribute of appreciation and trust to the more conspicuous honors he has elsewhere received.

trust to the more conspicuous honors he has elsewhere received.

Resolved. That Mr. Foster has done a work for truth in
Troy that he may well be proud of, and that we believe will
be far-reaching in its results.

Resolved. That a recent demand upon Mr. Foster, by a
minor city official, that the great medium should procure a
license as an "exhibitor," was an insult to the religious
convictions of every Spiritualist in the United States, but,
an insult, we are happy to say, entirely unauthorized and
disavowed by the gentlemanly and popular Mayor of Troy.
In promptly repelling the affont, and placing it on its true
ground before the public, we feet that Mr. Foster has
performed a special service to Spiritualism, and at the
same time a general service to one of the most vital principles of American equality.

Resolved. That we cordially invite Mr. Foster to make
his visits to our city hereafter not "few and far between,"
as those of the angels are supposed to be by the uninformed,
but as many and frequent as possible.

R. STARBUCK, Pres., E. WATERS, Vice Pres., R. H. FERGUSON, Sec'y, E. F. ROGERS, Treas., CHARLES HOLMAN, JOHN LODRWICK, Join Skinner,
Mrs. A. A. Seaman,
Charles Kelsey,
Mrs. J. Brown,
John Consalus,
Wm. H. Tibbits, Trustees. D

Colorado.

DENVER .- A correspondent writing March 29th, says; Dr. E. C. Dunn is lecturing here on Spiritualism, and great enthusiasm is already manifest. The Daily Times of to-day, speaking of yesterday's lecture, says: "One of the largest audiences that ever convened within the Denver Theatre assembled there last evening, it being the occasion of a lecture by Dr. Dunn and a public scance by Mr. Peck. Every available portion of the house was equality even to the unner. of the house was occupied, even to the upper gallery, while the aisles and all other vacant on the floor were filled with extra chairs. The doctor spoke more than an hour, relating, in a highly entertaining manner, how and why he became a Spiritualist. He commenced by saying that he was born in the State of New York, of parents who were old-fashioned, conscientious, close communion Baptists. When less than ten years of age, he was induced to join the same church, through the preaching of a zealous exhorter, who pictured horrible consequences resulting from not going into communionship with his sect. Six years later the speaker left the church, being preached out of it by a minister whose teachings shocked his moral sensibilities. The two years following he was aloof from all religious hodies, and became a Spirithelic net The two years following he was aloof from all religious bodies, and became a Spiritualist, not by choice, but through being convinced of the correctness of their teachings while virtually opposing them. In telling the story of his life, he recounted many incidents both pathetic and ludicrous, which seemed greatly to interest his hearers, and he also claimed that long before connecting himself with the Spiritualists, when a mere child, he possessed extraordinary clairvoyant powers, through which he frequently beheld visions or apparitions. He claimed that he was happy in his present belief and knowledge which he acquired through Spiritualism. While speaking in opposition to the tenets of Orthodox theology, he did so in a courteous manner, claiming that the Church had done much good for manthat the Church had done much good for man-kind, and would continue still to make many people better who cannot be reached in any oth-er way. He asserted that those who were dogmatically opposed to Spiritualism should not investigate it, for if they do, and do so honestly, they cannot help ultimately acknowledging and accepting it."

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ie least it stopped I. N. S. accepting it."

At the close of his lecture he volunteered to conduct a scance to be held by Mr. Peck, a fine physical medium. Judge Clements and Sheriff Willoughby were selected as committeemen. The medium, being securely tied and handcuffed, was placed in the cabinet. The bell, drum, and other musical instruments, were all playing and hands shown all at the same moment. A table being placed at the opening in the door, several communications, purporting to come from deceased persons, were written. The first was to a gentleman named Bailey, from his wife, Lizzie. It persons, were written. The first was to a gentleman named Bailey, from his wife, Lizzie. It was to a degree indistinct, but the party for whom it was intended readily recognized it and pronounced it correct. This was followed by two communications to Judge Clements. The latter one of these read: "Dear father, I am here. Your daughter, Mary Anderson." The Judge said it was a fair fac simila of his deceased daughter's handwriting. Soon after, the announcement was rapped, "Died at Golden." At the request of Dr. Dunn, Judge Clements placed his right arm through the wicket, and while resting his hand on the medium's head, a hand touched him. Both he and Sheriff Willoughby stated to the audience at the conclusion of the scance, that Mr. Peck was in the exact position, in point of Mr. Peck was in the exact position, in point of tying, etc., that he was when the ropes and irons were adjusted. After being released, the medium stepped forth, and the cabinet was taken apart in full view of the audience and removed to the rear of the stage. The lecture and the scance were considered very successful.

Iowa.

FORT DODGE.-Mrs. J. Swain, Conductor of the Lyceum, writes April 5th as follows: We have been highly favored of late. Warren Chase was here the two first weeks in March, and gave four lectures and one funeral address. The latter was well received by a crowded house; many present were Orthodox. They could not but see how much more consolation was afforded in the hour of death by our knowledge than by their

faith.

Mr. Chase was succeeded by Mrs. A. H. Colby, and the singer, Mrs. Olive Smith. They have drawn large audiences, and Mrs. Colby has given some very powerful lectures. The Methodist minister tried to ridicule her and the subject last Simpley agenture but as is usually the case only Sunday evening, but, as is usually the case, only made himself ridiculous.

In concert with the rest of the world, we made preparations to celebrate the 31st day of March, and partly carried out our programme, but a fearful snow and wind storm was raging, which kept away many who desired to come. We had a pleasant time—some Lyceum exercises and a social days.

pleasant time—some Lyceum exercises and a social dance.
Sunday evening, April 4th, was our Lyceum anniversary, and we replated the Lyceum exercises, which were followed by singing by Mrs. Smith and a lecture by Mrs. Colby. The hall was beautifully decorated, and was crowded to its utmost capacity. The Lyceum members who took part were as follows: Miss Nellie Henry, of Banner Group, (who gave the salutatory); Fountain Group, Ella Gard and Sophie Conlee, four

Misses Hattle and Lizzle Stanley and Carrie Conlee; Valedictory by Charlie Keeper. A Chorus by the Lyceum closed our part of the

ening's entertainment.

Mrs. Colby has sown some good seed, and some Mrs. Colly has sown some good seed and some of it must have fallen on good ground, where it will eventually take root, and produce, I trust, an hundred fold. She has challenged the combined clergy to meet her—they to take all the time they wish for preparation, she to meet them at an hour's notice. Step by step the world moves along.

moves along.

The Banner of April 3d has just come to hand, containing a letter from Warren Chase, written while here, in which he speaks of my father, calling him "Moses Morrill, M. D." My father was Moses Morrison, and he became a Spiritualist two years before he died.

Michigan.

ALLEGAN .- Albert Stegeman writes: For the past winter and this spring we have labored in the interest of the "Grange" movement. Although the Order is somewhat narrow in its rulings, and anti-American, as all secret Orders are, yet, would we benefit the people, we must come to the people. We believe that it is a step in the right direction. If we can get the people to coöperate to aid each other, though it be on a material plane, it will unfold within them a feeting of hypthorhead. ng of brotherhood. It is by cooperation that we have town, city, county, State or national governments; it is by cooperative effort that we can accomplish any great thing. A single individual may have skill and knowledge to construct a ship, build a house or railway; a Cyrus Field might plan and make possible the laying of the Atlantic cable; yet these things cannot be accomplished single-handed; a reformer may herald his plans and theories through the land, yet he, too, must find those who can and will cooper

ate with him ere he can make them practical.

By cooperative effort we are to build that greatest, grandest of all structures, that of which all others are but faint indices, viz., Human Society. We are to lay a telegraph that shall not only span an ocean, but unite a universe, provide ways and means for the transportation, the commerce of a diviner life.

When we build, we must begin at the bottom, the foundation; the ground must be cleared; we must dig down to the solid rock—the material is to be got ready; artisans and mechanics are to be employed; much work is to be done before the first stone can be laid; perchance the brick is in the clay-bed yet, the marble in the mountain, the iron in the ore-bed—all asleep in their trundlebeds, where Mother-Nature lulled them to sleep in the ages when the earth was young; the lumber may yet be in the forest-tree, singing its native song; so with all the materials—they need to be brought out, educated, fashioned or shapen for the place they are to occupy in the grand temple that is to be, which has as yet found shape only in the minds of the divine architects unseen.

We find humanity to day in a crude state, yet we believe that the time has come for the people to begin getting the material ready, doing what we can, and leaving the rest for those who come after us, i. e., so far as the form is concerned, for we believe that we shall still work with and for trons of Husbandry" as a step in the right direc-

New York.

JAMESTOWN.-Mrs. L. P. Osmer writes Although the cause of Spiritualism does not seem to progress very fast here, yet there are a few earnest workers in the ranks, and among them we have a fine and thoroughly reliable clairvoyant, Mrs. M. D. Higley, through whose mediumship many have received undoubted proof of the presence and identity of spirit friends. Sunday evening is devoted to lectures, friends. Sunday evening is devoted to lectures, and Wednesday evenings to tests. We have some very eloquent and interesting lectures.

BUFFALO .-- A. Davis writes: Recently a very distinguished Methodist clergyman, Rev. Dr. Mullen, delivered an eloquent discourse on the subject of "Catholicism and Public Schools." He said, "If fanaticism bids you write God in the Constitution, and surrounds the sonship with organic definiteness, resist it with all your abili-ty." While he thinks our Government should not be sectarian in regard to public schools, he says, "All sectarian teachings should be restrained, whether the text book it prescribes is a grammar or a bible." Truly "Mundus movet."

Connecticut.

NEW HAVEN. — George M. Beers writes:

large and enthusiastic audience, notwithstanding the inclemency of the weather. And so the good cause progresses, in spite of the efforts of a bigoteli priesthood in the natal city of Congrestionalism. gationalism.

Rhode Island.

CENTRAL FALLS. - George Marriott, 91 Washington street, writes: We hold free circles at my house or at the houses of some of our friends, regularly, for tests, writing and speaking. Usually three mediums are in attendance, and we have a profitable season of communion with our spirit-friends. Some of the narrow-minded church people here endeavor to frown down Spiritualism and its adherents, but notwithis adjust a search for the withstanding we shall continue to search for the living truths as revealed in the Spiritual Philosophy. One of our number, the venerable Thomas Bates, nearly seventy-four years of age, left us for the Better-Land last January. He was an Englishman, and had been in the country about four years. For about six years he had been a firm and zealous believer in Spiritualism, and was highly esteemed by all his acquaintances.

Ohio.

STEUBENVILLE. - James Wyatt writes: This is a hard place for Spiritualism, but it is gaining gradually on the churches. It is not so much of a disgrace now to be a Spiritualist as it was a few years ago. We hope to have the use of some of the fine churches here for lectures on the Spiritual Philosophy before I pass over the river, and I am now in my sixty-fifth year. Enclosed find three dollars, for renewal of my sub-scription to the Banner. I have taken it for over fifteen years, and the more I read it the better I

A Boy PAINTER.—A Brussels correspondent writes: "A marvelous exhibition is taking place at present at the Cercle Artistique et Littéraire at Brussels. Some months ago Frederick van de Herkhove, the son of a corn merchant at Bruges, died at the age of ten and a half years. He had always been sickly, and was therefore not sent to school, but allowed to roam about. His chief amusement was to paint with such rough painting materials as he could procure. The paintings left by him, of which about a hundred are now exhibited at the Cercle, were discovered since his death to be productions which the best landscape painters of the age would not disown.

In Brussels good indees of art are extensished. tain Group, Ella Gard and Sophie Conlee, four years; Stream Group, Leonard Massness, Frank and Seth French; River Group, Misses Carrie Morrison, Fannie Conlee, Mary Frazier, Annie Walberger, Julia Wright, Kittle and Mattie Tiffee, and Sarah Massness, six to eight years; Lake Group, Misses Mary Pomeroy, Luella Jones, Gladdie Conlee, Rosa Walberger and Helena Hennings, eight to ten years; Ocean Group,

Original Essay.

SPIRITUALISM.

An earnest investigator of Spiritual Phenomena—one who diligently seeks for truth without prejudice-knows that knowledge can only be found by observation, supported by palpable proofs. He collects the testimony of persons whose veracity he does not doubt, and whom he believes are careful observers, and incredulous as to marvelous reports, but who seek demonstrative evidence of the senses before arriving at

Such evidence compels him to reject the skeptical theory, that of hallucination, or imagination, or that of odic force, for there still remains unexplained by them the query, "From whence comes this intelligence?" If odic force, or a subtile power emanating from the medium or spectators, how account for its various phases, by which it identifies itself, or takes the form of some dear departed friend or relation, or of some stranger unknown to the individuals present, and imparts counsel and advice; it tells of things that have occurred which those individuals have forgotten, or perhaps were totally ignorant of, but when they seek for proof of what has been asserted they find the statement correct; it has given information of events transpiring hundreds of miles away, and in many instances foretells correctly that which is to occur.

The hypothesis that the spiritual manifestations are due to the operation of nerve force or some other power as yet to be scientifically explained, is an insult to reason, and a greater stretch of imagination than to believe in the claim set up by the manifesting power, which is that these occurrences are produced by the disembodied spirits of those who once walked the earth clothed in the garb of materiality.

Mrs. Ross Chufch, daughter of Capt. Marryat, states in a letter to the London Spiritualist, May 21st, 1874, (and republished in the Banner of Light, from which the following is an extract):

"If my senses deceived me, if I was misled by imaginations or mesmeric influences into believ ing that I touched and felt two bodies instead of one, if Katie King, who grasped and embraced and spoke to me, is a projection of thought only— a will-power—an instance of unknown force— then it will be no longer possible to know who is who in 1874, and we shall hesitate to turn up the gas incautiously lest half of our friends should be projections of thought and melt away beneath

Facts are stubborn impediments in the way of the self-confident egotist, who vainly seeks a clause whereby he can annihilate things which differ from his preconceit; but a rational, unprejudiced man, when he finds things existing contrary to humanity, though our bodies lie in the grave. We look upon this movement of the people as "Pa-known laws of science, advances no preconceived opinions, but goes on with his work of analyzation and experimentation. If a scientist receives from sub-marine dredging, or from an African forest, a reptile or an insect heretofore unknown, he does not cast it away as a thing unworthy his time or attention, but he brings all of his scientific knowledge and reasoning powers to aid in discovering its species, habits, &c.

Here we have what appears to be a veritable human being, with distinct intelligence, and tangible to the senses, who materializes and de-materializes at will, in the presence of numerous individuals, some of whom are eminent scientific gentlemen, ready to expose fraud, should such be attempted by the medium or others. This intelligence states that it is the spirit of a human being who once was an inhabitant on this earth. and that under certain conditions it can take upon itself, a temporary material body. If it is not a spirit, then "what is it?" The hypothesis of legerdemain or hallucination is preposterous, and does violence to our senses and judgment.

In this age of progress millions of intelligent With base and tenor, alto, air; beings have from reason's standpoint failed to The parts strike in with measured grace, e conflicting doctr The Spiritual Philosophy is increasing in strength-creeds as to future reward or punishment. They here, every day, thanks to such earnest and know that every scientific discovery not harmohere, every day, thanks to such earnest and faithful laborers as W. F. Jamieson, Mrs. Byrnes and Anthony Higgins, and to the unwavering course taken by the Banner of Light, that stanch old journal of progress.

The Free Lecture Association of this city celebrated their first annual on Saturday, March 6th, by a supper, followed by addresses from Dr. T. B. Taylor, of Chicago, Mrs. Sarah A. Byrnes, of Boston, Mrs. Anna Middlebrook, of Bridgeport, Ct., and Anthony Higgins, of Salem, Mass. The same speakers addressed us on the Sunday following, at which time they were greeted by a Their faith is at first shaken by doubt. and ulti-Their faith is at first shaken by doubt, and ultimately they believe that the end is here, that death is annihilation, and immortality a myth. But Spiritualism teaches that man is possessed of a soul which never dies—that which is seemingly death is but a change from the material to a spiritual body-that this life is but a transitory residence, commencing in childhood, and progressing for eternity. It brings forward demonstrative evidence to substantiate its claims. Then, if a reptile or insect is worthy of man's time in investigation, why not that which is more to his interest, "the immortality of the soul"?

Spiritualists are not jealous of intelligent investigation; they invite science to their aid; if their senses or reason are at fault, none are more solicitous for an exposé; but they require that investigation should be without prejudice, and not decisive until their claims are explicitly proven to be delusive. The dogmas of popular creeds teach that after death there is another life, and to evince their theorems the churchmen bring forward an array of epistolary evidence, supported by hypothetical miracles, which they claim to be of divine revelation. But the positive materialist rejects such evidence. He says, "Give me tangible proof and I will believe." He has no faith in miraculous interposition with nature's laws. With his material eyes he sees the things that are to-day all life and beauty, wither on the morrow, decay and go back to nature. To him the animating principle is a breath which is annihilated with bodily destruction. - The Spiritualist brings forward well-authenticated facts to prove his position; he appeals to reason and phenomena of daily occurrence, to maintain that which he affirms. He discards the doctrine of miracles, and shows that many of the supposed infractions of nature's laws are actually verificative of, not antagonistic to natural law. To the materialist his answer is, "I give you tangible evidence, the facts are discernible; it is for can and do return, the question for you to deliberate upon is, Can the good return as well as the bad? Has power only been' granted to the supposed "Satan," with "legions of demons," to burst from infernal regions, so as to deceive and counterfeit truth, whereby they may more easily obtain those who are averse to evil, and love puricounterfeit truth, whereby they may more easily

ty, so as to destroy their happiness hereafter? Or have the just equally the power to return, that they may help to elevate, and make known to man that his destiny is higher, and his reward advanced and retarded according to the good he accomplishes?

It would be as inconsistent to conceive that Delty has given to the devil entire jurisdiction, and placed man a helpless creature, subject to his influences, as it would be to believe that the "Father of Evil" comes to us under the guise of angelic truth, and advocates principles of morality, thereby defeating the very object for which he is supposed to strive.

Spiritualism is destined to survive the anothemas of zealous bigots and the sneers of unbelieving materialists; and nothing will arrest its onward movement, unless it can be clearly proven, by indisputable evidence, that to see, to feel, to icar and to reason constitute, on the part of humanity, a series of collective delusions for whose existence no rátional account can be offered.

Little Rock, Ark. J. B. Adams.

THE PSALM-BOOK IN THE GARRET.

A garret grows a human thing, With lonely oriental eyes, To whom confiding fingers bring The world in yesterday's disguise.

Th, richer far than noontide blaze The soft grey silence of the air, As if long years of ended days Had garnered all their twilights there.

The heart can see so clear and far In such a place, with such a light— lod counts his heavens star by star,

And rains them down unclouded night. Vher@rafters set their cobwebb'd feet

Upon the rugged oaken ledge, I found a flock of singers, sweet, Like snow-bound sparrows in a hedge. In silk of spider's spinning hid,

A long and narrow psalm-book lay; wrote a name upon the lid, Then brushed the idle dust away. Ah, dotted tribe with ebon heads, That climb the slender fence along.

As black as ink, as thick as weeds. Ye little Africans of song! Who wrote upon this page" Forget
Me Not"? These cruel leaves of Me Not "? These cruel leaves of old Have crushed to death a violet—

See here its spectre's pallid gold. A penciled whisper during prayer Is that poor dim and girlish word, But ah, I linger longest where

It opens of its own accord. These spotted leaves! How they once basked Beneath the glance of girlhood's eyes, And parted to the gaze unasked, As spread the wings of butterilies.

The book falls open where it will-Broad on the page runs Silver Street! That shining way to Zion's Hill Where base and treble used to meet.

The twilight turns to afternoon.

Old house of Puritanic wood,
Through whose unpainted windows streamed,
On seats as primitive and rude
As Jacob's pillow when he dreamed,

The white and undiluted day! Thy naked aisle no roses grace That blossomed at the shut le's play; Nor saints distempered bless the place.

Like feudal castles, front to front, In timbered oak of Saxon Thor, To brave the siege and bear the brunt Of Bunyan's endless Holy War,

The pulpit and the gallery stand-Between the twain a peaceful space, The prayer and praise on either hand, And girls and Gospel face to face.

I hear the reverend Elder say, "Hymn fifty-first, long meter, sing!" Thear the Psalm-books' fluttered play,

Like flocks of sparrows taking wing.

l something sweet is every As if some warbling brood should build Of bits of tunes a singing nest, Each bringing that with which it thrilled,

And weaving it with all the rest! The congregation rise and stand:

Old Hundred's rolling thunder comes In heavy surges, slow and grand, As beats the surfits solemn drums.

Now come the times when China's wail Is blended with the faint perfume
Of whispering crape and cloudy veil,
That fold within their rustling gloom

Some wounded human mourning dove, And fall around some stricken one With nothing left alive to love Below the unregarded sun!

And now they sing a star in sight, The blessed Star of Bethlehem; And now the air is royal bright With Coronation's diadem.

They show me spots of dimpled sod,
They say the girls of old are there—
Oh no, they swell the choirs of God;
The dear old songs are every where! -[Benjamin F. Taylor, in Scribner for April.

SPIRITUALIST MEETINGS.

CHELSEA, MASS.—The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, near Bellingham street, at 3 and 7 P. N. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't.

EAST ABLNGTON, MASS.—The Progressive Lycoum meets every Sundayat 1½ P. M., in Pheenix Hall. F. J. Gurney, Conductor; L. H. Shaw, Guardian; Brainerd Cushing, Secretary.

HARWICH PORT, MASS.—The Children's Progressive Lycoum meets at Social Hall overy Sunday at 12½ P. M. G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbias, Secretary.

HIBSON, MASS.—Children's Progressive Lyceum meets

Hudson, Mass.—Children's Progressive Lyceum meets in Honghton's Hall every Sunday afternoon at 2 o'clock, A. F. Hall, Conductor; Ellza Fosgate, Guardian; E. W. Wood Secretary. A. F. Hall, Conduc Wood, Secretary.

Wood, Secretary.

SALEM, MASS, -Lyceum Hall, -The Humanitarian Association hold incettings every Sunday, at 222 and 72 P. M. H. M. Robinson, Secretary.
Children's Progressive Lyceum. -Conductor, John Handall; Guardian, Mrs. A. Waterhouse; Librarian, James Foster; Secretary, S. G. Hooper; Treasurer, E. B. Ames. Conference Meetings connected with the Lyceum are hold every Sunday at Hubon Hall, at 1 and 3 P. M. LYNN, MASS.—The Spiritualist Society holds meetings every Sunday at Odd Fellows' Hall. A. C. Robinson, President. The Children's Progressive Lyccum meets at 1 o'clock.

President, The Children's Progressive Lycom meet at 10 clock.

PLYMOUTH, MASS, — Moetings are held every Sunday in Leyden Hall. F. W. Robbins. Corresponding Secretary. The Children's Lycoum meets at 11 A. M. I. Carver, Conductor: Mrs. M., C. Robbins, Guardian: Miss Mary Lewis, Librarian: Mr. Lewis Doten, Musical Director: Mr. Thos. P. Swift, Musician.

Rockland, Mass. — The Children's Progressive Lycoum meets at 13 c. M. in Phoenty Hall. F. J. Gurney, Conductor: Maria Bennett, Guardian; Henry Chase, Secretary.

STONEHAM, MASS. — Children's Progressive Lycoum meets at Harmony Hall every Sunday at 1 p. M. E. Ti Whittier, Conductor: J. Wellington, Assistant do.; Mrs. Elia R. Merrill, Guardian; Mrs. Jennie Manning, Assistant do.

SPRINGFIELD, MASS.—Spiritual meetings are held in Liberty Hallevery Sunday. Henry Smith, P. O. Box 972, Soggettre. Secretary.

WEST GROTON, MASS.—The Liberal Association hold meetings every Sunday in Wildwood Hall. Lectures at 2 and 7 P. M. M. E. French, President; H. M. Macintire, Secretary. Mary L. French, regular speaker.

ATLANTA, GA.—First Association of Spiritualists.—Officers: J. M. Ellis, Atlanta, President; R.C. Kerr, Magnietta, Win. Coleman, Cuthbert, B. B. Alford, La Grange, Vice Presidents; Win. G. Forsyth, Atlanta, Secretary, Battle Cheek, Mich.—The First Society of Spiritualists hold meetings at Suart's Hall every Sinday, at 10% A. M. and 7½ P. M. A. H. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

Secretary (* minam merrint, "Fresarier," BAY CITY, MICH. - Services are held each Sunday at 1034 A. M., and 7 F. M., at Spiritualist Hail. Hon. S. M. Green, President; Mrs. M. S. Knaggs, Secretary.

BALTIMORE, Mn. - Lyric Hall. - The "First Spiritualist Congregation of Baltimore" hold meetings on-Sunday and Wednesday evenings.

BALTISTORE, ARE COMMENTED TO THE CONTROL OF THE CON

G. Wilsey; Secretary, A. Dunlap, 53 Whitman street, CHICAGO, I.L., Spiritualist meetings are held in Grow's Opera Hall, 547 West Madison street, every Sunday, at 103 A. M., and 75 P. M. A. H. Williams, President; W. T. Jones, Collins Eaton, Tristees; E. F. Sloeum, Secretary; Dr. Ambross Davis, Treasurer, Present speaker, Samuel Maxwell, M. D. Good Templar's Hall, City Progressive Lyceum holds (Its essions to Good Templar's Hall, corner of Washington and Despiains streets, every Sunday at 122 P. M. All are invited.

and Despialis streets, every Sunday at 12 g. M. All are invited.

Universal Association of Spiritualists.—Primary Council No. 1, of Illinois, meet every Sunday at 3:39 g. M., at hall 204 Van Baren street, cor. Franklin, Chicago. Free conference and tree seats. T. S. A. Pope, President; John McAullife, Vice President; M. Paris, hecording Secretary; Ernest J. Witheford, Corresponding Secretary; Mrs. A. Andrews, Treasurer.

CLYDE, O. -Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 10. A. S. M. Terry, Conductor; S. Dewy, Guardian.

GENEVA, O. -Meetings are held every Sunday in the Spiritualists' Hall, at 10. A. M., and D. P. M. B. Webb, President; E. W. Eggleston, Secretary, Progressive Lyceum meets in same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frishee; Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

HARRISBURG, PA. -The Spiritualists hold meetings every

HARRISBURG, PA.—The Spiritualists hold meetings every sunday at 2P, M. in Barr's Hall. H. Brenerman, Piesident, HAMMONTON, N. J.—Meetings held every Sunday at 108 A. M., at the Spiritualist Hall on Third street. M. Parkhurst, President; L. L. Platt, Secretary. Lyceum at 118 A. M. James O. Ransom, Conductor; Miss E. Brown, Guardian.

every Sunday in Randick-Hall, Main Street. J. C. Moody, President; Mrs. H. M. Smedly, Secretary; L. S. Winslow, Treasurer.

Monther, Al.A.—Spiritual Association: Prof. H. A. Tatim, President; S. Moore, M. D., 1st Vice President; Capt., P. U. Murphy, 2d do.; C. Barnes, Secretary and Treasurer; Oliver S. Beers, Corresponding Secretary, Regidar meetings at H. A. M. Sundays, and scances Sunday and Thesday-evenings at Ti. A. M. Sundays, and scances Sunday and Thesday-evenings, at Ti. Celek.

Mitawaekee, Wis.—The First Spiritualists' Society hold meatings overy Sunday at 224 P. M., in Field's Hall, 119 Wisconsin street. E. W. Baldwin, President; H. L. Barter, Secretary.

Milak, O.—Society of Spiritualists and Liberalists and Children's Progressive Lycenn meets at H. A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MEMPHIS, TENN.—"Memphis Progressive Union "1; J. E. Merriman, President; Mrs. A. E. Dwert, Secretary; James G. Simpson, Treasurer.

New York Curv.—The Society of Progressive Spiritualists hold meetings every Sunday in C. M. Opera House, Broadway, between 28th and 20th streets, at 103 A. A. and 714 P. M. J. A. Cozho, Secretary, 32 West 32d street, Children's Prigressive Lycenin meets at 2 P. M. J. A. Cozho, Cinductor; H. Dlekhson, Assistant Conductor; Mrs. H. J. Cozho, Ginductor; H. Dlekhson, Assistant Conductor; Mrs. H. J. Cozho, Ginductor; H. Dlekhson, Assistant Conductor; Mrs. H. J. Adams, Musical Director.

New York, C. O. N.—The "Free Lecture Association" meets at Loomis Temple of Music, corner Orange and Center streets. Services each Sunday at 23 and 74 P. M. A. Rewpour, Ry.—Lycenn meets every Sunday at 24 P. M. A. Rewpour, Ry.—Lycenn meets every Sunday at 24 P. M. A. Rewpour, Ry.—Lycenn meets every Sunday at 24 P. M. A. Barnes Hall, No. 51 York Street, John Johnson

Mewpoirt, Ky., Lycomn meets every Sunday at 2½ p M; at Barnes Hall, Nor51 York street. John Johnson Conductor: Miss Mary Marsh and George Morrow, Guar-dians; Chas. Donahower, Musical Director; Willo Johns-ton, Guard. Lecture every Sunday evening at the above hall at 7½ o'chock.

hall at 7½ o'wlock.

PHILADELPHIA, PA,—The First Association of Spiritmalists hold regular meetings on Sundays at 10½ A. M. and 7½ P. M., also on Thursday evenings, at Lincoln Hall, corner of Broad and Coates streets. Wm. H. Jones, President, No. 4621 Market street; E. Addie Engle, Secretary, 955 North 6th street. Lycenum No. 1 meets every Sunday at 2½ P. M. J. W. Tuller, Conductor, No. 2251 Gail street; Mrs. E. S. Choate, Guardian, No. 1015 Fatrafount avo, Lycenum No.2 meets at Thompson street Church, Thompson street, below Front, Sundays at 10½ A. M. Geo, Jackson, Conductor, Mrs. Hartley, Guardian, P. Tatrishting, Mo.—9 The United Circles of the Friends

PLATTSBURG, Mo. - The United Circles of the Friends of Progress, Charles V. Lively, President; John G. Priege, Medium, Leiturer and Corresponding Secretary; Miss Jenny Lively, Recording Secretary; Chas. District, Technique

Miss Jenny Livety, Recording Secretary; Chas. Dietrich, Treasurer.

Poittland, Mr., — Arcana Hall, Congress street. — Spirtual Fraternity meets every Suplay, at 3 r. M. James Furbish, Esq., President; William Williams, Vice President; George C. French, Secretary; William Thayer, Treasurer Temperature Hall, 351½ Congress street. —The Spiritual Association meets regularly every Sunday. Abner Shaw, Esq., President; George H. Barr, Secretary.

SAN FRANCISCO, CAL, — Under the patronage of the San Francisco Spiritualists Under, a Children's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 p. M., also regular Sunday evening lectures are given at the New Hall, 301 Market street.

The San Francisco Spiritualist Society meetevery Sunday at Charter Oak Hall, Market street, near Foorth, Progressive Lyceum at 10½ A. M., Mediums' Conference at 2 o'clock P. M., Lecture at 7½ n. M. Mrs. Ada Foye, President.

SACHAMRNTO, CAL.—Meetings are held at Central Hall.

Bould.

SACHAMENTO, CAL.—Meetings are held at Central Hall, K street, each Sunday evening. Messrs: Wheatley, Van-alstine and Butler, Lecture Committee. The Children's Progressive Lyceum meets each Sunday at the same hall. STOCKTON, CAL.—Meetings are held at Hickman's Hall, on Hunter street, each Sunday evening, by the Spiritualist Society, of which Dr. Hudson is President, Mr. A. M., Strong, Vice President, and Messrs, Manchester and Sturgeon, Secretary and Treasurer.

Society, of which Dr. Hudson's President, Mr. A. M. Strong, Vice President, and Messis, Manchester and Striggon, Secretary and Treasurer.

SPRINGFIELD, O.—The Spiritualist and Liberalist Society of this place meets at Alen's Hall Sindays, at 11 A.M. and 7 P. M. Mrs. Mary A. Henry, President; John P. Allen, Vice President; Mrs. R. Dise, Treasurer; Meyln Henry, Secretary, The Lyccum meets at 10 A. M. Mrs. Mary A. Henry, Conductor.

TROY, N. Y.—The Progressive Spiritualists, Society meets every Sinday in Lyccum Hall, Nos, 10 and 12 Third street, Lectures at 10 J. M. and 7 J. M. Tho Children's Progressive Lyccum meets in same hallat 2-P. M. Tho Children's Progressive Lyccum meets in same hallat 2-P. M. Tho Children's Progressive Lyccum meets in same hallat 2-P. M. Tho Children's Progressive Lyccum meets in same hallat 2-P. M. Traite Haete, 18D.—The First Spiritual Society hold regular meetings in Pence's Hall every Sanday, at 11 A. M. and 7 P. M. L. B. Denchle, President James Hook, Secretary; Allen Pence, Treasurer.

VINCENNES, IND.—Meetings are held at Noble's Hall, Tween Sanday, at 10 J. A. M. S. S. Hurnett, President; M. P. Ghe, Vice President; D. B. Hamaker, Secretary, VINCENNES, IND.—Meetings are held at Noble's Hall, Tween Sanday, at 10 J. A. M. Society of the Friends of Progress meet at Cosmopolitan Hall, Phun street, every Sunday, at 10 J. A. M., Society of the Friends of Progress meet at Cosmopolitan Hall, Phun street, every Sunday, at 18 J. A. B. and 7 P. M., for lectures, conference of free discussion. Louis Bristol, President; C. B. Campbill, Lucinda D. Ladd, Vice President; C. B. Campbill, Lucinda D. Ladd, Vice President; C. B. Campbill, Lucinda D. Ladd, Vice President; Neison E. Shedd, Treasurer and Agent of hall; Dr. David W. Allen and Sylvia Sylvester. Corresponding Secretary, Speakers wishing engagements will add regular set the Corresponding Secretary.

WILLIAMSHCHOLL, N. Y.—The Association of Spiritualists will hold regularly every Sunday, at 3 o'clock P. M., a conference meeting at the P. Old S

WINONA, MINN.—The Solvitualists hold regular meetings. J. H. Leland, President; K. Royington, Treasurer; Mrs. Asa Douglas, Secretary.

PUBLIC MEETINGS, ETC.

National Woman Suffrage Association.

The Anniversary Meeting of the National Woman Sufrage Association will be held in Union League Hall, New

York, Tresday, May 11th, 1875. As but a single year Intervenes before the nation's one hundredth birthday, it behooves the women of the country to take wise counsel together upon the great question of their national recognition as, full citizens of the republic. The celebration of the 'Nation's Centennial with women unenfranchised, will be the nation's disgrace. For twenty-seven years we have publicly pressed our claims, in the light of those personal rights of self-government, upon the recognition of which, as underlying principles, our nation professes to stand. Where, in the history of the world, professes to stand. Where, in the instory of the word, has such able, earnest and persistent protest gone up from any class? 'T is justice alone we ask? Let us in convention assemble in that great commercial centre from whence our words will go broadcast over the land, and again deour words will go broadcast over the land, and again demand our recognition as self-governing citizens, and again press upon our country's attention those great principles of justice upon whose foundations alone a true and permanent republic can be built.

The speakers of the occasion will be Elizabeth Cady Stanton, Rev. O. B. Foothinglam, Matilda Joslyn Gage, Carrio S. Burnham-amid Phebe W. Couzens.

S. Burnham-amid Phebe W. Couzens.

S. Syan B. Anthony.

Chair n Ex. Com. N. W. S. A., Rochester, N. Y.

Mediums' and Speakers' Convention.

The next Quarterly Meeting under this head will be held in "Hemlock Hall," Tucker's Grove, Brant, Eric Co.,

New York, on Saturday and Sunday, the 8th and 9th of May next. As this is the old rallying ground of the "Friends" next. As this is the bid rallying ground of the "Friends" of Human Progress," a cordial invitation is extended to all who have the good of our common humanity at heart. Parties coming on the Buffato and Jameslown railroad will stop off at North Coilins Station, which is within the vicinity of the Hall.

J. W. SEAVER,
A. E. TILDEN,
GEO, W. TAYLOR.

The "GADABENE, OR SPIRITS IN PRISON," by J. O. Barrett, and J. M. Peebles: Colby & Rich, Boston. The names of these authors is a guarantee that the money of purchasers will be well invested.—The Shaker and Shakeress.

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual. we invite your attention.

attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when eash does not accompany the order. Send for a free Catalogue of our Publications.

#2" in quoting from the HANNER OF (AGHT, care should be taken to distinguish between editorial articles and the communications (cohelensed or otherwas) of correspondents. (for columns are open for the expression of impersonal free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give

Panner of Light.

BOSTON, SATURDAY, APRIL 24, 1875.

PUBLICATION OFFICE AND BOOKSTORE. Montgomery Place, corner of Province street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK THE AMERICAN NEWS COMPANY, 119 NASSAUST.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Lotters and communications appertaining to the toria! Department of this paper should be addressed to THER COLINY; and all BUSINESS LETTERS to ISAAC RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-"People from the Other World." As will be seen by reference to the advertise-

ment on another page, Colby & Rich, No. 9 MONTGOMERY PLACE, BOSTON, now offer for sale this new and remarkable work from the pen | upon the Black Hills movement. "Of course | read Poe's poem; but it had been some years beof Coi. H. S. Olcorr, and are prepared to fill all orders for the same on the part of their pa-

We have frequently adverted to this wonderful book, both during the process of its preparation for the press, and since its publication, although what has been said by us can necessarily convey to the mind of the reader but a faint idea. of the great value of the evidence adduced in substantiation of the reliable character of the spiritual phenomena by this talented author, who writes from the standpossit of an unbiased questioner, and gives a reasonable basis for each and every conclusion at which he arrives.

The book is in the form of a large 12mo volume of 492 pages, and is illustrated with upward of sixty fine engravings which bear directly upon the subject matter in hand, which we have previously stated treats of the long continued and carefully tested scances held by Col. Olcott at the residence of the Eddy mediums, at Chittenden, Vt., and his experiments going to show the genuineness of the phenomena occurring in presence of the Holmes mediums, at Philadelphia, Pa., and Mrs. Compton, of Havana, N. Y. The truth expressed in the laconic summing up of the evidence by the author is, to our mind, the conclusion which will be arrived at by many who read his interesting narrative, and are willing to allow their reason to have uncontrolled sway: viz: "Confederacy, disproven; personation, discredited; spontaneous generation of the apparitions, impossible; mind-reading, by the medium, followed by his [or her] creation of the shades of our deceased friends, absurd. Result: A possibility that, by some occult control over now unknown forces of Nature, beings, other than those in the body, can manifest, their presence to sight, touch and hearing !"

We believe the perusal of this book will inevitably tend to create an intense interest in and to multiply the number of investigators concerning the phenomenal phase of spirit intercourse; and it therefore should receive the widest circulation at the hands of the well-wishers of the cause for the advancement of which it is destined to prove so powerful an ally!

The Indian Game.

We are treated to some plain talk on this sub ject by the New York Times, in a recent article entitled "Taming the Savage." It sets out with saying that there are two methods of dealing with the Indians; one is styled the manifestdestiny policy, which concedes to an Indian no rights that a white man or a white man's Government is bound to respect; never saying "tur key" to the Indian: offering him no future but that of extermination; remorselessly appropriating his hunting-grounds; wantonly killing the game on which he subsists; kivilizing him enough to make him appreciate whiskey, and swindling him when drunk out of every valuable he pos sesses - annuities, blankets and rations - that agents and contractors may grow rich upon the spoils; trespassing on his reservations, and when he resents it, declaring war on him; closing in upon him on every side, and leaving him no resource but that which the wild beast has, that turns at last upon the dogs which are mercilessly pursuing him. Then this Christian Government turns around and calls him "a savage," declares him incapable of civilization, and leaves him to the fate which an unfriendly and dominant race is ever ready to believe is the destiny of an inferior people.

That is one policy; the other one is that of humanity. This treats him like a human being, with rights clear and indisputable as an original inhabitant of the continent. It concedes to him a part of the territory he once wholly occupied. It admits his right to be governed by laws, and to have some share in the real civilization of this century. It would keep the stricter faith with him because he cannot enforce his own claims to justice. Realizing that he is not as he is depicted in romance, it does not forget that he is as much a "man and a brother" as he of the darker-hued race, "over whose wrongs Congress legislates, parties divide, and armies are moved by our Executive vigilant in executing the laws."

The dispossession of the Sioux of their ownership of the Black Hills, secured to them forever by solemn treaty, is a fresh illustration of the double-dealing that has marked the course of the Government for years. First fire the imagina- | Spirit hands also touched individuals present, | third page.

tions of adventurers with stories of rich findings of gold and silver, as the Custer expedition purposely did, and then pretend to keep back the fierce currents of immigration that are prepared to seize the coveted territory and make good their Reformatory and Miscellaneous Works, to which claims by the breech-loader and the knife. Such i deliberate contempt for a solemn' treaty by the Orders accompanied by eash will receive prompt Government ought to be expected to rouse the labor. suspicions and inflame the resentments of the red men. They prove that they are human by looking upon it with a dissatisfaction that it is not easy to repress. An Indian war iscalready prophesied, especially if the Sioux refuse to accept the proposals for the purchase of this reerved territory.

Already meetings have been held in several Atlantic cities, and inducements held out by designing men to adventurers to form unlawful military companies and proceed at once to the Black Hills. Such a company is said to be organizing in Boston as an artillery force, but Gov. Gaston has not, as yet, had one word to say against this illegal expedition.

And still later we have news from Washington to the effect that the swindling Indian ring has its headquarters in the Interior Department, the corruption having been traced direct to the Secretary's family, papers which established the fact being already in the hands of the President.

The name of John Delano need not be longer withheld as one closely associated with the cor- mind" that at that time he (Mr. Fairfield) had ruptions and frauds in the Indian service, says | never read Poe's poem. He then presents for the New York Tribune. No one familiar with our edification the following bit of unmusical the circumstances believes his father innocent of | doggerel: either knowledge or complicity in the outrageous practices that have been going on both in the Indian service and other branches of the department. It is not at all probable that either Mr. Smith, Solicitor of the Interior Department, or Mr. Smith, Commissioner of Indian Affairs, will be retained in office.

We cannot conclude this article more appropriately than by quoting a portion of the editori- mon sense, are set at defiance. The author may al remarks of the Boston Herald, of Tuesday last, there's money in it," says the Herald; "the trade in miners' outfits, in horses and mules, in some parody or imitation of it, without recalling camp equipages and clothing, in whiskey and the fact. The doggerel has no psychological firearms will be lively in Sioux City if the present excitement can only be kept up and increased. and this is more than half the secret of the whole uproar, as a good many people will find when it tions partly from Rogers, Gasparin, Cox, and is too late. And an Indian war, with this hopeful town as a base of supplies, would bring in yet more money which the Government would be nervous fluid from the medium, he adds a new forced to expend. But Sioux City by no means absurdity which he gravely advocates in lanhas the field to itself. A Cheyenne paper comes | guage so ingeniously phrased that the reader is to us with a marked article, showing how much nearer that lovely place is to the golden hills, and pointing out the difficulties of a march over the dreary alkaline wastes which travelers from supposed to know their own business. All we pure benevolence which organizes a raid into the year are likely to pay for all they get.'

Scance with Mrs. Mary M. Hardy.

On the evening of Wednesday, April 14th, we attended for the first time one of the materialization scances held by this prominent medium, with which the readers of this paper have been made familiar through the frequent descriptions thereof that we have printed in the past upon the authority of reliable witnesses. The company was small, comprising only John Wetherbee, Prof. Whipple, and their ladies, and a few others, the object being to hold a private sitting under the most harmonious conditions.

The light was at no time turned entirely out, but during the entire scance all objects in the room were distinctly visible. The arrangement of the table, the box over the aperture, and the screen, were minutely examined before commencing, one of the party being present as a spectator during all the steps taken in preparation by Mr. Hardy.

The table was arranged at that end of the dining room which is nearest the front of the house; around said table the guests were placed, in a small semicircle, Mrs. Harly taking her position with her left hand close to the wall of the room, and ourself occupying the seat at her right, and holding one and sometimes both of her hands, so that throughout the whole sitting we were able to watch closely in order to perceive any motion on her part; suffice it to say that we were not able to detect the slightest vibration of her person during the manifestations. On the side of the table opposite us sat Mr. Wetherbee, Prof. Whipple being in the centre of the semicircle, at equidistance from us, and the space between being filled by the ladies.

The light being reduced, but still of sufficient power to render every object clear to the sight. the manifestations began, the hands shown at the aperture ranging in size from that of a small child to an adult, and the array of white being diversified by a red or Indian hand, and the gigantic fist of "Big Dick," the African athlete. We touched these hands repeatedly, and found them, though soft, to be quite cold and unlike in feeling to the ordinary human palm or fingers.

After awhile the box over the aperture was removed, and a simple piece of cloth was nailed over the space between the leaves of the table, an opening being made temporarily for the hands. so that they could be thrust upward in a vertical direction. While the cloth was so arranged, a slate held by John-Wetherbee and ourself was thrust into the opening, when a power beneath the table which was unmistakable, seized said slate and drew it forcibly from our grasp. The same slate was presently returned to us, while our hands were inserted in the dark space, and again wrested from us by some invisible power evidently not human. One of the party desiring to examine the space beneath the table was allowed to pass rapidly under the screen, but nothing save the handkerchief of Mr. Wetherbee which lay on the floor, it having been passed through the opening to be knotted by the invisibles, and a call-bell (which had been placed there before the commencement of the séance), could be found.

After the materialization séance had been brought to a close with results highly satisfactory to the party in attendance, the sitting was changed as to character, and the guests were ranged around the table in a circle for the witnessing of the "slate-writing" phenomenon. This order of manifestation has been so often described that we will not at the present time repeat its portraiture. The messages (which were mostly the embodiment of facts of a nature personal to the party) were assuredly written by fingers infilled with some power not of the party -that was self-evident under the circumstances.

while the hands of the entire company were in sight, those of the medium being held at the time by one of the guests.

As will be seen by an announcement elsewhere Mrs. Hardy is shortly to visit England for awhile We wish her a happy and pleasant voyage, and deserved success in her new field of mediumistic

Fairfield's "Ten Years with Spiritual Mediums.'

Since the celebrated "Moon Hoax" of Richard Adams Locke, we have had nothing quite so clever in its way as Mr. Francis Gerry Fairfield's 'Ten Years with Spiritual Mediums," a volume of 182 pages, recently published by D. Appleton & Co., New York. Mr. Fairfield begins by admitting all the marvels recorded in the history of Spiritualism; raps, levitations, cases of prevision, clairvoyance, spirit-hands, full form materializations—all are freely accepted as true and unquestionable phenomena. Mr. Fairfield prolesses to have had rare opportunities for studying the phenomena; and from certain marvels in his own experience he leads us to infer that he, too, is something of a medium.

For instance he gives us a specimen of some 'strange and unreal poems" which he wrote under influence. He asks us to compare it with Poe's ballad of "Ulalume," and "to bear in

Fire night it was misty and phantasmagorial,
For the sun had set ashen as lead—
Of his beams shorn, and ashen as lead;
And many a shadow of ancent memorial
Came up from the tombs of the dead me up on its mission phantasmagorial, From the tombs of the legended dead.

"Hold! enough!" the reader will be likely to exclaim; but Mr. Fairfield gives us two pages of this "strange, unreal" poem, in which all the laws of metre and melody, not to speak of combe quite sincere in his belief that he had never fore the public, and he may have read it, or read value whatever.

Mr. Fairfield, in admitting the facts of Spiritnalism, rejects the theory. Borrowing his noothers, who suppose that the phenomena may be wrought unconsciously by a sort of out-come of vholly unsuspicious that he is the victim of a new scientific hoax.

Mr. Fairfield affects to explain all the marvels, even to the walking forth of a recognizable ma-Sioux City must traverse. These people must be terialized spirit-form, conversing rationally, appearing and disappearing, materializing coswant is that it shall be understood that it is not times and causing them to vanish - all, by what, think you? Why, by epilepsy! Does Indian country, and that those who go there this not that make it all clear? The following is a fair summary of his views:

He finds no pathological difference in the epilepsy or catalepsy. He discovers an aura or atmosphere-surrounding the patient subject to epileptic derangement, which partakes more or to the temperament of the patient, or the nature of the nervous or cerebral lesion from which he i suffering. Within this aura, in the case of medi ums of strong vital temperament, great physical power may be extended without muscular contact as in table tipping or the moving of heavy ob jects; and in mediums of more cephalic temper ament, clairyovance, spirit-seeing. &c., may re This aura is more or less subject to the vo lition of the medium: it is susceptible to trans formation into luminous clouds, and may take the form of a spectral hand or face, or even a full form; and it enters into such intimate relations with the nervous organisms of other persons than the medium, that it may transmit to the mind of it may transmit to the the latter what is known or remembered by the

This is truly a rare example of an attempt to explain the obscure by the more obscure. Why not credit the phenomena to dyspepsia, lumbago, preumonia, or Bright's disease? As for Mr. Fairfield's assumption that nearly all the persons manifesting mediumistic powers are epileptics, where one case to prove it could be given, dozen to disprove it could be adduced.

The phenomena of epilepsy, we admit, are often accompanied with somnambulic and other symptoms, in which abnormal powers are manifested. And so there are other diseases in which there is a development of accelerated nervous power. But to say that the aura (if there is an aura) developed in epilepsy, can account for such a phenomenon as that recorded, for example, in the Banner for March 27th, by Mr. Theodore F. Price, of Indiana, in which the spirit Belle Burgess leads forth the medium, Mrs. Anna Stewart, from a detached cabinet, in the presence of some thirty spectators, converses and consents to be weighed, till she reduces her weight from one hundred and fourteen pounds to fourteen pounds, and then to nothing at all-to say that epilepsy can explain a marvel like this, is to outrage the common sense of common people by a rank absurdity.

A writer in the Boston Globe well remarks of this book: "We suspect that Mr. Fairfield, like other amateur scientists, has been rather superficial in his study, both of the facts which he undertakes to account for, and of the morbid conditions from which he concludes that they spring, and that he reaches his conclusions by easy jumps rather than minute and laborious tracing of each fact to its origin, or following of each nervous state to its consequences. There is a vagueness and incompleteness about the presentation of the subject which gives ground for this suspicion."

The temper and tone of the book are good, but we cannot help thinking the author has put it forth more as a scientific hoax than as a sincer and honest theory. In classing it therefore with the Moon Hoax, we have intended no injustice to Mr. Fairfield. We cannot suppose him serious in all that he admits and all that he deduces,

In Col. Olcott's book, "People from the Other World," the author says, in commenting upon the responsibility of scientists in connection with the Spiritual Phenomena, that "The pusillanimity of the men of the laboratory has been as great as the blind violence of the clergy. The one have not dared to pursue investigations that might bring upon them the censure of an ignorant public; the other have denounced as devilish, if not trivial, a series of phenomena that, if true, will soon be the last refuge of the church from the destructive engineering of the sappers of science."

Read the letter of President Starbuck, and the resolutions of the Troy Society, concerning Charles H. Foster, which will be found on our

J. V. Mansfield; Remarkable Manifestations both on the Mental and "Material" Plane.

During the opening days of April it was my privilege to enjoy a brief respite from business, and, with my wife, to visit New York City. While there I determined to improve the opportunity offered to make myself practically acquainted with the singular phenomena occurring in presence of Dr. II. Slade, accounts of which from various correspondents have heretofore frequently appeared in the columns of the Banner of Light.

Accordingly, on the morning of Saturday, April 3d, in company with Mrs. Rich, I called on the Doctor at his residence, 25 East 21st street, and requested a sitting. The séance which followed was held in open daylight, and the manifestations occurring were manifold as to number, and of deep interest as to nature. Among the most remarkable was the forcible treatment experienced by a heavy marble-topped table which was situated in a portion of the room distant from that in which we were seated; this table without the action of any visible agency was moved for a space of fully five feet at a time, coming to a halt with a resonant jar, which was plainly perceivable by the visitors. Spirit-hands also touched myself and wife, while those of the entire mortal party were in sight upon the table; single slates held beneath the table were written upon after the manner so frequently described as peculiar to Dr. Slade's séances; and a slate was several times brought up to view from the floor where we had deposited it, by spirit hands -said slate making its appearance always at that side of the table which was directly opposite to where I sat, and furthest from the medium; a pencil, dropped on the floor by one of the party, was raised up and placed upon the table by a hand which I was able distinctly to perceive, but which had no visible arm; and an accordion held in my hand was also manipulated by the spirit-fingers. Dr. Slade then requested the unseen ones to

write upon a double slate, in the light; and being informed of their willingness, the preparations' for the manifestation were made as follows: a common double slate, with brass hinges, was given into my possession; I examined i throughout thoroughly, and found it to be clean, and entirely free from any species of writing; very small fragment of pencil was put upon the slate; I then closed said slate, and upon one of its outside surfaces wrote my name, to insure its identity to my own mind. A corner of this slate I held with one hand, Dr. Slade supporting the one next to that sustained by me. The unoccu pied hands of the Doctor and my wife (the only perceivable parties present save myself) were in my full sight during the entire proceeding, and did not loosen my grasp of the slate (which was held above the table where all could see it) till the raps signified that a message had been transcribed within it. During the process of writing the movement of the pencil was heard plainly by us all. When this announcement was made, still grasping the said slate I drew it toward me, and opening it, found the entire interior surfaces covered with writing, which was executed in a broad hand, and read as follows:

DEAR FRIENDS-Many loving friends mee you at this time to bless you for your noble work for humanity. William White and Henry C. Wright are present. All send words of love to the Boston friends. I am truly,
A. W. SLADE.

Here was a most astonishing phenomenon, occurring in the broad light of day, to the truth of which the senses of sight and touch bore continued and unmistakable evidence. This slate can be seen by any one interested in these mat-'ters; on calling at the Banner of Light Bookstore.

Previous to our visiting Dr. Slade, we had called on J. V. Mansfield, the celebrated sealedletter-answering medium, at 361 6th Avenue; while there. I received communications from spirits purporting to have borne while on earth the names of Theodore Parker and Charles Johnson (of which latter personage I shall speak more fully hereafter); and my wife received messages from her brother and her mother-her parent promising that she would accompany us in our various wanderings in New York, and especially to Dr. Slade's residence.

At the conclusion of our scance with Mr. Mansfield, we, as just stated, visited Dr. Slade's. with the above detailed results; and at the ending of our initial sitting with Dr. S., he asked if we had ever witnessed any of the so-called "materialization" phenomena. Being assured that we had not, but would be most pleased to do so, he requested us to name an evening wherein it would be most convenient for us to visit him, and for that purpose Sunday evening, April 4th, was so appointed.

Myself and wife constituted the only members of the party; we reached the Doctor's residence from our hotel at about half-past eight o'clock, and were shown into the apartment-the back parlor-where he is in the habit of holding sittings of this order. The same table at which we sat during our previous scance was arranged before us in close proximity to a blank wall, and the Doctor attached a string to nails that were driven into the sides of the building; upon this cord was fixed a small curtain-like piece of dark colored cloth in which was an aperture through which the faces were expected to appear.

Dr. Slade now turned down the gas, but not so low as to prevent a clear view of all objects in the apartment-in fact it would not have been difficult to read by the light afforded. He then asked us if we were ready, and on being answered in the affirmative, he raised the small cloth and drew tightly the cord suspending it, thus bringing the "cloth frame," so to speak, on a line with that of vision. Behind this veil, through the opening, was plainly to be perceived the solid wall of the house. Shortly there appeared to our gaze, in rear of this aperture, a misty form, which seemed to advance toward and finally stood at said aperture. This figure appeared to take on more and more the attribute of tangibility as it advanced, and we at once recognized its face as the fac simile of one shown upon a spirit photograph which had previously been given us by Dr. Slade, and which he claimed to be that of his deceased sister.

This apparition gradually dissolved, being soon succeeded by another spirit form, which, as it stood at the aperture, I at once recognized as the bust of my friend, Charles Johnson, who has been dead for some twenty years, and who, while in life, was a treasured companion of mine; since his entrance into spirit-life he has been described by various media as one of my guides. He seemed much gratified to see me, and the pleasure was mutual.

During the course of this "materializing" sé-

Sittings with Doctor Henry Slade and ance—as at the previous one for slate-writing spirit hands frequently patted myself and wife.

When the form of Mr. Johnson finally disappeared, Dr. Slade asked the unseen operators if they would not make an effort to materialize a whole body, and was, after a brief delay on their part, answered affirmatively. He then untied the cord whereby the diminutive screen was suspended, and allowed both cord and screen to fall upon the floor, making the entire surface of the wall behind distinctly visible. While we sat, intently watching, we observed near the floor a misty vapor, apparently concentering to more solid proportions, and gradually expanding in bulk and ascending in altitude; this process continued for a brief space, and as the result there stood before us the shape of a lady, who seemed to gaze pleasantly upon us. All at once, and with an involuntary cry, my wife exclaimed: THAT IS MY MOTHER!

The spirit form was unmistakably recognized by her as that of her parent, and it appeared as true to nature as if her deceased loved one had stood before her in the physical form she inhabited while in earth-life.

Here is a brief, unvarnished narration of the salient points of the experiences met with by myself and Mrs. Rich at the residence of Dr. Slade. The details here given I certify to be true. Others so minded might extend the limits of the story by deductions, but I will content myself with merely giving the prominent facts, and stating, in conclusion, that Dr. Slade was not aware that I had a friend named Charles Johnson, whether alive or dead, neither had he ever seen Mrs. Rich's mother, much less did he ISAAC B. RICH. know she was deceased.

No. 9 Montgomery Place, Boston, Mass., ? April 20th, 1875.

1775-Lexington, Concord-1875.

"By the rude bridge that arched the flood, Their flag to April's breeze unfaired, Here once the embattled farmers stood And fired the shot heard round the world! - R. W. Eme

The One Hundredth Anniversary of the first battle of that revolution which gave the liberty and independence of national life to the struggling colonies in North America, has dawned and passed. It was welcomed with an outflow of patriotic ardor, and a feeling replete with reverent memory, which must have astonished many who have been accustomed to sigh incontinently over the "total depravity" of human kind, and the thorough decadence of all high public sentiment on the part of the American people.

The towns of Lexington and Concord, Mass., whose names are familiar as household words throughout the civilized globe, severally celebrated on Monday, April 19th, 1875, the one hundredth recurrence of the day sacredly cherished in their annals; and the town of Acton also held a separate celebration—the remaining localities from which the minute men who took part in that battle came, uniting themselves either to the Concord or Lexington procession, the project of joining all under one head being found to be futile. A splendid array of the military of the Commonwealth; a gathering of the people from far and near, which was something truly immense, and was estimated at over one hundred thousand; the fine decorations of streets, private residences and public buildings; the thunder of artillery; the "bugle's martial notes;" the pres-ence of the Massachusetts Legislature, President Grant and many high U.S. officials: the eloquen words of George William Curtis, Richard H. Dana, Jr., Ralph Waldo Emerson, Gov. Chamberlaine, of South Carolina; Gov. Gaston, of Massachusetts, Gen. N. P. Banks, Judge Hoar and others; the unveiling of the splendid marble statues of John Hancock and Samuel Adams at Lexington, and the consecration at Concord of "Minute-man" at the spot where Capt. Isaac Davis, of Actout fell; and the rendition of hymns and poems written for the occa-sion by John Greenleaf Whittier, James Russell Lowell and Julia Ward Howe, combined to make a series of events and services which will no soon pass from the minds of those who visited the scene of action.

Thomas Merriam Stetson, President of the day at Lexington, gave the following stirring paragraph in the course of his opening speech of welcome, which, to our mind, embodies "in good set terms" a surely established truth:

good set terms" a surely established truth:

"And must we now and henceforth omit to greet the
men of '75? The funeral drums have long since heralded
to the grave the last survivor of these venerable forms
who so long attended our celebrations—but if 141s true that
the dead ever revisit the seenes of their earthly grandeur,
what invisible auditors throng around us to-day! Adams
and Hancock, whose relied presences stand upon this
platform, are with us. They are all with us. For of the
rewards which Heaven gives to those who strive and die for
their country, we can conceive none more magnificent than
the gratitude of a nation saved to liberty. Their Heave
EN TO-DAY WILL BE HERE. THE DEAD HEROES ARE
WITH US IN OUR TRIUMPHAL PAGEANT. WE REVERENTLY WELCOME THEIR COMPANIONSHIP TO-DAY,"

The following is the grand hump cattlied.

The following is the grand hymn, entitled "Lexington, 1775," which was sung at the meeting at that place on Monday, by the Boylston Club. With it, in view of the unusually extended by the delivered to the control of ed reports afforded by the daily press, we will bring this brief sketch of an ever-memorable occasion to a close:

"No maddening thirst for blood had they, No battle-joy was theirs who set Against the allen bayonet Their homespun breasts in that old day. Their feet had trodden peaceful ways, They loved not strife, they dreaded pain, They saw not, what to us is plain, That God would make man's wrath his praise, No seers were they, but simple men: Its vast results the future hid: The meaning of the work they did Was strange and dark and doubtful then, Swift as the summons came they left The plow, mid-furrow standing still, The haft-ground corn grist in the mill, The spade in earth, the axe in cleft. They went where duty seemed to call; They scarcely asked the reason why: They only knew they could but die, And death was not the worst of all, Of man for man the sacrifice, Unstained by blood, save theirs, they gave, The flowers that blossomed from their grav. Have sown themselves beneath all skies. Their death-shot shook the feudal tower, And shattered slavery's chain as well; On the skyls dome, as on a bell, Its echo stylck the world's great hour. That fatal echo is not dumb:
The nations, listening to its sound,
Walt, from a century's vantage-ground,
The holier triumphs yet to come— The bridal-time of Law and Love, The gladness of the world's release, When, war-sick, at the feet of Peace The hawk shall nestle with the dove— The golden age of brotherhood, Unknown to other rivairles Than of the kind humanities, And gracious interchange of good-When closer strand shall lean to strand, Till meet, beneath saluting flags, The eagle of our mountain-crags, The lion of our Mother-land.'

Henry W. Dutton,

Senior proprietor and publisher of the Boston Daily Evening Transcript, passed suddenly out from the confines of the physical form which he had inhabited for seventy-nine years, on the 15th of April. His decease was caused by old age, and he was not confined to his bed till the 11th. He was born in Lebanon, Ct., April 17th, 1796, and served an apprenticeship as a practical printer; at the time of his decease he had followed the printing and publishing business for sixtytwo years, working at press and case as apprentice, journeyman, foreman, proof-reader and master, and then as newspaper proprietor. He was a man of high worth and life-long probity.

BRIEF PARAGRAPHS.

BHORT SERMON. - Receive not the favors of a mercenary man, nor join friendship with the wicked. They shall be snares unto thy virtue, and bring grief to thy soul.

"Whiffs from Ararat," is the title of a little ten-by-sixinch missionary newspaper published at Erzroom, Turkey, It contains this, among other items: "The oldest of our missionary children, Addie, not quite eleven years old, sets up most of the type of the Whiffs."

The Chipman mine, at Newburyport, has been sold to a company of New York capitalists for one million dollarsthe same being the greatest mineral land sale over made in

It is reported that the Spanish Carlists have selzed sevnen and children, and threaten to shoot them unless they are ransomed.

Two men - Clifford and Melany-were blown up, and killed, and one named Doke badly injured by the explosion of a shell among some scrap iron at llawkes's iron works, Springfield, Mass., Apr.1 15th.

It is reported that the Turks have murdered 270 Christians in Roumelia and Bulgaria during the last three months.

The Carlists have surprised Fort Ashe, near Santander, and carried off 200 prisoners and four guns. Telegraphic communication has been reestablished be

tween Havana and Santiago de Cuba. The British Budget was opened in the House of Com-

mons April 15th. The expenditures for the current fiscal year are estimated at more than £75,000,000-and a surplu An experienced observer says that three men fall at spelling for every woman that falls.

Twenty-five young ladies of Cambridge, inspired by pa-

Eriotic impulses, offered their services to caterer Smith, to wait on the tables at the Centennial dinner at Lexington, Mass., being actuated by the following reasons: mass, being actuated by the following reasons:

"First, to show our appreciation of and our devotion to
the cause of liberty, which that day is intended to commemorate; secondly, to exhibit to the world the fact that
we glory in being the descendants of the noble women of
1775, who with their own hands did what they could to help
forward the great work of the flevolution, and who considered all honest labor as honorable and praiseworthy."

The one hundredth anniversary of the Pennsylvania Anti Slavery Society was observed on the 15th of April. Many leading persons assisted, the chief of whom was Vic

WASHINGTON, April 20,-The Secretary of the Treas nry, to-day, issued a call for five millions five-twenty bonds, upon which interest will cease July 20.

Among the gentlemen whom the pressure upon the Lowell Railroad prevented from reaching Lexington on the 19th, was Mr. Fred F. Hassam, who had the portfolio of John Hancock, containing original memoranda of the Lexington fight, which he proposed to present to the people of Lexington. He was accompanied by Mr. Franklin Hancock, who had the coronet signet ring presented to John Hancock by George the Third, who afterwards offered a reward of ten thousand pounds for the head of that great

In Kansas they are organizing a large force of land thieves for the invasion of the Black Hills Country. They areafter gold, and they should be treated to grape.—Boston Traveller.

It is said April 19th, 1775, was a "vernal" day. The one hundred thousand people at the Lexington and Con-cord centennial on the 19th instant considered it anything but vernal. About eight thousand, who did n't secure passage, before night thanked the Lowell Railroad management shortsightedness.

Mr. Gladstone has written in approval of the principles that were vindicated by the success of the American Revo-lution. He is consistent in so doing, for Americans fought for that which every Englishman Justly considers to be his birthright; and the triumph of Washington and his associates was as useful to England as It was to America.

Dan Bryant loved children dearly, and when one of his little friends heard he was dead, she wondered if Darwould sing "Shoo Fly" for the little angels.

There is but one way to wealth-saving. When a person's expenditure exceeds his income, however great that may be, he grows poor. When less, however little he earns, he grows rich. It is not what one earns; therefore, but what he saves.

Let every person so live that he can go to bed in peace with himself at night. No matter who else fights with him, do n't let that little grumbler called conscience have good grounds for putting in his roar.

The May number of the Nursery is now, ready for delivery, and will bring summer to the hearts of the little ones

There is properly no question of responsibility, of blame or punishment or revenge, in his case; it is simply a question of protecting their children from the deviltry of this child. We are opposed to capital punishment, provided imprisonment for life can be made the certain penalty for murder; but, without that provise, we are in favor of it. And we apply those conclusions to the case of Jesse Pomery.—Index.

An old criminal was once asked what was the step that I led to his ruin, when he answered: "The first step was cheating a printer out of two years subscription."

> WHICH? This ship with taut and straining sall Goes laboring through a leaden sea; Bleak winds about it counterwall, And black-ning skies bend suilonly. That gayly hugs the other shore, Across where noon its glory sheds, While bright as Euxine waters lore, A golden fleece of canvas spreads, And yet upon one tide the two
> Are hurrying to the deeps of night.
> Who knows when later lost to view
> Which ship may bask in fullest light?
> — Mary B. Dodge, in the Galaxy for May.

The funeral of Daniel Webster Bryant, the minstrel, took place Wednesday, April 14th, from the Church of St. Paul the Apostle, in New York City. The church was draped in mourning and crowded with spectators. Requiem mass was celebrated by Fathers Hill and Stone. The pall-bearers were Judge Brady, ex-Mayor Hall, ex-Sheriff Brennan, James McGregor, H. Simpson, Augustin Daly, William J. Florence and Charles White.

The Old South Church is likely to resound once more with the clash of arms, if the Ancients get it for their banquet, on the 17th of June.

Bayard Taylor, in his lectures upon ancient Egypt, informs us that many sentences recorded on the paper found give evidence that most of the Mo. was compiled from the religious tenets of the Egyptian priesthood, and that some of the rites observed by the Jews, as recorded in the Bible, had their origin in Egypt, where they were observed before the days of Abrahan

HYMN FOR THE PERIOD. Oh, lead my infant feet to walk
Into the Spelling-schoo!;
Let other children sneer and laugh
At orthographic rule.
But me that better way still lead
Till perfectly I spel!;
So may I shun the path that leads
To where Josh Blillings fell.

"Where do people go who deceive their fellowmen?" asked a Sabbath school teacher, not long since. "To Europe i" promptly responded one of his precocious pupils.

One of the curious institutions of London is a hospital for sick animals. It was established by a gentleman who died twenty years ago, leaving \$100,000 to the officers of the University of London, to be used for investigating and curing the maladies of useful birds and quadrupeds. About 7,000 horses and donkeys are now treated annually at the hospital which is the result of this bequest. About 800 dogs were admitted last year.

A clergyman, being applied to in less than a year after his appointment to put a stove in the church, asked how long his predecessor had been there, and when answered "Twelve years," he said, "Well, you never had a fire in the church during his time?" "No, sir," replied the ap-plicant, "but we had fire in the pulpit then!"

The agents of the French government have made contracts in Bohemia for ten thousand horses, to be delivered next June.

A smart youngster offers to bet any amount that, whatever word you give him, whether in common use, obsolete. technical, linguistic, philosophic, Spencerian, or any word used either in ancient or modern times, he can spell it cor-

The German Catholics do n't like the Prussian Diet.

The General Assembly of Rhode Island has adjourned sine die, says an exchange. There is no sine that the Massachusetts Legislature will die for some time to come, although the taxpayers are anxious that the event occur soon.

There are some twenty-four vessels in course of construction for parties in Gloucester to be employed in the fisher es, a large portion of which are for macketeling. Nine of these will be ready for launching at Essex as soon as the river is free from ice; two are building in Gloucester and

two at Bath, Me., which will be ready by the last of this month. The others are being built at different places, and by the time the mackerel season commences the whole new

fleet will be ready. The true journal is that which prints all the news and all the advertisements. Custom has made the advertisement, through the universal publicity of the leading newspapers, the medium of communication between man and man. There is nothing less interesting to the ordinary reader than advertisements which concern other people. There is nothing more interesting to him than those which concern himself. What affects one class of readers, to-day, will interest another class to-morrow; so that the interest changes from day to day, and never dies. Consequently, the newspaper which would claim to be leading, without publishing the necessary advertisements of daily life, would be like the man who would insist upon cutting off his right leg because he preferred to use the left one, —New York Herald;

About 2 o'clock on Saturday morning, April 17th, Whiting's dam, near Wrentham, Norfolk Co., Mass., burst, and a volume of water covering two hundred acres was let loose on its path of destruction. Several mills and bridges were destroyed, and much damage was done to the railroad beds and culverts. It is thought that \$100,000 will cover the loss of property. No lives were lost.

A Bazaar

Is to be held in London on the 26th, 27th and 28th of May, to partially clear the expenses of furnishing the public Reading Room, Council Chamber, and new premises of the British National Association of Spiritualists; the rooms of this great national organization have been very handsomely and comfortably fitted up. We see by The Spiritualist newspaper that friends from all parts of the world are volunteering aid in the matter, the Baroness Adelma Vay having even sent contributions of money and goods from distant Austria. If celebrated American authors and mediums would present a few dozen copies each of their photographic portraits to the Bazaar Committee, they would doubtless be received with pleasure, and bought by many of the chief English Spiritualists who will attend. Among the ladies whose names are published in connection with the bazaar is Lady Shelley, widow of Shelley, the poet. The Secretary is Miss Kislingbury, 38 Great Russell Street, London, Eng.

Decease of S. R. Wells.

A special dispatch from New York to the Bos ton Herald of April 15th announces the transition from earthly scenes of this prominent and widely-known apostle of phrenological science and kindred reforms. Mr. Wells passed on at that date from his residence in New York City, having attained the age of fifty-five years, leaving behind the memory of a useful and wellspent life.

Rochester Hall.

Dr. T. B. Taylor sends us the following notice: All the Spiritual Societies of Boston and vicinity are earnestly requested to meet at Rochester Hall to-morrow—Sunday, April 25—at 2 o'clock. Addresses in the interests of the Spiritual Temple will be the order of the day."

On the sixth page of the present issue will be found the Banner of Light Message Department, which all should read. The sex of souls. the origin of thought, "what is sleep?" and other matters are treated of in the Questions and Answers. James Barrows, of Taunton, Mass., speaks to his brother Benjamin; James Johnson (colored), of Boston, desires to communicate with his son and daughter; Susie Hyde, of Medford, Mass., bids her friend Hattle to have no fear of death; Ellen Carnes, of Boston, counsels her brother Daniel concerning her children, of whom he has charge; Joseph Borrowscale wishes to speak with his friends; Alfred N. Stiles, of Windsor, Ct., assures his parents that the reports circulated concerning the manner of his death were untrue; Ellen Stimpson, of East Boston, informs her brother Thomas that, though deceased, she knew that he kept his promise; Ruth Ann Perkins, of Salmon Falls, gives good advice, and "Conway" refers his friend Joseph to "Charlie Foster" for further light.

The Rochester (N. Y.) Democrat and Chronicle of a recent date contains a card from To the Public Press of the Country. W. D. Stuart, Samuel Wilder, J. L. Angle, and eleven other prominent citizens of that city, wherein Robert Dale Owen is invited to visit the place and give, in the form of a discourse, his experience in the investigations he has made into the phenomena which have led to the belief in Modern Spiritualism, and the conclusions to which he has arrived. Mr. Owen replies, appointing Thursday, April 29th as the evening, and announcing for a subject, "Spiritualism as an Element of Civilization." The lecture will be delivered at Corinthian Hall, Rochester.

George William Curtis spoke truly in nis Concord Centennial Oration, when he said that a "closer and more perfect union for the establishment and the security of the blessings of liberty" is the "lofty task which this hallowed day and this sacred spot imposes upon us;" and that the enemies which we have to fight are the party spirit that "shall strain the ancient guarantees of freedom," bigotry and ignorance that "shall lay their fatal hands upon education," arrogance of caste that "shall strike at equal rights," and corruption that "shall poison the very springs of national life."

Just before going to press, we received from our Baltimore correspondent, "Carroll," an account of the demise, and funeral services, of Mr. Jacob Weaver, a highly esteemed citizen of Baltimore, a firm and zealous Spiritualist. The funeral took place on Sunday, April 11th. A very large concourse of people was present, and the procession which followed the remains to the cemetery was over half a mile in length. We shall print "Carroll's" letter in our next issue.

Read the call on our third page for the Mediums' and Speakers' Convention, to be holden in Hemlock Hall, Tucker's Grove, Brant, Èrie Co., N. Y., Saturday and Sunday, May 8th and

Passed to spirit-life, from her residence, No. 109 4th avenue, New York, on the 10th day of March, after a short illness, Mrs. Harriett S. Seymour, in the 65th year of her age.

Read the letter from Miss Jennie Leys which we print on our eighth page. It is replete with earnest enthusiasm and every sign of promise.

Webster's Unabridged Dictionary, containing three thousand engravings, is considered to be, and is, the best work of the kind extant.

"Charity; or, Who was to Blame?" is the title of an excellent original Story we shall present to our readers soon.

Read the advertisement on our seventh page corcerning "The Proof Palpable of Immortality," by Epes Sargent, Esq.

Dr. Buchanan's article on Education will appear in our forthcoming issue.

Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON.

MEETINGS IN BOSTON.

The Boston Spiritualists' Union hold regular weekly meetings at Richester Hail, 554 Washington street, every sunday evening. Lectures and Conference. H. S. Williams, President.

John A. Andrew Hall, — Free Meetings,—Lecture by Mrs. S. A. Floyd, at 235 and 715 P. M. The audience privileged to ask any-proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester Hall, 551 Warshington street. —The Children's Progressive Lyceum. No. 1, which formerly met in John. A, Andrew Hall, will hold its sessions at this place every Sunday, at 105 o'clock. Goo. H. Lincoln, Sec y.

The laddes' Aid Society will until further notice hold its meetings at Rochester Hall, on Thesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Miss M. L. Barrett, Secretary.

Mediums' Meeting at Tomplars' Hall, 280 Washington street, at 105 A. M., each Sunday. All mediums cordially invited;

Lurline Hall. No. 3 Winter street.—Public Free Circles are held in this hall every Sunday morning at 102 o'clock, Good test mediums and speakers in attendance. Lectures every Sunday at and 75 P. M. by well-known speakers.

The People's Spiritual Meetings every Sunday at 225 P. M., at Investigator Hall, Paine Memorial Building, Appleton street, near Tremont. Good speakers always in attendance.

Trimounlain Hall, No. 8 Baylston street,—Developing Circle, for meediums exclusively, on the morning of each

ationdance.
Trimauntain Hall, No. 8 Boylston street.—Developing
Circle, for mediums exclusively, on the morning of each
Sunday: afterwoon, conference and tests; evening, test
circle; each Wednesday evening a test and social circle.

BOSTON. - Rochester Hall. - Children's Progressive Lyceum No. 1 will give a highly interesting entertainment at this place on the evening of Friday, April 30th, the programme consisting of tableaux, dialogues, singing, recitations, and the rendition of two capital farces. ing exercises will conclude with dancing. Tickets of ad-

nission 25 cents each, inclusive of dancing. The following is a list of the members who engaged in the literary exercises of this Lyceum on the morning of Sunday, April 18th: Horace George, reading: May Potter, Rudolph Bertlesen, Jennie Miller, Chas, Lawrence, Freddie Bowman, Ella Carr, Bertie Kemp, declamations readings, Mr. Vaughn, Jessie Jackson, Miss Lucy A. Osborne, Mrs. Jackson, Maria Adams; song, Minule Law

Ludies' Aid Society,-This active and useful organization continues to hold its sessions at Rochester Hall on the afternoon of Tuesday of each we k. In the evening a secial dance is regularly participated in, and much enjoy-ment is derived therefrom. On the evening of Tuesday, April 20th, the attendance was excellent, the music by J. Howard Richardson's Band was fine, and the announce ment of the social to be held at this ball on the night of the 27th by the Society, was received with marks of evidenpleasure by the company in attendance. John A. Andrew Hall .- The meetings at this place were

vell attended on Sunday, the 18th. Next Sunday, the 25th, will be the fourth anniversary of

the dedication of this hall to Spiritual worship, and there will be appropriate services in honor of the same in the

wening.
A Variety Entertainment occurred at John A. Andrew Hall on Thursday evening, April 15th, consisting of tab-leaux, singing and dramatic performances, under the management of Mrs. D. Adams, and Mrs. C. M. Huggins, Misses S. M. Adams, J. Woodman, Cora Stone, Lizzle Thompson, Mr. William French, and the Misses Wheeler joined in the music, recitations, etc. Thomas's Band played an overture, and a farce, "The Precions Pickle," was well performed. The exercises closed with dancing, music by Thomas's Band.

Investigator Hall,—I. P. Greenleaf lectured to good ac

ceptance before the People's Spiritual Meeting course at this place, on the afternoon of Sunday, April 18th. The singing by Miss Do Mont was excellent.

Prof. E. Whipple will speak in the same half Sunday af ternoon, 25th inst. Subject: "The Attitude of Theology toward Modern Thought." Let all liberal minded people make effort to hear this talented and interesting lecturer. Lurline Hall.—This place was filled to overflowing on the morning of Sunday, April 18th, by those who desired to attend the usual test-circle. The meeting opened by the singing of a new hymn cutitled "Hark! hark! my Soul! Angelic Voices," which was composed by Robert Cooper

of England, and by him dedicated to Frank T. Hipley. After the singing Dr. T. B. Taylor delivered a brief dis-course, the hymn, "Nearer, my God, to Thee," was well rendered, and the medium, Mr. Ripley, being entranced,

gave many recognized tests of spirit identity.

It is expected that next Sabbath, in addition to the regular test-circle, a new song by Robert Cooper will be pre-sented at the morning meeting, and that Ira Davenport, father of the Davenport Boys, will relate some of the experiences of these world-renowned mediums.

Mr. Ripley, who has done much good work as a plonee test-medium, is willing to accept calls to give circles in places within reasonable distances of Boston; also in private families if desired. Address him No. 46 Beach street,

Wanted to Complete our Files.

We are greatly in want of Nos. 1, 2 and 5 of Vol. I, to complete the files of the Banner of Light up to date. We should feel much pleased if any of our subscribers who may be possessed of either of these numbers would forward the same to our address, and in the event of their so doing we will recompense them well for their trouble.

Keep before the nation the last great Congressional swindle, charging double postage on ooks and newspapers going through the mails Insist that our public servants, when Congress meets, repeat the unjust and obnoxious law. When the avenues of intelligence are unduly taxed, the freedom of the people is endangered

LIST OF ADVERTISERS, (nine thousand five hundred names,) with street and number and the kind of business. Price \$25. We have sold occasional copies of our list for two hundred and fifty dollars, but this is a very large sum, of money to pay for a list of names; therefore, in response to many requests, we have put the entire list in type, and keep the matter standing in galleys arranged so as to admit of weekly corrections, and will furnish to any applicant a complete set of galley proofs of the whole list for the sum of twenty-five dollars. Address GEO. P. ROWELL & Co., 41 Park Row, New York.

Those highly interesting sketches entitled 'PERSONAL EXPERIENCES OF WILLIAM H. MUM-LER IN SPIRIT-PHOTOGRAPHY," which have recently appeared in the columns of the Banner of Light, will, in obedience to the popular demand, be soon brought out in pamphlet form by Colby & Rich, No. 9 Montgomery Place, Boston.

Colby & Rich, Boston, are the publishers of "Around the World," by J. M. Peebles. This is a delightful summary of this gentleman's journeyings through the countries of the earth, told in a crisp, fresh manner. Mr. Peebles has condensed a wide experience into the pages of his book and has given a volume of travals which book, and has given a volume of travels which for directness and yet minuteness of information has few equals.—The Western Rural, Chicago, Ill.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS CARDS.—Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

** For all Advertisements printed on the 5th page, 20 ceuts per line for each insertion. A Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIR VOYANT! — MRS. C. M. MORRISON, No. 102 Westminster street. Magnetic treatments given. Diagnosing disease by lock of hair, \$1,00. Give age and sex. Remedies sent by mail.

Specific for Epilepsy and Neuralgia.
Address Mrs. C. M. Morrison, Boston, Mass., Rog 2510 Box 2519. 13w*-F.13.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap. 3.

HENRY SLADE, Clairvoyant, No. 25 E. 21st street, New York.

ALL QUIET.

We hear it almost daily said,

In different places where we call,
"All's quiet in the marts of trade,"
And has been ever since last Fall.
One "cause" why trade is so depressed
To be trade in the first trade is so depressed. Is, business has been "overdone

That's why so many are distressed,
This truth is felt by every one.
Let each one who the reason knows, Its lessons to the Boys repeat, And "CLOTHE" them at GEORGE A. FENNO'S, Corner of Beach and Washington street.

DR. FRED L. H. WILLIS will be at the Sherman House, Court Square, Boston, every Thursday from 10 A. M. till 3 P. M., and every Friday from 10 A. M. till 1 P. M., until further notice.

Address all letters care of Banner of Light,

Headache, Neuralgia, Nervousness. — Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the extract of Cranberries and Hemp cure lyspeptic, nervous or Sick Headache, Neuralgia and Nervousness. Prepared in Pills. 50 cts. a box. Sent by mail by the doctor, or by Geo. C. Goodwin & Co., 38 Hanover street, Boston, Mass. Ja.16.—1y

Magnette Wonder is a certain local remedy for all Female Weaknesses, Prolapsus Uteri, Ui cerations, Leucorthea, (or Whites,) and all Abnormal Conditions of the Generative Functions. These Powders, by their unequaled 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. Sent by mail, \$1 per box. Address Dr. J. E. Briggs & Co., Box 82, Station D, New York. 13w*.Ap.3.

MRS. NELLIE M. FLINT, Healing and Developng Medium, office No. 200 Joralemon st., opposite City Hall, Brooklyn, N. Y. From 10 to 4. Magnetized paper, with instructions, mailed to those who desire to be developed, on receipt of \$2. Ap.24.

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Message Department.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

MRS. J. H. CONANT.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their carth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. dition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not compart with his or her reason. All express as much of truth as they perceive—no more.

MRS. CONANT receives no visitors at her residence on Mondays. Tuesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

The questions answered are often propounded by individuals among the audience. Those read o the controlling intelligence by the chairman, are sent 'n by correspondents.

LEWIS B. WILSON, Chairman,

137 No Public Circles are held at this office for the present. Due notice will be given when they are resumed.

Invocation.

Oh, Thou who art Israel's God, and forgettest not the Gentile, we ask thee for wisdom, for love, for power, believing if we ask we shall receive. It may not be within the hour, but we shall receive. We ask for wisdom with which to understand thy will and walk in thy way; we ask for power with which to successfully combat the errors of life; we ask for love, by which we shall be enabled to overcome all evil with good; and so, oh Eternal Spirit, possessing this triune power, we can walk side by side with thee, fulfilling thy law, and bringing out of life those divine blessings that humanity is heir unto. And to thee, oh Holy One, be all our praises forever and forevermore spoken, sung and thought. Amen. Dec. 10.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, if you have any queries to offer I would be glad to consider them.

QUES.-Would it be for the interest of the whole people for the Government to abolish the present banking system, and to issue the money required, at a low rate of interest, on good security

Ans:-That is the belief of those who have made such matters subjects of interest and thought.

Q-1s there ever a confusion of sexes in the process of birth or re-incarnation? Does a female soul ever get into a male body, or rice rersa? A .- Souls, as such, are neither male or female. They are unsexed. In speaking of your soul I speak of that divine element belonging to God. having come from God journeying again to God, and yet living in God-a problem for the intel-

Q.—Did the scientists of the spirit world make observations of the transit of Venus, and can they tell us anything about the result of their ob-

A .- They certainly did, and propose to give, as soon as they shall be able to, a result of their ob-Dec. 10. servations.

James Barrows.

I am James Barrows. I was a native of Taunton, Mass. I was on earth thirty-four years. I died in 1861, of wounds received in battle. My people are of the Baptist faith, and not in sympathy with this new religion, but I have thought that a little wisdom regarding the life after death might not come amiss to them, even though they never made use of it; so I am here to assure them, in the first place, that I live : their religion couldn't do that; in the next place, that I am able to come back and speak in this way, proving a conscious existence, and that I am ashappy as I deserve to be. I have yet clinging to me many regrets, which prevent a perfect state of happiness, but I have the assurance that I shall outlive this by effort, and shall by-and-by be happy; words, in heaven. My'dear mother used to say she was n't sure about heaven, even with all her forced belief-for I cannot think it was anything else-in a religious creed; not so sure about heaven. Well, if the righteous are not sure, what shall become of the sinner? Now the fact is, the dear old lady had a clearer perception of the truth than the creed had given her, but did not dare to breathe it; so in honesty she of that life deprives the individual intelligence of said she was n't so sure of heaven; but, thanks to a principle, power or God, that dear mother is golden key admitting one into the courts of in heaven, is, happy, is satisfied, so far as she is heaven. concerned, but not in the case of those she loves who are in darkness and in doubt.

To Benjamin I would say: "When you are prompted by an inner something that tells you the way of right, heed that prompting; and though church and creed, and Bible even, are overthrown, heed it; 't will lead you nearer to God than anything else, and will lead you to a reconciliation between yourself and your brother." Good day, sir.

James Johnson.

Good day, sir. My name was James Johnson I was a colored man-a barber; I lived here in Boston, on Cambridge street; I've been gone five years most; it will be five years next month; I've got a son and daughter here I want to reach, if I can; I want 'em to go to some of these places where I can speak; I got something to tell 'em-something about their relatives living West-something about those living South that will be of advantage to them; but I not care to tell it here; they must meet me where I speak without other ears, you see. Good day, sir. Dec. 10.

Susie Hyde.

My name was Susie Hyde; I lived in Medford; I've been dead nine years-died of consumption; just before I died I was told of these beautiful truths by my minister-and oh! what death, and I was happy, so happy, in going! And now, one of my friends, who is afraid to be identified with Spiritualism (oh foolish, foolish child!) is trembling between the two worlds, and she's afraid to die. Oh! I want her to know that the hereafter for her will be bright and beautiful, and the suffering in passing from one world to another will, in her case, be but momentary -and then the joy! oh! I could unfold to her so much of glary as to dazzle her, but I only say to my brothers say, if Spiritualism be a truth, why her, "My dailing, have no fear; a knowledge of don't some one of our friends come? and so I the life you are coming to, even though it be but have come. And to Tom, my brother, I would say, their own mental and moral qualifications. a fragment of knowledge, will rob, I think, death of its terror for you, and be perhaps a golden promise, although I wasn't alive to see you. I bridge, over which you will pass unfalteringly as I did. Fear not-oh! fear not! all is well-all is well with you, Hattie." Susic Hyde. Dec. 10.

Ellen Carnes.

Good day, sir. My name was Ellen Carnes; I Good day, sir. My name was Ellen Carnes; I lived in Dedham street, in Boston; I have left four children; I want to know that they are bemon Falls. I was seventy-four years old. My

*Book on Mediums and Invocators. By Allan Kardec. Translated from the French by Emma A. Wood. 460 pp. For sale by the publishers, Colygen Place, Boston, Mass.

ing brought up right; I want to know that they | name was Ruth Ann Perkins. I was a Christian, are made to believe that their mother is not dead, but alive, and watching over them, and is sorry when they are not doing right, and glad when they are; I want my brother Daniel, who has get rid of my old notions of happiness and hell them in charge, to tell them this, and it'll be easier getting along with them. Dec. 10.

Joseph Borrowscale.

I wish to say here to my friends that I have something of importance. I would like to communicate to them if they will give me an opportunity, through some medium. Joseph Borrowscale. Dec. 10.

Scance conducted by Rabbi Stromberg.

Invocation.

Oh Father Almighty, we have heard thy voice and have come forth from the dead past into the living present. We come in obedience to thy call to fulfill thy law, and to lead, it may be, thy sons and thy daughters on earth into clearer light. Inspire thou us with a new and holier inspiration. Baptize thou us with that strength that shall secure unto us success in all good; and unto thee, oh Father, Son, and Holy Spirit, be all honor and praise and power, forevermore. Amen.

Questions and Answers.

QUES .- What becomes of our breath at death, if nothing but force dies?

Ans.—The breath is simply the result of the atomic action of the body-the physical body. It is set in motion by the action of the atmosphere in which it lives. It respires and expires; it gives and takes. So far as the breath is concerned, it loses nothing at death and gains nothing. The body simply borrows from the atmosphere power to sustain its functions during physical life. At a cessation of that life that power s no longer needed, and it is taken up again by the surrounding atmosphere, but not lost.

Q.—Do our most active and almost ceaseless thoughts germinate in the brain independently, or are they impressed on the brain by spirits who have passed to the other life?

A .- Thoughts so far as we know anything about them, are the result of the action of matter. They may be impressed upon any one physical brain through the action of another physical or spiritual brain, as the case may be, or they may be generated in that brain. Thoughts may be compared to the drops of water composing an ocean, all allied to each other, and yet capable of a separate distinction.

Q.—In the matter of inventions, how much are we helped by spirits? or, in other words, how much are we ourselves? Where is the dividing

A .- Mortals owe a great deal to the immortals in the matter of inventions. The action of the spiritual brain, independent of the natural brain. is very rapid and very accurate. It does not take so long to work, out a problem with the independent spiritual brain as with the two comblued, so these inventions or reforms—for they are objective reforms, reforms in objective lifeare first conceived of by the immortals, generally-sometimes it is otherwise, but they are generally-conceived by-the immortals-and some sensitive or peculiarly developed brain is sought out; then these conceptions are impressed upon that brain, and lo! the human inventor appears upon the stage.

Q.-What is sleep, that shuts our eyes and

A .- Sleep is a condition induced by the retiring of the spirit from the outer sensorium to the inner, taking, for the time being, no cognizance of what is going on in the outer or material world, but never shutting itself up from the things of the inner life.

can about the future life before we go there?

A .- Yes, it is right, because it is right to give to each individual intelligence or soul all the knowledge it is possible for that soul to grasp and make use of. A knowledge of the future life if rightly used, prepares one to enter upon that life properly, satisfactorily. An ignorance that knowledge which may be compared to the Dec. 14.

Alfred N. Stiles. . My name, sir, was Alfred N. Stiles. I was twenty years old; was a native of Windsor, Conn. I was killed in battle, in 1861. I have heard that my parents and friends have manifested a desire to hear from me, and so I am here for the purpose of trying to set them right about the manner of my death. They have been believing that I was wounded and taken prisoner, and subjected to the worst kind of treatment by those whom they see fit to call rebel fiends. Now that is a mistake. I was killed outright, and was n't taken prisoner. I was buried with nine others in one trench. No one had the chance of ill using me after I fell, for I very soon left the body. I wish them to understand that all such unhappy, revengeful thoughts as they have, thousands of others are indulging in all over the country. They only tend to keep up that evil, warlike condition of life that will, by-and-by, perhaps-God knows I hope not-but perhaps it will breed another civil war. 'T is the fuel that keeps the fire burning. You must not suppose, because you do no hard deeds or say no hard words, that your thoughts don't have any effect sufficient to produce evil, for I tell you they do. Now it would be far better, if possible, to forget the past with reference to evil, for surely the keeping alive of this nest of vermin cannot be productive of good either to yourself or to anybody else. There is comfort it was to me; it took away all the fear of no way of my proving to you absolutely that I was shot and killed outright, without being taken prisoner, for my comrades, from whom you could have gained information, died with me. Good Dec. 14.

Ella Stimpson.

I am Ella Stimpson. I lived in East Boston. I have been dead sixteen years. I was nine years old at the time of my death. I have heard that "Tom, I know you came home and kept your was there, but separate from my body, but I knew you kept your promise, and I felt glad that you did; glad for your sake as for mine. I was sorry to go before you came, but of course I could n't help it." Good day, sir.

Ruth Ann Perkins.

tried to live an honest, Christian life, but I found after I left this world that I'd got a good deal to learn, and a good deal to unlearn. I'd got to and God, before I could be happy, before I could get along at all. And now I want those who knew me to take this into consideration—that you can't get rid of any of your sins by a belief in Christ; you have got to pay the penalty for very evil deed committed, and no Christ can save you, no church can save you, no Bible can save you. You are to depend on your own efforts, you are to work out your own salvation with fear and trembling before God, and, happily for you, you may come to the kingdom of heaven at last; but remember, do n't do as I did, don't lay your burdens upon Christ and expect that he's agoing to bear them for you, and that you're agoing to get rid of your sins by a blind faith in him. I tell you, you can't. Do right, here; love and worship God by doing right, and then you'll have nothing to fear at death, and a good comfortable place after death. Dec. 14.

Conway.

That last word, Joseph-yes. Go to Charlie Foster, and I'll give it to you. Conway.

Séance conducted by Father Carmile.

MESSAGES TO BE PUBLISHED.

Tuesday, Dec. 15.—Eliza Dunbar, of Boston; George J. Watkins, of East Cambridge; Mary Godin, of Edin-W. Watkins, of East Cambridge; Mary Godin, of Edinburgh, Scottand, to her parents.

Thursday, Det. (1.—James Cobley Cartwright, of London, Eng.; Albro Wallace, of Hoboken, N. J.; Lillian Salvage, of Washington, D. C.

Monday, D.c. 21.—Mary Adeladic Gaines, of Montgomery, Ala., to her mother; David Champney, of Boston, to his sons; Nathan Hapfling; Danlel Chandler.

Tuesday, D.c. 22.—Payal Garrison, of Portsmouth, R. 1.; Shnon Brown, of Hanover, N. H.; Nellie French.

Thursday, D.c. 24.—"Black Swan;" Jonathan Parker, of Exeter, N. H.; George A. Barclay, to his father, of Chathan Sopare, New York City; Charles Dennett, of Pittsfield, N. H.; Jennie Johnson.

Monday, Dec. 25.—Annetta Jane Roberts, of Salt Lake City, to her mother; Julian Frazler, to his brothers; Capt. Thomas Neale, of Portsmouth, N. H.; Ninna Vibbert, to her mother;

City, to her mother: Julian Frazier, to his brothers; Capt. Thomas Neale, of Portsmouth, N. H.; Ninna Vibbert, to her mother: Julian Frazier, to his brothers; Capt. Thomas Neale, of Portsmouth, N. H.; Ninna Vibbert, to her mother: Mercy Foster, of Hillsboro, N. H.; Caroline Adams, of Worcester, Mass.; Martha Fabens, of Philadelphin; Tom, to Mrs. Mary Elizabeth Saunders, of Charleston, S. C.; Sebastian Streeter.

Monday, Jan. 4.—D. D. Byerley, from Philadelphia, lost on the Morning Star; Joshua Harrison, of Dover, N. H.; Colonel Tom Leavitt, to his son-in-law; William Sanford, of Blackstone, Mass.

Tuesday, Jan. 5.—Elizabeth Peters, to her sister, Harriet Ellen Peters, of Minnesota; Charlotte Kendali; Thos. Hill; Halph Johnson, of Boston; Ellen Carney, of Boston, Thirsday, Jan. 7.—Sammel Mason, of Boston, to his children; Lucy Page, of Augusta, Me., to her mother; Honto, to Mr. Walker, of New Orleans; Henry W. Fowler, of New York City, to his father.

Thursday, Jan. 2.1.—Sam Wyer, of Chicago, Ill.; Jennic Walters, of Lawrence, Mass., to her father, Edward Walters of St. Louis, Mo; Dominic Ludzi, of New York City; Samuel Adams Pryor, of Boston; Paran Stevens; Harry Smith; Black Prince, to Mrs. Sally-Henderson; Margaret Callahan, to her sister; **Ono Who Knows** (Anonymous).

Thursday, Jan. 23.—Angella Sampson, to her mother; Capt. William Credeford, of Kennebunk, Me.; Msry Eliza Robinson, of Brighton, Eng., to her children; Solomon Stebbins, of Stebbinsville Ohlo.

**Monday, Feb. 1.—Mary Darlington, of St. Louis; George Hops ins. of Williamstown, Vt.; Jacob, Hodgdon, of Charlestown, Mass.; Paul Jaquith, of New Orleans, to his son; Nancy Page, of Rye, N. H.

**Thersday, Feb. 2.—Mary Jane Ogden, of Ogdensburgh, N. Y.; Major Henry W. Denning, of Second Alabama Infantry; Elizabeth Atwood, of Blackstone, Mass.; Col. Tom Chickering.

om Chickering. Monday, Feb. 8.—Bennie Talbot, of Franklin, N. H., to Monday, Feb. 8.—Beinite Paubot, of Franklin, N. H., to his mother; Thomas, to Francis It. Smith, of Baltimore, Md.; Hiram Blanchard; Nathanlet Andrews, of Danvers, Mass.; Lydla Perkins, of St. Johnsbury, Vt. Tuesday, Feb. 9.—Shunkazeewa, to Spotted Tall; Eddie Wilkinson, of New York City, to his father; Sylvia Nov-mañ, of Syracuse, N. Y.; Eliphalet Barrows, of Barring-ton, N. H.; Mary Emerson Guild, of Boston, to her pa-rents.

The Rebiewer.

Book on Mediums by Allan Kardec.* This work possesses a two fold interest to English speaking Spiritualists, since it is not only in itself a valuable and interesting addition to their literature, but also because it reminds one that the great movement spreading through America, England, and the Colonies, is also receiving re-cognition from their French, Russian, and Ger-man kindred. The author, Allan Kardec, is already well known as an early expositor of the doctrines of Spiritualism, and the book before us is a continuation, or rather completion, of book of spirits, in which he enunciates and dis-

cusses its philosophy.

This latter work contains an exhaustive and brilliant description of all the physical phenomena, with explanations of their causes, and modes of action; progressing upwards from the simpler forms, such as table-turning, to the higher and later materializations and apparitions; also classifying the different species of mediums, with directions for the use of those thus gifted or desirous of becoming so. A considerable portion of the work consists of questions and answers, put by him to his spirit friends, which, though rendering it in some places slightly disconnected, gives it the advantage of clearness and precision. The whole work is under the control and critieism of elevated spirits, who in some cases presided where their less developed fellows commu-nicated in order to prevent any error creeping in. These various advantages render this work a most valuable one to the investigator, since it furnishes him with voluminous facts and expla-nations of all the phenomena he is likely to encounter, and moreover deals in a very trenchant and satisfactory manner with the objections and difficulties so often raised to the manifestations

and their true meaning.

He agrees with the great majority of thinkers n considering the living man as presenting three distinct elements:

The innermost intelligent and ruling power called the Spirit, or, as by Kardec, the Soul.

2. The Soul or Spirit Body, also immortal, named by him the "Peresprit." The outer or material organization, the

visible human frame. One of the most instructive features in the

whole book is the theory put forward relating to this "Peresprit," which he holds to be the medium and instrument by which spirit influences matter and communicates with us.

It is explained that the manner in which a table or manimate object is controlled, is that it is first imbued with a force drawn partly from the medium, and directed by the spirit, through the action of the Peresprit; which at other times, by absorbing certain particles from the atmosphere and circle, produces the famous materialization. The questions and answers are inter-spersed with short essays, by the different spirits, on the various classes of manifestations, and often with the author's own opinions and experiences. We are thus conducted through typtology or communications by raps. Pneumatography, or direct spirit writing, psychography, or writing through a medium, which, with the phenomena of Bicorporsity, transfiguration, etc., receive alike a brief but Jucid description. The next part is devoted to the different kinds of me-We are glad to see that he deals thoroughly with the question of mediumship, since he demonstrates conclusively the great influence which the medium has upon himself; by his moral character attracting to himself his equals in the other world, and that all who wish to pro-gress, or become the vehicles for advanced souls, must fit themselves for it, by the cultivation of

Most obstacles to the advance of mediums are from their own weaknesses, or the unfitness of the circles in which they sit.

The medium possessing any marked defect, such as envy or conceit, is almost certain to become the weapon of spirits deficient in those qualities, and the consequences are naturally evil, both to themselves and to the cause at large.
It cannot be too strongly borne in mind that mediumship is a responsible office, capable of

great use or abuse, and that its efficiency depends

chiefly upon the medium for its success.

There are many questions treated of in this volume, which are acquisitions to that infant science of the great and almost unknown land to which we are progressing, separated, it is true, from the march of ordinary and polite research, but still containing in itself the germs of a mighty power to adorn the world in its march through future ages. A science of the visible we are rapidly upbuilding, but beyond, and erected upon this, there stretches away into infinity the myriad times greater, grander, and more awe inspiring realm of the invisible, which we must also con-

quer.
The mind of man cannot rest, but must still advance, widening the circle of knowledge; having attained to the certainty of a future eternity, stretching beyond this earth, the next step is to examine and reduce it, also, to mathematical fact, whose conditions shall be as completely known as those of other continents. This new field is truly inexpensitible but we can look for field is truly inexhaustible, but we can look for-ward to the time when the earth and spheres, far beyond our present conception, shall be contained within the boundaries of science, whose domain comprises all time and all space.—Harbinger of Light, Melbourne, Australia.

The Mining Troubles in Pennsylvania.

In the Banner of April 10th, in the column of 'Brief Paragraphs," is one that reads thus: 'Matters in Pennsylvania have a dark look. The troubles between the mining companies and miners daily draw nearer to what seems a desperate struggle, in which physical force must bear its part," &c. Knowing your paper is liberal and prints both sides of a question, I take the opportunity to give you our (the miners') version of the above. At the time of the "panic," we received eighty cents per ton for digging coal; thinking our employers would be losers we rolunturily gave back ten cents per ton. Not satisfied with that, the employers gave us notice to throw away all small coal and fill in large only. With an ill-will, we did so, thinking by so doing we should get more work-for since the "panie" we have not worked half-time. Throwing away the small coal made full fifteen cents per ton difference to us! Near the end of February (knowing we were not prepared for a strike) they gave us notice of another reduction of twenty cents per ton, to take place on and after the first of March!

We were very sorry for this announcement, and tried all in our power to avoid a strike. We offered to settle the matter by arbitration: but that was too much like justice, so the offer was not accepted. Are we to go into the bowels of the earth, out of God's daylight and pure air, and labor from nine to fifteen hours, for a miserable pittance that won't even supply us with sufficient bread alone? No, we cannot submit tamely to such outrages. Previous to a notice for a reduction, the freight on the railroad rises in price, and our employers bring this as an excuse. But they cannot quite blind us with that dust, for we well know the railroad and coal companies are

The Father of this great country enjoined on each one of us to "watch over its liberties with jealous eye"—and we are doing our poorshare, but MIGHT is pitted against RIGHT. We are too weak and must go to the wall unless the country, seeing our peril, comes to the rescue. This growing monopoly has nearly got the power, and if not checked in time will supplant the rights of the workingman. We are supposed to receive twelve and a half per cent. per ton (market price) for mining the coal; we are offered fifty cents per ton, and won't accept it. Are we right or wrong? Our true situation is not known to the public at large, for we are not allowed to write public at large, for we are not anowed to write for the papers, (and if we do, it is not published.) "Matters" certainly do "look dark," for everything is against us. The stores are shut against us, and no produce is allowed to come here. I can safely say matters will look darker yet, ere men submit to seeing their children starve for want of food. The "feather is added," the "camel's back is broken." We need the sympathy of all good neonle. Shall we have it? thy of all good people. Shall we have it?

JOHN M. ORPIN. Irwin's, Pa., April 13th, 1875.

ACROSTIC.*

Safely moored, beyond the sea of time, Askance, I glance to view the scenes I 've left, Mourning seems rite, and naught but its dull chime Unfolds to Earth the state of those bereft.

Kindly I greet each mourning one, this eve; In Heavenly phrase would urge a holy love. 'Round each entwined, and to this end achieve, Kirk watches each, and hovers near, above.

Hope glids the path each pilgrim treads on Earth, Onward you press, perchance to reach a prize; Remember this: 'tisduty makes true worth; Nothing but right ennobles for the skies. Breathe then the spirit, each to each, which shows Religion's safe and only certain test. O'er other's fallings cast the shade which grows Only with care, and in each loving breast Know only love, commingling, truest, best, Sincere, and offspring of eternal rest.

Gather the remnant at the family board,
Rehearse past loys, and kindly weave the not
Each child induced, and with such precious hoard
Each doubt dismiss, each difference forget.
Then will we 'six' our chorus loudly raise,
Invest thy paths, and cheer your work and way.
Near and nearer make your prayers, and praise,
Grow like to ours, who see but endless day.

*PASSED AWAY.—On Wednesday, at 8 o'clock A. M., February 17th, 1875, S. KIRK HORNBROOK, eldest son of Thomas and Tribhena P. Hornbrook, of Wheeling, West Virginia, in the 33d year of his age.

Passed to Spirit-Life: From New York City, Monday, April 5th, at 3:20 P. M.

Abel Kent Wright, son of Albert H. Wright, aged 15 years and 21 days.

and 21 days.

Around this beloved child all the hopes and affections of a father were woven. He was everything the most exacting parent could desire. Not only was he lavishly endowed with personal beauty, but with those better gifts that so enrich and strengthen the ties of human love. Mature in intellect, generous and pure in spirit, and giving promise of a grand and noble manhood, his transition to a higher sphere of action seems almost like a natural advancement. To those he leaves behind remains one consolution, the knowledge that he can still revisit his earthly home, and, although unseen, assure them of his continued love and happiness.

From East Beston, April 9th, Mr. Jabez Keep, aged 62

He was called home to the angel world three days after marriage, leaving two children by a former marriage, and a wildow who only three days before had joined heart and hand with him she loved. She now knows of his spirit presence by the assurance that Spiritualism has made plain to them both that there is no death, and that when she crosses the river she will meet him acain, never to part.

A large company of sympathizing friends gathered at the home to listen to the sweet strains of music by a quartette of voices and the words of the spirits through the writer.

50 Dover street.

SAMUEL GROVER.

[Obituary notices not exceeding twenty lines published gratuitously. Twenty cents per line required for addi-tional matter. The average line in agate type contains ten words. Thus by counting the words, the writer will see at once whether the manuscript exceeds the stipulated number of lines, and is requested to remit accordingly.]

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:

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Narch 13.—cov.

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Banner of Bight.

Letter from Jennie Leys.

To the Editor of the Banner of Light: It is the twenty-seventh anniversary of Modern Spiritualism, and throughout the land our people are celebrating this sacred day of revelation and promise to the world; and while uniting in thanksgiving for this chiefest gift of the century are surely solidifying to meet the coming conflict between bigoty and truth. In the fraternal festivities of the day we here in the Occident are not silent. San Francisco and other Northern towns are to receho with faithful, inspired voices gathered together to sing praises to the -divine philosophy. A courteous invitation to join in the San Franciscan festival came to me; but Southern California is now my sowingground, hence the pen only, not living speech,

can there attest the soul's fidelity to Spiritualism. But here at this extreme limit of the Golden State, we too are to have a celebration this evening. The people desired it; and inasmuch as many of the Christian residents believe Spiritmany of the Christian residents believe Spirit-ualism to be solely a manifestation of His Satanic Majesty's presence and power, I have been re-be my farewell, not only to this city, but to the Majesty's presence and power, I have been requested to bring evidence where this Plutodian actually dominates-whether in or out of the church. Easiest of all demonstrations to one sured from ecclesiastic demonism, and whose soul now hears through all the ages and scriptures the triumphant march of the angels of light, who, warring with human selfishness and ignorance, war with the only Apolyon in the universe. One more, the mightiest conflict, and his chief-demon, the church, receives its death-blow

I see your faithful, watchful care of all the mediums brings my name in remembrance to the people occasionally, and it may interest you and them to know somewhat of my path since the first letter. November and December were spent in San José and Stockton, where large, earnest audiences assembled, and their reception of the most radical truths proved how boundless is the definition of Spiritualism in their minds-how ready are the masses for the utmost out-reaching of progressive, practical principles. Next by steamer down the smooth Pacific, rightly named, to Santa Barbara, a beautiful little city set like a gem amid mountain and hill. Fronting its face the grand old ocean broadens, until arc of sea and arch of sky blend at the bright horizon. The mountains were a perpetual delight-now tinted with the roseate purple of sunset, anon darkened with the blackness of brooding storms, and now transfigured in the light, with shining cloud-crowns softening their brows. And the people proved worthy of nature's inspiring environment of mountain and sea. Free and cultured minds in unexpected numbers at all the meetings attested their joy at the gospel of the spirit, and six weeks passed away on enchanted

But a medium must not pause in the path, though paradise tempt; another farewell, a new steamer, a new field further south-Los Angeles, where I was told by one of the workers that no one could obtain a good audience, as Catholic and Protestant opposition filled the air. But angels, mightier than the servants of the cross, had gone before. The court-house proved too small the first evening, and we had to secure the largest place in the city, Merced Theatre, and this was packed full night after night, many excluded for want of room. The Roman Catho-lic priest preached against the spirit's work, and sternly commanded his people not to enter the accursed meetings, and, as a complement, the Presbyterian minister also forbade his parishioners to listen to me. Some of his flock "like sheep had gone astray," and wandered into Merced Theatre, but neither Pope's nor prelate's command diminished the audiences or the deep solemn awakenment of new thought in the hearts of the people. Surrounding us, in the outer world, were groves of shining orange trees, laden with golden globes and redolent with white flower promise of new harvests in autumn; and mountains snow-capped lifted eternal brows to the upper ether. But here, in the inner human nature, was a diviner scener-immortal souls reaching upward to bathe in the ethers of the higher life; immortal hearts enkindled to bloom with truth's spring-time prophecy of a new harvest of nobler manhood and womanhood.

There are so many lines to reach here, visits to each town are necessarily brief. The next journey to San Bernardino included a ride of thirtyfive miles by stage, a coach-and-four-the "good (?) old-fashioned way!" Oh! silken sybarites, gliding serenely over noiseless steel rails in Orient cities, envy of your painless pilgrimages might have added new poignancy to rumble and jar, but for the exhibarating extraction of beneficent lessons from the new experience. Who would walk on roses always?

What was my surprise to find, in this utmost border-land of the Union-we are but thirteen miles from Mexican soil-that the Spiritualists own their own hall, not quite furnished, but a noble monument to the energy and self-sacrifice of a few devoted souls. The rostrum is unique. It is circular, with a semblance of the sky overhead, panels of blue and golden stars. It is the circle-room, where the faithful ones meet to commune with the spirit-world. Here, too, crowded houses come to listen, till I am conscious of but one sorrow-that I lack strength wherewith to speak without ceasing, until all souls are won to seek the true river of life Spiritualism opens to the world. Many beloved workers are in California. All are doing grand, needed service, and not one can be spared. More are expected the ensuing fall, and I must remain longer than I intended. The work widens continually, and I gladly remain, knowing that no climate can so quickly aid in bringing health, and that not even my precious people in the East can respond more heartily to the spoken word than the true souls of the Golden State. Oh, inestable work of the spirit! If we all as mediums are "the world's martyrs," we have priceless compensation in the knowledge that thus we may draw others unto the fruth. "The blue hills of Galilee" witnessed a similar but a supremer self-surrender, yet deathless over all supremer self-surrender; yet deathless over all martyrdom was the soul's triumphant affirmation: "And I, if I be lifted up, will draw all men unto me." So, evangels of to-day's revelation, whatsoever be the path appointed, through Gethsemane, up Calvary, we know each step onward is drawing the wide world toward the life-redeeming principles of Spiritualism, and as this year has brought new glories and triumphs, so next year, all years, shall evolve surpassing marvels, until throughout the globe there shall be one law, one love uniting all peoples in heaven's own blessed security and fraternity of life. God bless you all, and the beautiful Banner

of Light waving over us all! Jennie Leys.
San Bernardino, California, March 31st, 1875.

The Annibersary.

Anniversary Celebration. OFFICIAL REPORT OF PROCEEDINGS.

FIRST DAY The meeting convened in Dashaway Hall at 11 o'clock. L. B. Hopkins was elected President Mrs. E. H. McKinley, J. D. Pearson, Vice Presi dents, and W. N. Slocum, Secretary. After the reading of a poem by J. H. Butler, speeches were made by J. L. York and Mrs. C. Fannie Allyn. Mrs. McKinley read a letter from Miss R. Augusta Whiting, as follows:

Sacramento, Cal., March 29th, 1875. To the San Francisco Spiritualists, and all with them assembled to celebrate the anniversary of the advent of Modern Spiritualism, greeting and Godspeed!

May your councils be pervaded by that harmony which is not the torpor of stagnation, but the atgrowth of unity in diversity, which is Nature's divine and perfect law of use and beauty.

The Sacramento Lyceum commemorates the day as not only a general time of gladness, but especially as the anniversary of its own organiza-tion. It will be my privilege to assist in the ex-ercises upon the occasion, and so say my farewell to the Sacramento friends who have so warmly California public, for a season. Business matters requiring my presence in Michigan, I am reluct-antly obliged to surrender partially formed en-gagements for the next two months here, and go thither immediately. But the same wise powers which brought me to California last November, and whose foresight I see so fully justified in the good thereby wrought out for myself and other souls—ay, for the cause of truth and progress—still guide my way. They will never fail nor falter, but in their own good time will bring me again to the lovely shores which I leave with an added regret, because I feel my work is an unfinished one, and the circumstances which draw me away are temporal and external in their char acter. I rejoice to know that I leave so many able and earnest workers among you. Angels bless their work to themselves, and to the souls for whom they minister!

The coming summer will find me in New England. In the fall, if the way open, I may return to the Pacific slope. But, present or absent, the ties of sympathy and friendship which bind me to so many of the Liberals of your State cannot be severed. They are as immortal as the death-

So, wherever I may be, this subtle bond of peace will keep open the telegraphic circuit, bearing ever over the spiritual wires messages of remembrance and of blessing.

Yours very truly, R. Augusta Whiting.

An original poem appropriate to the occasion was read by Doctor Joscelyn. Recess.

In the afternoon, after music, Dr. Wm. R. Joscelyn opened with an inspirational address, followed by Dr. Dean Clarke, Mrs. McKinley, Mrs. Cummings, Dr. Swain, J. H. Bütler, Mr. Hardcastle, Mr. Healy and Mr. Watson, and poems were read by Mrs. Dr. Joseelyn and Walter Hyde. Song by Mrs. Morgans, "I Stand on Memory's Colden Shore" Golden Shore.'

In the evening a poem was recited by Mr. Irwin, followed by addresses by W. H. Chaney and Mrs. L. E. Drake. A mediums' scance followed, in which Mrs. Kerns, Mrs. Cummings, Mrs. McKinley, Mr. and Mrs. Joscelyn, Mrs. Robinson, Mr. Jackson and others participated.

James Battersby was elected President, O. M. Dawson, Anna F. Smith and Lena Glark, Vice-Presidents, and W. N. Slocum Secretary. The programme provided that the second day's business should be devoted to Free Thought, and it was deemed best to present first a series of reso-lutions which had been prepared by a committee for the consideration of the Convention. They were read by the Secretary, and on motion of W. H. Chaney, were temporarily laid on the table. Brief speeches were made by W. H. Chaney, Pat. Healy and Mr. Dygert. Recess until 2 P. M.

In the afternoon, after remarks by B. A. Lavender, on motion of W. H. Chaney, the resolu-tions, laid on the table in the morning, were considered, amended by the addition of ten names, and adopted. As finally passed, they read as

Resolved, That a Committee of Forty be authorized to levise a plan for a State organization of the Free Thinker's of California, with power to appoint the temporary officers of such organization, who shall hold office until their suc-ressors are elected by the First State Convention to be called by such officers.

of such organization, who shall hold office until their successors are elected by the First State Convention to be called by such officers.

Resolved, That said Committee shall be composed of the following named persons: James Battersby, H. L. Knight, Mrs. Augusta Perkins, Mrs. A. W. M. Bartlett, Mrs. Anna F. Smith, A. C. Stowe, Almarin B. Paul, Albert Kendrick, Pat. J. Healy, W. H. Chaney, Capt. C. B. Smith, Mrs. O. M. Dawson, Joseph Swaln, Mrs. E. H. McKinley, Lena Clarke, Mrs. A. M. Lewis, Madame Antonia and Dr. Wm. R. Josedyn, of San Francisco, J. W. Mackie and Marshall Curtis, of Alameda; Col. C. P. Hatch and Eleanor Lindsay, of Sonoma; J. L. York and J. J. Owen, of Santa Clara; Josiah Johnson and Ferdinand Woodward, of Sacramento; J. W. Freeman and H. A. Manchester, of Santa Barbara; D. W. C. Franklin and Thomas A. Garey, of Los Angeles; P. R. Wright, of San Bernardino; J. W. Sweasey, of Humboldt; A. F. Blood, of Butte; Mrs. G. B. Kirby, of Santa Cruz; Mrs. Helen W. Baker, of Lake; H. S. Pope, of Ventura; Mrs. L. Hutchison, of Inyo, and P. H. Trask, of San Diego.

Resolved, That said Committee shall meet at the call of the President, James Battersby, and that difteen members shall constitute a quorum for the transaction of business.

[The resolutions as first proposed provided for

[The resolutions as first proposed provided for thirty members, only eight of whom reside in San Francisco. The amendments make the Committee consist of forty members, of whom eighteen are residents of San Francisco.]

No other amendments were offered, excepting one by Dr. Joscelyn to insert the word "Freethinkers," in the first resolution. The proposition was lost. During the discussion remarks were made by Dr. Joscelyn, W. H. Chaney, Mrs. Anna F. Smith, Flora W. Chaney, A. C. Stowe, H. L. Knight, Pat. Healy, Mr. Bush and others,

and the meeting adjourned until 7½ o'clock. In the evening, after an address by the President, James Battersby, an original poem by Dean Clarke, and remarks by H. L. Knight, the Con-vention passed a vote of thanks to the vocalists, musicians and others who had contributed to the enjoyment of the occasion, and adjourned. W. N. SLOCUM, Secretary.

Mrs. Hardy for Europe.

To the Editor of the Banner of Light: Mrs. Hardy takes this method of notifying her friends and patrons that she will embark for Europe on the 8th of May next, where she expects to remain for the season, consequently will not be able to meet any of them professionally after the 5th of May; and while thus taking leave of them publicly she cannot do so, in justice to herself, without tendering them her heaftfelt thanks for the confidence and sympathy ever shown her by them throughout her career as a public medium. Especially to those who have unswervingly stood by her during the recent tidal-wave of doubt and aspersion directed against all mediums for physical manifestations she can but feel doubly grateful—they will never be forgotten. To the Banner of Light, for its kind and continued support and sympathy through our adversity as well as our prosperity to the Boston Herald, for the impartial and truthful manner it has reported her late séances for test and trial in materializations; to Messrs. Wetherbee and Gay, and the gentlemen serving with them on the crucial test committee, for the kind, patient and gentlemanly manner in which they conducted that investigation-to those, one and all, she has not words to express her deep debt of gratitude. God bless them all!

Trusting nothing will occur during her future career, as a medium, to cause them to withdraw their valuable support and respect, and that she may return to them again with renewed health and progressed mediumship, we say, Farewell.

JOHN HARDY.

MARY M. HARDY.

A Good "Message."

Many readers of the Banner skip the sixth page without deigning to read it, while many others -my father-in-law for instance (to give one notable example) -subscribed for the paper solely on account of this very Message Department. There are thousands just like him. While some people prefer meat, others take to fish; others flourish best on mush and milk; others, again, repudiating these, are content with fruit and vegetables. Eclectic in principle and practice, I confess to a partiality for a varlety, and so accept all kinds. Each to his own liking; but let no one assume that his preferences must suffice for another. The old saw, "What is one man's strength is another man's weakness, or one man's meat is another man's poison," is still suggestively rich, full of argument, and weighty with truth. What in this respect is applicable to us physically, is also true of us mentally and spiritually. Hence, so long as there is a demand for these personal messages (which there will be while many of your subscribers, as now, largely represent every condition of life), it is well to continue their publication for the special benefit of those who really need them; while you also continue, in this connection, your valuable record of Phenomenal Spiritualism, your Philosophical Essays, Literary Stories, original and select poetry, current events, etc., to the end that none may go away hungry after a perusal of the Banner pages.

In taking up my pen, however, at this time, I simply want to call attention to the very significant, satisfactory and beautiful response which appears in your last issue, made by the control-ling intelligence, through Mrs. Conant, concerning the relative value and elevating tendency of Spiritualism with that of popular Christianity. Whoever the answer came from, it is at least worthy of the "myriad-minded" Parker-comprehensive, yet concise, figurative, sententious, practical and true. It is so good, in fact, that I desire to have it reproduced in connection with this communication. The grand lesson it teaches should not be forgotten. G. A. B. April 19th. 1875.

Ques.—Is Spiritualism more elevating to hu-manity than Christianity as taught in the hurches at the present time?

Ans.—That depends upon what use you make of Spiritualism. Spiritualism, in the hands of some persons, becomes as a two edged sword of wrath; in the hands of others it becomes an angel of charity and love and mercy and peace and righteousness; in the hands of others it is a ham-mer, demolishing all institutions; in the hands of others it is a builder, clearing away the rub-bish, and building up what others have knocked oish, and building up what others have knocked down. Now Spiritualism, of itself, is an infinite good, but so far as the individual is concerned, it becomes such to that individual through the individual's own efforts, and through the way and manner in which this Spiritualism is taken in and appropriated, spiritually, religiously, socially and politically.

Meeting at Rochester Hall.

The organization to whose previous sessions we have taken occasion to refer, assembled, as per adjournment, at this hall, Sunday afternoon, April 18th.

H. S. Williams, President, called the audience to order, and E. G. Brown, Secretary, read the records of the last meeting, which minutes were eccepted.

J. B. Hatch, Chairman of the Executive Board, reported progress, and, in the name of that body, asked further instructions from the people as to the best method of procedure in the premises. A resolution presented by T. B. Taylor, viz:

That the remarks offered during this meeting be confined to the consideration of a plan of organization," was adopted, and speeches followed, under the "five minute" rule, from Drs. H. F. Garduer, H. B. Storer, T. B. Taylor, A. E. Carpenter, Messrs. E. G. Brown, J. B. Hatch, — Locke, M. T. Dole, C. M. Plumb, H. S. Williams, and others.

The action whereby it was decided, at the previous session, to organize permanently as soon as one hundred names had been subscribed, was, on motion of Dr. Gardner, reconsidered.

It was also decided that none but signers should hereafter vote on the various measures coming up for consideration.

Voted that the whole matter of organization be left in the hands of the original committee,

known as the Executive Board. A rallying committee of eighteen ladies and gentlemen was appointed to canvass the city and vicinity for new members.

Notice was given that Mrs. Thaver, the flowermedium, would give a séance at her residence, for the benefit of the movement, on the evening of Monday, April 26th, twenty persons being the extent of the accommodations, and tickets for the sitting being for sale by J. B. Hatch.

In reply to a question from Robert Cooper, as to the number of members already obtained, the Secretary reported one hundred and fifty signers

up to date.

Notice was given that on Monday evening, April 26th, all the members (i. e. signers of "the basis") of the Association were requested to assemble at this hall for consultation as to the step to be taken in furtherance of the enterprise. The meeting then adjourned, to assemble at Rochester Hall, Sunday afternoon, April 25th,

Movements of Lecturers and Mediums. J. J. Morse will conclude his highly successful engagement for April at Lynn, Mass., on Sunday, the 25th. He then goes to New Haven, Ct., for May. During June he

will lecture for the Philadelphia friends, and the first two Sundays of July he will speak in New York City. Dumont C. Dake, M. D., is about to turn his face Westward again-speaking and healing being the order of the

day. His wife, Della, will accompany him. Rev. William Alcott lectured Sunday, March 4th, in springfield, Mass. He will answer calls to speak anywhere till further notice.

Henry C. Lull, inspirational lecturer, will speak in Plymouth, Mass., April 25th, also May 9th and 16th; and in Manchester, N. H., May 23d and 30th; would like to make engagements for the first two Sundays in June, as he contemplates a fourney through the West, and to California the last of June, as a lecturer. Societies in the West wishing his services will please address him Hotel Kirkland, room 4, 52 Pleasant street, Boston.

Dr. T. B. Taylor will deliver a carefully prepared lecture on "What are the responsibilities of the Spiritualists of Boston to-day?" at Rochester Hall, on the evening o Sunday, April 23th.

W. F. Jamieson will hold a debate of eight sessions with Elder J. F. Wileox (Christian) in Music Hall, Beaver Dam, Wis., commencing Monday evening, May 3. Questions: 1. "The Bible teaches that the spirits of de parted human beings have communicated with the in-habitants of earth." W. F. Jamieson affirms, Elder Wilcox denies. 2. "The Bible contains a revelation from God." Elder Wilcox affirms, W. F. Jamieson denies.

A Correction. To the Editor of the Banner of Light:

I am too much bonored. In a kindly notice of Mrs Woodruff and myself, in a late number of the Banner, am given the title of Doctor, to which I have no claim. It is a wrong inference also that we are test mediums, and hold séances. We are not thus favored.

A. C. WOODRUFF.

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