vice to Correspondents.

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Banner Contents.

FIRST PAGE -Viewsof für Heavenly Home-Chepter VI. Beirttual Phenomena:-Spiritualism in Brooklyn. SECOND PAGE. - Partry:-Valo. Banner Correspond - Letters from Blassachusetts, California, New Fork, Connectiont, Indians, Oregon, Michig n. Missouri. An Open Letter to Prof. Swing. 14-p rimalism Dials leaf or Divine? Poetry:—The Revenge of Rain-in the Face. Semi-Annual Convention of the New Hampshire Bate Association of Spiritualists. Ad-

THIRD PAGE. - Catalogue of Spiritual, Reformatory and Miscellaneous Books For Sale by Colby & Rich. FOURTH PAGE - Editorial Articles: - Moodylsm-"What

Shall the Harvest be?" etc. FIFTH PAGE.-Brist Editorials, New Advertisements

SIXTH PAGE. - Message Department : - Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin. Hudson Tuttle in Chicago. Obttoury and Convention Notices. SEVENTH PAGE -" Medium in Boston," Book and Mis-

cellaneous Advertisements. EIGHTH PAGE. The Slade Fund—Report of the English Committee The Chi dren's Lyceums. Brief Paragraphs, Curren Events, etc.

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${f VIEWS}$

OUR HEAVENLY HOME

A SEQUEL

A STELLAR KEY TO THE SUMMER-LAND.

BY ANDREW JACKSON DAVIS.

CHAPTER VI.

"And o'er the wast area of space.
And through the height and depth profound,
Each starless vold and shitting place
Was filted with barmony of sound.
Now swetting like the volce of seas.
With the full, rushing title of years,
Then, sighing like an evening breeze,
It died among the distan's wheres.

—[Kepler's Vision, by Lizzie Doten.

We will now return to a consideration of the philosophy of planetary motion. I think it is safe to say that the secret of all diurnal and orbital movement is out. But, before proceeding with this subject, it is necessary to repeat a little.

At first, as I have said, the earth roiled into space as a formless mass; and thus moved in an eccentric orbit around the productive sun, its mother. Then, second, as it became more selfcentered, and more steady relatively to its own heart of fire, it commenced to turn upon its own poles. And then, third, with its mother and the whole family, it floated and yet floats like an atom in the endless oceanic flow of the entire combined unity of the sixth circle of suns. And here we affirm that what is true of our earth and of our solar system, is equally true, and, upon the same unchangeable principles, must everlastingly continue to be true of all other similar s and systems of systems which exist in the surrounding infinitude.

Motion is at the bottom of all material phenomena; and motion explains the weight as well | ly into innumerable lesser flowers (or worlds) as the rarity of bodies. An increase of centripetal motion in a body increases the weight of everything attached to that moving body; but the of life and animation, and to build "better than levitation or lightness (of the same things) is increased in proportion to the increase of the body's centrifugal motion. And here, also, "is another law: Slow motions among moons, and planets, and suns, arise from one of three causes, elther their extreme youth, or their old age and decrepitude, or their relative position to the sun. Let us apply this law to our moon.

Our satellite, we here affirm, is in its extreme youth, a bright faced little boy, the first and 'only son" of our earth; although there are enough earth born materials aftoat without and within the lunar orbit to develop in time another good sized moon. That the moon is in its infantile stage is demonstrated by the fact that, thus far in his history, he has been capable of performing but one revolution "on his own responsibility." He turns over only once in one of his the exact time he consumes in traveling all the way around his mother, earth. All satellites are latest children of the body about which they roll and play in a kind of waltzing or wavy motion.

Our especial solar system (s. c., the sun and its large family of earths and moons,) is comparatively a young universe. Many of its operations. like the surfaces and climates of the earth, are yet crude and deficient when contrasted with the arms according to our standard of proporsome of the other universes which musically move through the visible firmament. Nevertheiess, as the satellites of Jupiter and Saturn perfectly demonstrate, by moving around with their mothers on the same direction and on the same plane, the eldest born among them is just entering upon the era of an increase in the number of their revolutions. Jupiter's outermost moon, like Saturn's, has been long showing a selfcentered tendency by departing from the plane absurdity, which is much intensified when viewof the primary, (or from the old-time door-yard and play-ground obediently observed by each of the younger children;) and, also, by becoming attached to other congenial bodies, not members of the family, and thus at certain times developing a new form of eccentricity in its revolutions. Astronomers will be richly rewarded by taking new observations of Jupiter's fourth and Saturn's eighth satellite; also by making a new estimate of the sun's mass as compared with that of all the bodies known to revolve about her; and thus after more than thirty years, he is unexpectedly reach two conclusions, first, that a true balance necessitates the addition of three new stars, as planets, not less in magnitude than Uranus with satellites to equal the mass of Neptune; and second a reconstruction of the popular doctrines

bodies, will be discovered greatly to the ourichment of astronomical science.

Our familiar, bright-faced moon illustrates at once both the primordial condition and the first grand centrifugal motion, through which all solar and planetary bodies pass, on their way from youth to extreme maturity, coldness and decay. He can not be trusted yet to take more axial exercise out doors! He is now, and has been, through many of what we call "ages," permitted to make himself perfect in turning over once a month on his own strength; but when he is older, stronger, and more self-centered, he will bûrprise his mundane lovers and scientific admirers by changing the programme of his performances. He will begin to have three days and three nights of his own in a single year; for he will then take more axial exercise, making out for himself a year of revolutions in one of our months; enlarging the sphere (orbit) of his operations, and opening a place for another brother to be born out of the far upper atmosphere, which is now pregnant with flowing rivers of world-building bodies. Even now parts of the moon could sustain animal life as it does vegetation of the most primitive and gigantic prepertions. Thus the moon will imitate and repeat the life and conduct of his mother. He will make three revolutions where new he can perform but one; and, with an increase of his strength, finer vegetation will come forth, and animals and human beings will be evolved upon surfaces which are now, in sections, covered with mountains of mineral formations, glittering with electrical and magnetic emanations, which could not be appropriated by anything having lungs, a heart, and warm blood to circulate. An increase of centripetal or inward motion, developing more axial revolutions, will change the moon and everything upon its surface. It will, in a word, cease to be a satellite (except as the earth is one, and as the sun is;) and thus, by the law of progress, the moon will become a fruitful planet of modest proportions.

Behold now, thoughtful reader! the figure of the universe which I have acquired by telescopic observation, illuminated by impressions from the essential centre in the Summer-Land. It is not, as you will naturally remark, the figure of the "Greatest Man," it is not the mythological history of past races tattooed upon the sky in the fantastic shape of constellations composed of aimless wanderers (planets) through the dreary abysses of space; but it is a harmonious system of universes, of units within units, of belts of suns and systems within more remote and per fect suns and systems; each moving musically. with almost lightning swiftness, in an orbit around its parental centre, and each also turning upon the axis of its own responsibility, so to speak; and, finally, the whole resembling a perfect flower of measureless magnitude and filled with eternal fragrance, rooted in the loving soil of the infinite Heart, and blossoming perpetualfreighted with every conceivable possibility, destined to unfold progressively into every variety they know" by introducing upon each flower (or planet) that consummation of all organization-the human immortal mind, a miniature reappearance in image and likeness of the central productive Brain and Heart, called by all of us who are their offspring, Father God and Mother Nature.

What a memorable day was yesterday! (the 15th of January, 1877.) It was the first time since the autumn of 1846 that I have enjoyed telescopic (clairvoyant) observations of many portions of the royal planets; two of which are now our beautiful morning stars-Saturn, Jupiter, and Mars. I saw many of their inbabitable surfaces and a portion of their populations; and the result was, the unexpected acquisition of some most important knowledge. I have at years, which is just four of our weeks; which is | length obtained, quite incidentally to the main purposes of my observations, a few facts which explain a remarkable record published on page 189 "Nature's Divine Revelations", wherein, after a few generalizations concerning Jupiter's inhabitants, this statement is made: "They do not walk erect, but assume an inclined position, frequently using their hands and arms in walking. the lower extremities being rather shorter than tion. And by a modest desire to be seen only in an inclined position, they have formed this habit, which has become an established custom among them."

The writer has received since the publication of that work of sweeping generalizations, not only hundreds of letters from very candid persons urging the desirableness of some explanation of this passage; but, in consequence of its ed in connection with other and inconsistent statements on both sides of it, he has also received an enormous amount of ridicule, not to speak of the actual loss of valued readers as a further result. His inflexible rule has been. however, never to expunge or alter any word or paragraph which he has ever uttered or written, until he had acquired some explicit and comprehensible, reason for so doing. But now, after a whole generation of men has passed away, or enabled to shed a ray of light upon the passage, and for this he is deeply thankful.

The chief object of observations made yesterday morning was to obtain additional information regarding the spiritual inhabitableness of concerning the nature and effects of fire, heat, | those three glorious exterior planets. 'A promise light and electricity, whereby many planetary to this effect, you may possibly remember, is reperations, now invisible owing to prolonged corded either openly or by implication on pp. | portions of the Milky Way; (4) that the most circles in various ways, and has given the par-

tioned. But the special ultimate uses and benefits to be derived from such additional information, will become apparent further on.

While observing the effulgent spirituality and personal beauty of Jupiter's various populations -embracing differing brotherhoods and special nationalities, and widely distributed far on either side of her immense equatorial belt, and also over portions of her great southern hemisphere - my attention was suddenly attracted to a massive assemblage of men, women and children, walking about beneath a bright sky and performing peculiar acts; the majority of the host walking in an inclined position, and very many of them actually using their hands also in accomplishing locomotion. And yet, compared with the bodily appearance of many tribes on earth, their physical forms were exceedingly handsome, and their intelligence was quite spiritual and commanding. At this moment I recalled the paragraph already quoted; which, very naturally, induced me to seek further light. And immediately it was made plain that I had given a general description of the religious ceremonies of a peculiar brotherhood, and then proceeded with the other generalizations without stopping to ascertain that this was a remarkable exception. It was a singular coincidence, too, that these peculiar people were engaged in their religious ceremonies on the two occasions of my observation; and it is not less remarkable that, on each occasion, the first sight of them stamped the notion that they were the aristocracy of Jupiter, and that they characterized correctly the manners and customs of all the inhabitants.

Before proceeding to the question as to the spiritual inhabitableness of those three exterior earths, I am admonished to ask your attention to the preliminary question concerning the possibil ity that Mars, Jupiter and Saturn can be inhabited by persons clothed, as we are, in the physical habiliments of bone, flesh, and blood.

It is asserted by astronomers, as a deduction from careful calculations, but which will not bear the test of a severe analysis, that Saturn does not receive enough heat and light from the sun to develop and sustain human life. And the same remark is made respecting both Mars and Jupi-

ter. Saturn is said to receive not more than oneninetieth, Jupiter not more than one-seventieth, and Mars not more than one fiftleth, as much heat and light from the sun as does this inhabited, because thus inhabitable, earth of ours. And there are other objections suggested and urged by the fearfully religious, who only want "God's earth" populated—so that the tragedy of a supernatural scheme of salvation may be appropriately magnified—and materialists with their spectroscope contribute consolations to the trembling | under our own observation, and in the presence party, until "horrors upon horror's head accumulate." For with the ruthless hand of an exact science(1) they depopulate our three majestic planets, and freely consign the planets themselves to an existence of either twilight or total darkness, while furnishing them with perpetual mountains of ice, and with vast continents of snow; at the same time they as freely dissolve the remoter bodies into globes of exceeding lightness and of clastic flaming fluids, surrounded by a garment of perfectly unrespirable atmospheres.

These remarks are not made to reflect unfavorably upon the new form of chemical investigations by the employment of the recently invented spectroscope. The constituents of substances never before known have been brought to light by it, giving us several most valuable new metals: and many of the elements of our sun, and of the active gases of stars in some of the very faroff constellations, have been recently revealed

by what is called "spectrum analysis." By this method the light proceeding from a white hot and flaming substance is admitted to a prism through a slit or ly one thirty-second of an inch wide: the light, thus decomposed and shed beyond the prism, is microscopically examined; and then, by comparing the lines that are visible with those invariably derived experimentally from the combustion of known elements and substances, the properties of the particular flame under examination are reliably ascertained. An experienced spectrum analyzer can, at a glance, read the properties of a metal under examination; because it is found that the number, the position, and the color of the transverse lines obtained from the combustion of a substance are invariably the same. Thus, for example, the lines obtained from white-hot gold, silver, soda, zinc, iron, copper, calcium, potassium, platinum, oxygen, hydrogen, &c., always appear exactly in the same position and with the same number and color; and thus; by employing/telescopic as well as microscopic instruments, the spectrum of the sun and of the remote stars can be exactly obtained.

Just here let me remind you that thirty-one years ago, in oral discourses, which were literally recorded at the time, the writer explicitly unfolded the fire-mist origin of all suns and worlds in the abysses of the universe. And now, today, by a recently discovered spectroscope, what "confirmation strong" do we unexpectedly and involuntarily receive! The spectroscope has demonstrated (1) that the same elements enter into the composition of the earth, the sun, and of all the infinite ocean of suns which float through the stellar systems; (2) that the clouds of nebulæ are in reality world-building matter in a state of flame, and not yet in a condition to be cooled off and rolled out into rotating worlds: (3) that the primordial condition of the solar system—that it was originally in a flery, molten state—is fully confirmed by the spectrum of the measureless masses of gaseous matter which are visible in

palling brightness of their own light, are actual ly just like our sun, both in their constituent | that they should be left unmolested. composition and as to the fact of perpetual com-

All the foregoing demonstrates our philosophy of the origin and present condition of the physical universe; which, substantially, was suggested by the noble Herschel and boldly advocated by the inspired Laplace as, to say the least of it, a most rational hypothesis. [We will continue this subject in the next chapter.]

[Continued in our next.]

Spiritual Phenomena.

SPIRITUALISM IN BROOKLYN. EXPERIMENTAL BEANCES AMONG SKEPTICS AND THEIR RESULTS.

To the Editor of the Bunner of Light:

A lady resident of the "seven stars" neighbor hood, near Bricksburg, N. J., Mrs. M. F. Delany, some time since unexpectedly developed extraordinary powers of a spiritualistic character. Notices of these phenomena found their way, from time to time, into the newspapers of Brook lyn, N. Y., and elsewhere.

This lady has recently been induced to give a series of experimental scances in this city, in the interests of science and truth. The object of these investigations was to demonstrate the actual possession, and to elucidate (if possible) the nature of the faculty which enables her to elicit mysterious sounds from surrounding objects, and to induce the spontaneous movements of articles of furniture, and other materials, by her mere touch, and often without touching them.

It was also in view to determine whether the responses which were spelled out by raps, in answer to interrogations, really proceeded from independent occult agencies, or were merely a reflex announcement of the lady's own thoughts and ideas, brought about by a psychic force pecultar to her organization.

Mrs. Delany, in common with her family, formerly regarded with strong disfavor all phases of Modern Spiritualism. Her extraordinary spiritualistic endowments, however, made themselves so persistently manifest, that doubt and prejudice were ultimately vanquished. Very many of the skeptical acquaintances of the family, who were permitted to witness the phenomena, have also been compelled to admit that they are beyond explanation, unless it be upon the hypothesis that disembodied intelligences are concerned in their production.

We will briefly enumerate some of the prominent features which have attended these séances, of a large number of incidental witnesses, who were permitted to attend some of the sittings.

I. We have had movements, and suspensions without visible support, of articles of furniture and other inanimate objects, with and without

11. Raps, knockings, and concussions in various degrees, and from all surroun ling objectsfrom the tiny rap to powerful blows which shook the house and threatened, seemingly, to demolish the substance which received them.

III. Imitations of various sounds, such as cannonading, the rattle of musketry, drum rolls, bugle calls, the measured tramp of infantry, sounds as of cavalry charging, Indian wardances, imitations of the human voice, fife and flute sounds, cars and steamboats in motionthe latter being perfect in the imitation of the rattle of machinery and the quivering of the hull of the vessel. The military sounds always heralded or attended the presence of deceased milltary friends, who would subsequently announce themselves by name.

The sound of the flute, with a particular air, preceded the announcement of the presence of the spirit of Mr. William Mount. This gentleman left a national reputation as an artist of high merit. He was, at one time, a frequent visitor to the country home of Mrs. Delany's father. He was in the habit, in life, of announc ing his approach for an evening visit, by playing a certain air on what he called his "Virgil's pipe "-an instrument of his own construction.

It was not needed to declare his name to the family on the occasion of his alleged advent among them in spirit form, for both the well-remembered air and the characteristic sound of the 'pipe'' were recognized at once.

The steamboat sounds preceded the announce ment of the presence of another deceased family friend, who was for many years in command of steamers plying on the Ohio and Mississippi rivers. The same sounds were given at each subsequent visit of these spirit-friends.

1V. The signal raps of each one of all the spirit band, who seem to be in regular attendance, are so distinct, separate and characteristic in volume and rhythm, that they are recognized at once; and are always precisely the samechanging in sound as the responses are given by one or the other, in reply to questions addressed to them by name; or in voluntary communication from either of them, which is frequent.

V. Persons not previously known to be dead -former acquaintances and friends in Kentucky and elsewhere-have announced their decease. giving the date, locality, and particulars of their translation to their new mode of existence.

VI. Lieut. Hampton, formerly of the 35th Ky. (Fed.) Reg., who was a friend and family acquaintance, was murdered, after the war, by disguised ex guerrillas, at his home on the Wabash, near Terre. Haute, Ind., whither he had removed. He has manifested himself at these

occultations and the rapid motion of neighboring | 183, 192, 202, of the great volume already mentiference stars, twinkling and burning in the aptitionary of his assassination, together with the names of his murderers-but expressed a desire

> VII. Objects have been removed from the tablo while in full sight. Materialized hands, lights, and dimly defined figures have been seen on several occasions.

VIII. The phenomenon called "transfiguration" was witnessed at one sitting by eight persons simultaneously, neither of whom were Spiritualists at the time. Verses entitled "Good Friday, 1865," had been written, and published in 1865, by one of the circle, as a tribute to the memory of Abraham Lincoln. A request had been forwarded from Chicago for a printed copy of the verses. There being no printed copy accessible, the manuscript had been revised and forwarded instead. No one of the circle knew of that day's transaction but the writer himself. In the scance held that night he was the last one to recognize a shadowy figure which enveloped one of the sitters, while all the others were expressing their admiration and delight, and exclaiming "It is Lincoln!" The gentleman on whom the figure formed, Mr. J. Millet, felt magnetic shocks during the time in various portions -of his person. He felt, but of course could not see, the presence that enveloped him.

IX. Crosses and illegible marks and tracery have frequently been made upon slates placed about the table for the purpose. But upon one occasion, a special request having been made, and the sitting being directed principally to that end, this communication was written on a slate which was placed upon a slat under the table, beyond the reach of any of the circle: "Our God is good." The name of Sister Elizabeth Suttle was given as the writer. She was, during life, the Superior of a seminary attended by Mrs. Delany, and was very much beloved by her family. The handwriting on the slate was a perfect fac simils of the lady's chirography.

X. One of the circle, Mr. L. Worthing, developed into a "seeing médium," after becoming unconscious for a time. He has since given many convincing tests of his "clairaudient" power, in his perfect descriptions of the appearance, and conversational peculiarities of deceased persons who declared their presence to the circle and about whom he could have previously known nothing.

XI. An inarticulate sound like the human voice, directed that the Lord's prayer be said. The voice led the prayer, while one of the circle followed, sentence by sentence. It also enjoined a repetition of the prayer at the beginning of every sitting. The accentuation of every syllable was perfect; but no separate word was articulated so distinctly as to be recognizable.

XII. By direction of the raps, a guitar was placed on the table. On the light being turned down-which was also by direction-the most exquisite harmony resounded from the strings. It had the quality of the conjoined harmony of several Æolian harps sounding in accord. Since that time, all kinds of sounds have been elicited from the instruments by request-from the loudest twanging and snapping of the strings, to the faintest and most delicious melody of far away Æolian music. Signals, special sounds, and communications are given from the chords of the instrument with the same characteristics that distinguish the raps. The guitar is placed strings downward on the table, removed from the contact or touch of all. It moves about while sounding; sometimes floating above the table; at other times touching and saluting the person present who has successfully invoked the presence of the minstrel spirit.

Mrs. Delany feels deeply grateful to Providence for the grand endowment of which she is possessed. The truths which are to be verified through her will be demonstrated only to those who approach her with the respect due the important subject in hand. It is time that the tables should be turned. It

s the self-sufficient scientist, the skeptic, and the bigot, who should be put on their good behavior hereafter. They should be made to prove their own worthiness and honesty of purpose, before being allowed to approach the sanctuaries of the new dispensation, where they may learn the pregnant fact that natural laws really do exist. which in their proper application and operation enable us to leap beyond the boundaries of the grave in the pursuit of spiritual truth, and to stand in sight, touch, hearing and feeling, in daily converse with the denizens of a spirit-world. In conclusion, we offer an indirect paraphrase

of the "Carrilloneur," as suggestive of the harmonies which attend Mrs. Delany's circles, and as a tribute to

THE SPIRIT MINETREL.

Bound still thy harp! In accounts clear,
But soft and sweet.

You bring a mest get run and dur,
To heart a that beat.

Soothe the soul with sorrow aching,
Cheer the life when all 's forsaking,
Bing of joy to hearts now breaking;
Still strike the mystic chords t

Bound out, blest tones i sound full and strong i My soul to day On your inspiring notes of song Would flost sway. From some unknown region sending Tones, that in such concord blending, Tell of harmonies mending; Cease not, sweet spirit-harp i

Sound out upon the listening air Your sliver spell.
Sound out the moste, qualit and rare, Welve so well.
Hops to every faint one bringing.
Peace to earth forever ringing.
And of love eternal singing.
Sound on, oh spirit-harp!

The undersigned are but a fractional part of the number of those who stan I ready to testify to the correctness of the foregoing statement. If at all requisite, the number of signatures could

L. Worthing, 824 D-Kalb Arenue.
JOS. Millet, 577 D-Kalb Arenue.
FRED. HABIAM, 433 Marcy Arenue.
Matthew Howard, M. D., 721 DeKalb Av.

Written for the Banner of Light. YALE!

BY LILLA N. CUSHMAN.

Oh, memories of a quiet dell, Deep in the forest glade! Where straggling sunbeams flecked with gold The leafy bower we made;

Where murmuring waters to the ear Made music, hurrying on; Where happy hearts, now severed wide, Lingered till day was gone.

Oh, shady dell! we two no more, Together or apart, Shall seek your quiet depths again For interchange of heart!

No more, no more, we who were one In every deed and thought, Shall linger in those spots we loved, With holy mem'ries fraught!

Nor yet its grief be known, And deepest depths be stirred at thoughts Of joys forever flown: But we no more shall, side by side,

No more, no more! the heart may break,

Through woods or shady dell, Linger, regretful, loath to leave! Bute bids us say "Farewell!" Ansonia, Ct.

Banner Correspondence.

Massachusetts.

BUCKLAND.-William Alcott writes: "In compliance with a warm invitation to lecture before the Spiritualists and Liberalists of West Cummington, Mass., I proceeded to that place on Sunday, April 29th, and, in spite of the unfavorable weather, a goodly number met in the Universalist Church—some came a distance of six miles to hear the new philosophy expounded by an old Methodist minister. After speaking twice I was earnestly urged to speak again in the even-ing. I found the people hungry for spiritual food, and a more attentive and appreciative auditory I never addressed; every face gave indi-cation of a thinking mind.

Being pressed to renew my visit, I again spoke to them three times on Sunday, May 13th, when I found a still warmer welcome, and a greater desire on the part of the people to know the truth, and to have it plainly and earnestly spoken; as a result I was engaged to speak at the same place again on Sunday, May 27th. My lectures have elicited much criticism and discussion, which is just what I desire, as discussion is the parent of thought, and thought leads to investigation, and that to conversion. A very helpful and attractive feature of the exercises was the fine singing of Mrs. Dyer and Mr. Clark, and what rendered the music more acceptable was the fact that most of it was composed for the occasion and get to words taken recently from the Banner of Light, by Bro. Clark, who is a teacher of mu-sic and a mu-sical composer of more than ordinary ability. Bro. Clark proposes shortly to publish a book of new spiritual music, and from what I have seen of it I think it will be a valuable addition to our stock of spiritual harmony.

The Spiritualists of Cummington, though poor in worldly goods and but feeble numerically, are a warm hearted, hospitable people, and no speak er need fear the cold shoulder who visits them. There are some promising mediums here, and the signs are very favorable for a lively growth of the Spiritualists' gospel."

MANSFIELD .- J. C. Mears, President of the Friends of Progress Society in this place, writes: We have been holding conference meetings, with an occasional lecture, in a little hall here. After almost three years of toil and anxiety, a few of us felt that something more must be done, therefore we determined to secure the services of Moses Hull, of Boston, for one Sunday. He very kindly consented to come. So great was the interest felt in regard to the meeting that during the week his services were secured for another Sunday, and still another, until having given us subday, and stiff another, that maving given us ten lectures of the highest order, other engage-ments called him away from us for a few weeks, when we hope to greet him again in Mansfield. We were more than satisfied with Mr. Hull, and can say to other societies in need of a good scien-

tlfic lecturer, 'Go thou and do likewise.'
Mrs. Abby N. Burnham, of Boston, was with
us Sunday, May 6th, and gave us such words of
cheer and comfort as she is at all times capable

Sunday, May 13th, we listened to two very inlectures of a scientific character from Mrs. M. E. B. Sawver, of Boston.

We have speakers engaged for the rest of this month, and next month we expect our ever welcome sister, C. Fannie Allyn, to address us, so you see we are at work with a will."

HARWICH. - P. F. Cahoon writes: "My sympathies are as strong as ever for the mediums and pioneers in our glorious cause of Spiritual-I really enjoy our Spiritualist meetings, and attend whenever the opporturnity offers. Judging from what I have read, heard and seen, the Spiritualists comprise a large portion of the most intelligent people of the land, as well as the most philanthropic."

California.

WOODLAND .- Mary E. Brown writes: "I am not a Spiritualist, yet I am hunting for 'the evidence of the life after death.' I had recently an experience so peculiar that I would be pleased if you would give place in your valuable paper to

About the 11th of March I visited San Francisco, and having heard much of the famous spirit telegraphing medium, Mrs. S. F. Breed, determined to visit her circle on Sunday night at her parlors, No. 21 Powell street. I was not a little surprised to find the parlors filled, to the number of sixty or more exceedingly intelligent people Mrs. Breed's manner of communicating with spirits is truly wonderful. The sounds that come on the table are to me something like or very near the telegraphic form, giving by sound the full name of spirits and those with whom they wished to speak. To me this is exceedingly strange. Can any one explain how an empty ly strange. Can any one explain now an empty table can talk and give such perfect statements of facts? I am willing to accept facts, when given to me or others, even if they do come through a table. I am sorry, now, that I did not seek these strange phenomena years ago; it might have saved me a severe rebuke that I received from the spirit who came, and telegraphing to the medium, said: 'Mary! Mary! have you for-gotten the promise to deliver a message you made me in 1847, just before I passed to spiritlife?' I asked for the name of the spirit, and it was given in full: 'Louisa Biglow Moshier'; also the initials of the party now living to whom the message was sent. How sadly I felt that I had wronged her when learning that she did still live. The promise I will fulfill at my earliest opportunity. Not a mortal living, aside from the spirit and myse f, knew that I had made a prom-

ise and the purport of it.
So many startling tests were given during the evening, and to strangers, that I concluded Mrs. Breed must be in close rapport with the world of

The spirit of Samuel Dunn announced himself and said to me: 'I saw you. in 1852, pick a peb-ble from my grave, and in 1875 you gave it to my wife (now Mrs. Weizner, of Michigan), for which I thank you.' These were facts not known to the medium. I will state that in 1852, while crossing the plains to California, it was common to see newly-made graves by the wayside. On a grave board I read the name 'Samuel Dunn.' While picking a pebble from the grave, the thought came to me that I might at some future time return to Michigan, and I would carry this

New York.

NEW YORK CITY .- W. R. Rightor says, May 21st: "Returning last night from listening to the able lecture of a liberalist, in review and support of a late work of Herbert Spencer on Sociology and Biology, the following impromptu queries were engitated: Are we not as a people accidentally Christians instead of Pa-gans? If the tribes of Israel had dwelt in Chi-na, and the Chinese in Palestine, intercommunication then being impossible, could the Western nations have known Moses and the prophets? and would not the proximity of the Chinese, with their superior science and art and preponderating numbers, have brought about as extended proselyting results as that of the Jews? This suggests another query: How will the beleaguered and bewildered orthodox champion extricate himself from the dilemma presented by so tenable an hypothesis?"

PARIS.-J. O. Smith writes: "Our cause is gradually progressing in this town. The influence of Spiritualism is silently infusing itself into the hearts of the people. Like the leaven in the meal, its purifying process must go on until the whole lump is permeated with the true phi-losophy of life, both in the present and in the future."

Connecticut.

PUTNAM .- Wm. Keith writes: "I wish to say that the message from my little boy, Houghtie Keith, published in the Banner of Jan. 6th, 1877, is correct in every particular. He went to your Circle Room by our request some twelve or fitteen months ago, but said he could not get in, as there were so many spirits there, but would try again; which he did, it seems, with the above success. We fully believe he lives here with us the same as when in the form. Last summer he assured us that he righted flowers in the garden assured us that he picked flowers in the garden. and brought them into the house several times, generally in the night time. He also writes in a book nearly every night, while every one in the house is asleep. It makes our home very happy."

Indiana.

TERRE HAUTE.-John L. Binkley writes I spent the past winter at Tampa, Fla., and like the climate and country so well that I expect to make my future home at or near that place; shall do all I can for the glorious cause of Spiritualism, and for the good old Banner in particular. I have attended Mrs. Anna Stewart's scances here for the past two years, and can testify to the genuineness of the manifestations. I have had my friends in the spirit world materialize and

talk audibly to me, and dematerialize in plain view. Mrs. Stewart is a modest, unassuming lady, sociable and kind to all; the managing committee are clever gentlemen, obliging to all who wish sincerely to investigate the grand truths of Spiritualism."

Oregon.

OREGON CITY. - J. W. Shattuck writes: Dr. Lou Patterson, (formerly Mrs. Finch,) clairvoyant and test medium, has been stopping in Oregon City the past six months, and has awakened quite an interest in Spiritualism here. I recommend her as one of the best trance and test mediums 1 ever saw in Oregon; she will visit several towns on this coast during the sumner, commencing at Astoria."

Michigan.

ANN ARBOR .- H. Kellogg writes: "We are having interesting spiritual manifestations at my son's house here. Among the spirits which are fully recognized is my son. T. D. B. Kellogg. The spirits play on musical instruments, hand books to those in the audience, present us with beautiful fresh flowers. &c. The medium is my son in-law, Dr. L. D. White, who is also a successful healer."

Missouri.

TRENTON. - Mrs. D. Hay writes: "You don't know how glad I am each week to receive the Banner. I always look anxiously to the Message Department to see who has manifested at your circles. My hope is in Spiritualism. I cannot accept the doctrine of eternal punishment as taught by the churches."

For the Banner of Light. AN OPEN LETTER TO PROF. SWING.

PROFESSOR SWING: My Dear Sir-A few days since I cut the enclosed slip from the Banner of Light with a view to replying to it:

Light with a view to replying to it:

"The New Jerusalem Messenger of a recent date has the following: Prof. Swing, of the Alliance, puts the claims of Spiritualism in their true light, and gives the true reason why it must utterly fail:

"In Modern Spiritualism the mind falls into a trance, and is eloquent without labor, wise without study, clair-voyant without travels, readers of the strata of the ear h without sinking a shaft. There are portraits that have been palnied by those who have no art, and who never saw the face they have thus limited. Spiritualism is thus a new effort to leap over the great mediatorial faws, and to land into the energies and accomplishments of the spirit-world. Thatit will at last utterly fail, there can be little doubt, because God has given indications that no mind, no era, no civilization will ever come to Him except through the medium of his laws, and there certainly is no law by which a trance or a joining of hands around a table can confer oratory, or impart valuable information, or engender artistic skill."

I have heard you preach, and read many of your sermons with much interest and satisfaction. This, however, seems to me one of the strange anomalies that creedal minds are subject to. That a student of the Bible, a teacher of its principles, a preacher of the gospel therein contained, and derived from no other source, should put forth to the world such thoughts, is one of the strongest evidences of the silly inconsistency of the clergy. Did you ever read or preach from John's revelation on the isle of Patmos? By

that occasion? You will pardon me for criticising this article of yours somewhat briefly. Your utter repudia-tion of the condition of trance and revelations through entranced persons, is strange, when you preach from Bible texts more or less, given through entranced faculties, every Sunday, to an intelligent and large audience.

what law, reverend sir, was John in a trance on

You say, "In Modern Spiritualism the mind falls into a trance," and again you say, "certain ly there is no law by which a trance, or," etc.,

Now, sir, will you please turn to Numbers, 23d and 24th chapters, and read them, but especially the 4th and 5th verses of the 24th chapter: "4th. He lath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open. 5th. How goodly are thy tents, oh Jacob, and thy taberna

cles, oh Israel!"
Please read Acts, 9th and 10th: "And there was a certain disciple named Annanias, at Damascus, and to him said the Lord in a vision, Annanias I and he said, Behold, I am here, Lord. And the Lord said unto him," &c., &c. Again, Rev. sir, please read Acts 10, 10: "And he became very hungry, and would have eaten, but while they made ready, he fell into a trance, and saw heaven opened and a certain vessel descend-

ing unto him. Please read Paul, Acts 22, 17th: "And it came to pass that when I was come again to Jerusalem, even while I was praying in the Temple, I was in a trance. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me."

And again, 2d Corinthians, 12th, 2d, 3d and 4th verses, and onward: "2d. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth;) How that he'was caught up into paradise and heard unspeakable words, which it is not lawful for a man to utter. I in Louisville (Ky.) Courier Journal.

little memento to his wife, my old friend. And sure enough, when visiting the East in 1875, I did present the pebble to his wife, as stated."

Of such an one I will glory, yet of myself I will not glory but in mine infimitles."

Read what follows, and the outcome of the BY HENRY W. LONGFELLOW.

Read what follows, and the outcome of the trances I have quoted above, as recorded in the Bible, from which you preach, and you will find exactly the same results that you affirm come of spiritual entrancement now—"eloquence with-

out labor," etc.
You say, "Spiritualism is thus a new effort to leap over the great mediatorial laws, and to land into the energies and accomplishments of the spirit-world." Reverend sir, is not effort as to into the energies and accomplishments of the spirit-world." Reverend sir, is not this an inconsiderate assertion? is it a new effort as to time or of divine ordering? The first entrancement named above took place 3300 years ago, and the others quoted near 1900 years ago. Is this condition of the human mind or mental functions a new one, tested by the very just realities

that you ascribe to trance? Do you know that the faith you preach, and the Bible from which you take it, owe their existance mainly to some abnormal condition of the human mind, in some form or other, through prophets, eeers and dreams? What the Bible teaches us of the invisible God, of the invisible angel hosts, or of the heavens, or the spirit world, is given by some invisible intelligence through some living. visible mortal—he may be a prophet, a seer, an apostle, a Christ, as called; but in fact a medium of communication between the invisi-

ble and visible intelligences.

It is utterly impossible that any revelations of or by God, or angel, or spirit in the invisible world can be made to mankind, otherwise than through some medium of intelligence if it be an intelligent revelation. And never a word of our Bible became there only as it came through some medium. You say, that it will utterly fail there can be little doubt, because God has given indications that no mind, no era, no civilization will ever come to Him except through the medium of his laws. The only point in this, that I can comprehend, is, that Spiritualism will be short-lived, because, forsooth, In your conception there is no law for trance. Does not the same God and the same law exist to-day that did when Balack strove to have Balaarn curse Israel, and Balaam was entranced and forbidden to doit? If not, when was that law repealed, and when did God change his mode of communicating with mankind? and where is the evidence of the change? "Joining hands around a table" of itself is nothing, but as to producing conditions may be everything. Passing around Jericho six times was a simple affair, in itself considered; but the seventh time and blowing the trumpets brought down the walls. The minister's hands upon your head at your ordination may seem as weak as joining hands round a table to most persons, but all these things have their effect. It is unwise to criticise matters that are above our comprehension. Truly your friend,

T. RICHMOND. Woodstock, Vermont, 1877.

IS SPIRITUALISM DIABOLICAL OR DIVINE.

In the Book of Samuel we read, "He that is now called a prophet, was beforetime called a seer," that is, one who had the gift of spiritual vision. Moses exclaimed, "Would God all the Lord's people were prophets!" and in the prophet Joel we read, "And it shall come to pass that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaidens in those days will I pour out my spirit." Jesus promised his disciples, "The works that I do shall ye to also, and greater works than these." And he added, "Lo! I am with you always, even unto the end of the world!" St. Paul, in his Epistle to the Corinthians, writes, "Now concerning spiritual gifts I would not have you ignorant;" and among these spiritual gifts he enumerates "The gift of healing," "The speaking in divers tongues," "The interpretation of tongues," and "The discerning of spirits;" and he exhorts his readers, "Add to your faith, knowledge." The Spiritualists are a class of people who obey this apostolic injunction. They add to their faith knowledge. They know that all the spiritual gifts spoken of in Scripture are exercised to day in our midst by persons who formerly would have been called prophets, or seers, but who are now called spiritual mediums. We regret to find that some of the clergy and teachers of religion, who should have been the first to welcome this divine truth, have preached sermons and written tracts misrepresenting it, and denouncing it as diabolical, just as the Jews of old said of Christ, "He hath a devil!" Is Spiritualism diabolical or divine? We appeal to the test of the Master—Jesus. He hath told us, "Every tree is known by its fruits. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit; wherefore by their fruits ye shall know them." Spiritualism has convinced many of the truth of the Scriptures, and of the reality of the future life. Many a mourner suffering under bereavement, has derived from it strength and consolation. Judge, then, the tree by its fruits. Are these fruits good or evil? We speak as unto wise men; judge ye. Do you ask, "Is there any warrant or authority in Scripture for communion with departed spirits?" We unhesitatingly answer yes! It is sanctioned by the example of prophets, apostles, and of Christ himself. Thus the prophet Daniel held communion with the angel Gabriel, who is also spoken of by him as "the man Gabriel," thereby showing him to have been a departed human spirit. The anostle John received visions and revelations from an angel, who declared to him, "I am thy fellow-servant, and of thy brethren the prophets;" and Jesus held converse with two departed human spirits, "which were Moses and Elias;" and this in presence of his disciples, whom he had taken with him to be witnesses to all time of the high example thus presented. What higher sanction can we require? What higher sanction is possible? It is only the abuse, higher sanction is possible? It is only the abuse, the corruption, the perversion to evil ends of this great privilege of spiritual communion which the Scriptures condemn, and all true Spiritualists join in that condemnation. Do not suffer yourselves to be misled. Be not the victims of prejudice and priestcraft, but exercise the reason and common sense God has given you, and search the Scriptures for yourselves to see whether these things are so. ROBERT COOPER.

There are few subjects concerning which there is more misconception than in reference to insanity and its causes.

Insanity is not a disease of the brain in the or-dinary pathological meaning of that word, and it is not necessarily accompanied by any pathological condition of its substance that can be ascertained by dissection. It is an abnormal functional condition of the brain or impairment of its normal tone, produced either by sympathy with the pelvic and abdominal viscera in their morbid states, or by moral causes of an exciting, depressing or harassing nature.

The normal exercise of the intellectual powers has no tendency to promote insanity, but rather the reverse, although prolonged over-exertion, by producing exhaustion, may tend toward insanity or dementia. Insanity is far more prevalent among those whose occupations forbid mental culture than among the educated and studious

The higher emotions have a marked tendency to promote and maintain mental soundness. while the passions and vicious propen ities all encourage the development of invanity.—"Medicus,"

In that desolate land and lone, Where the Big Horn and Yellowstone Roar down their mountain path, By their fires the Sloux Chiefs Muttered their woes and griefs

Revenge!" cried Rain-in-the-Face. Revenge 1 cried Kain-in-the-Face,
'Revenge upon all the race
Of the White Chief with yellow hair!"
And the mountains dark and high
From their crags rechoed the cry
Of his anger and despair.

And the menace of their wrath.

In the meadow, spreading wide By woodland and river side, The Indian village stood; All was silent as a dream, Save the rushing of the stream And the blue jay in the wood.

In his war-paint and his beads, Like a bison among the reeds, In ambush the Sitting Bull Lay with three thousand braves Crouched in the clefts and caves, Savage, unmerciful.

Into the fatal snare
The White Chief with yellow hair
And his three hundred men
Dashed headlong, sword in hand!
But of that gallant band Not one returned again.

The sudden darkness of death Overwhelmed them, like the breath And smoke of a furnace fire; By the river's hank, and between The rocks of the ravine, They lay in their bloody attire. But the foeman fled in the night,

And Rain in the Face, in his flight Uplifted high in air As a ghastly trophy, bore
The brave heart that beat no more,
Of the White Chief with yellow hair. Whose was the right and the wrong?

Sing it, oh tuneral song,
With a voice that is full of tears,
And say that our broken faith Wrought all this ruin and scathe, In the Year of a Hundred Years.

Semi-Annual Convention of the New Hampshire State Association of Spiritualists.

[Reported for the Banner of Light.]

The New Hampshire State Association of Spiritualists met in Convention on Friday, May 11th, in the Town Hall, Bradford, N. II. The first session assembled at 7:30 P. M. Called to order by the President, George S. Morgan, of Bradford, who offered remarks upon the necessity of inreased interest in the cause of Spiritualism throughout the State, and the importance of the tangible evidences of immortality as presented only by the spiritual philosophy. Reading of the call for this Convention by the Secretary. Then followed remarks by the President, also by Mr. Eleazur Weeks, of Lake Village, upon the philosophy of Spiritualism not being thoroughly understood by those who claim to be Spiritualists.

The regular address of the evening was delivered by Geo. A. Fuller, of Sherborn, Mass., who chose for his subject 'Recent Developmen's in Spiritualism." After which

Saturday Morning Session, May 12th .- Meeting called to order by the President, who declared a conference of one hour. Dr. Sylvester Wood, of Washington, related his experiences in Spiritualism, and spoke of his conversion from Materialism to Spiritualism by his spirit mother. Remarks were also made by H. S. Chase, of Plymouth, who said he was born a Quaker, and always believed in spirit-influence. He thought we should live our Spiritualism, so that all by looking at our lives might see the practical working of Spiritualism. Charles A. Fowler, of North Sution, stated that he was brought up in the midst of Orthodoxy, but never believed in theology, being driven finally into de-ht and sk-ptici-m. But Spiritualism convinced him of M Eartainty and destroyed all fear of anni-

vinced him of M Eartanty and destroyed all fear of annihilation.

The President then addressed the people, concluding his
remarks with the recital of a recent and very singular experience in his life: While riding one day, the horse became frightened, ran and threw him out of his carriage.
He sustained quite a severe Injury, which finally resulted
in rheumatism. With the greatest difficulty he was able to
move shout the house. Every step he took produced the
most excruciating pain. One night after he had retired,
while suffering considerable pain, he besought the spiritwor'd to relieve his suffering. In a short time a drowsy
feeling came; ver him, and he saw two men approaching
his bed. One of them held out to him a piece of garget
and told him to eat it, and he would be cured. He took it,
put it into his mouth, and laving chewed; awallowed it.
Then the mendi-appeared and the drowsiness passed away,
the could ta te the garget plainly. From that day to this
he has been free from rheumatic pains.
Mrs M. J. W. Whipple, of Hilsboro', spoke upon her
experiences in Spiritualism.

Then Gloved exercises. Dr. Wood Mr. Chescond Mrs.

Assembled at Washington, A. A., 1876.

The President asked what shall be done with this instrument? Without any discussion, it was voted that the Platform and Constitution presented by Dr. Bruce be rejected. In the meantime the Secretary, by requist of the officers of the Association, had drafted the following Platform of Princi les and Constitution for the State Association, which ha read to the meeting:

PLATFORM. We, the undersigned do band ourselves together to be known as the New Hampshire State Association of spiritualists for the purpose of encouraging all spiritual and moral reform, to promote j stice, barineny and benevolence, and everything which tends toward the elevation of humanity. We will give our corrilat support and right hand of fellowship to all who make an earnest effort to rice above the evils of earth; therefore.

1. Resulved, That we as Spiritualists believe in the Infirite Present, o, our Father and Mo.her, one true and living God.

Believe that Spiritualism is that scheme of thought and action which embraces the science, philosophy and religion

setion which embraces the science, philosophy and religion of human life.

Believe that organization is an essential law of nature, operating wherever forms of life exist. Religious are not exempt from the influence of this law. Therefore we feel that only through an organized and systematic effort can Spiritualism be established in this State, and regular meeting we sutdined.

2. Resolved. That we plant this Association squarely upon the well-established doctrines of the State and property, of narriage and the family, which lie at the foundation of modern civilization, content to bide the evolution of events for the bringing about of such reforms and such changes in the laws of property and marriage as are compatible with the good order of society and the best good of the individual.

changes in the good order of society and the pathle with the good order of society and the pathle with the good order of society and the pathle with the good order of society and the good of the goo

CONSTITUTION.

ARTICLE I. Name and Oly-ct.—This Association shall be known as "The New H supphire State Association of Spiritualists," Its object shall be to promulgate the principles of Spiritualists.

ARTICLE II. Membership.—Sec. 1. Any person whose name receives a susjointy vote at any regular meeting of this Association, may become a member of the same by signing the Platform and Constitution, and paying the sum of one dollar, and thereafter quarterly dues of twenty-five cents.

of one dollar, and thereafter quarterly dues of twenty-five cents.

Sec. 2. The name of any member may be dropped from the roll of this Association by a majority vote at any regular meeting, said member have glad a month's notice of such intended action.

ARTICLE III. Officers and their Duties.—Sec. 1. The officers of this Association shall be a President, one or more Vice Presidents, Secietary, Treasurer, and an Exceptive Committee to consist of three members, all of whom shall be elected by railout at the regular annual meeting, and the duration of their fives hill be one year.

Sec. 2. The officers of this Association shall qualify in accordance with the statute in such case made and provided.

Sec. 3. The President shall president all meetings of this Association, appoint all Committees, except the Executive Committee, and enforce the Rules of this body. In the sheenes of the President, these duties shall rest upon the Vice President, and in the absence of both upon a President proferm.

pro tem.
Nec. 4. It shall be the duty of the Secretary to keep a cor-

rect record of the meetings of this Association, notify meetings when so directed by the Executive Committee and see that all members sign the Platform and Constitu-

tion.

Sec. 5. It shall be the duty of the Treasurer to receive all funds of the Association, and payall bills properly attented, and keep a correct record of the financial transaction of this took.

and keepa correct record of the financial transaction of this cody.

Sec. 6. The duty of the Executive Committee shall be to call annual, semi-annual or quarterly meetings of this Association at such time and place as they deem expedient; to procure speakers and all other entertainment which they may deem encessary for said meetings; and to arrange the order of business of the above mentioned meetings.—Also they may appoint missionaries to carry forward the work of this Association.

ARTICLE IV.-Conventions.—S. c. 1. At the Conventions called by the Executive Committee local societies shall be entitled to representation by fire delegates from each locality, who shall bring written credentials of their appointments.

ments.

Sec. 2. The Executive Committee are authorised to grant
Credentials to persons in localities where there are not
enough to form a society.

Sec. 3. All delegates must sign the Platform and Constitution and become members of the Association before they
will be allowed to take part in the deliberations of the Con-

vention.

ARTICLE V. Vacancies.—Should avacancy occur in any of the efficient it may be filled by the Executive Committee.

ARTICLE VI. Quorum.—This Association will send delegates to the National Convention in accordance with such provision as may be made for the representation of states in the national body.

ARTICLE VII. Equality.—This Association recognizes the distinction of sex, either in membership, offices or duties.

MARTICLE VII. Equatity.—This Association remaines the observe that in the meeting, called that neither of the dealers.

ARTICLE VIII. Amendments.—This Constitution may be amended at any annual meeting, provided that neither of the dealers amendment shall have been published in the call of said meeting. A two-thirds vote of members present shall be required to pass an amendment.

Vol. 4, that this Constitution be adopted by the New Hampshire Staje Association of Spiritualists.

Then followed the regular lecture of the afternoon by Geo. A. Fuller.

After remarks by the President upon the work of the Beform Club in Bradford, the meeting adjourned.

In the evening the Convention met with the B form Club. Geo. A. Fuller delivered a lecture upon Temperance, appealing especially to the younger portion of the audience to lead a temperate life. Elder — Raptist, also spoke upon the temperance question. We had a very pleasant and I trust profitchle time.

Sunday, May 12th.—Aforning Session.—The President called the meeting to order at 10 A. M. Invocation by Geo. A. Fuller, under influence. Reading by the Secretary, of the Platform and Constitution adopted yesterday. Conference—Mrs. Whipple, of Hillsbord, spoke upon "Progress." H. S. Chase, of Plymouth, spoke in a very carnest and interesting manner upon the arguments adductible in favor of immortality. The lecture of the morning was delivered by Geo. A. Fuller upon "The Influence of Sectarianism and Spiritualism Compared," Meeting adjourned.

Afternoon Session.—Meeting called to order by the

ed."

Afternoon Session. — Meeting called to order by the President. Lecture by Geo. A. Fuller upon "The Historical Evidences of Spiritualism." Remarks by the President upon signing the Platform and Constitution. Geo. A. Fuller then solicited subscriptions for the Banner of Light. Meeting adjourned, subject to the call of the Exceptive Computing.

Light. Meeting adjourned, subject to the call of the Executive Committee.

During the Convention quite a number signed the Constitution and Platform. We have laid the foundation of, we trust, a permanent and successful organization. And now we would appeal to all Spiritualists of the Granite State to assist us in our work. We aim to do good and spread the truths of Spiritualism broadcast. Any information concerning the Association may be obtained by addressing the Secretary at Bradford, N. H.

Harmony and unity of purpose prevailed during the whole Convention. All who attended came with the intention of making the meetings pass off plessantly, and success crowned their efforts.

GEO. S. MORGAN, Pres.

Advice to Correspondents.

Those unacquainted with the business of preparing the matter which from week to week goes to make up the contents of newspaporial columns all over the country, can have no idea of the vexation, delay, and needless trouble to which the editorial profession and its con-fraternity of compositors and proof-readers are subjected by the heedlessness of many correspondents, who consider anything in the way either of crooked chirography or oblique literary execution, "good enough" to send to a newspaper office. Such a course is a mistaken one, since whatever is worth printing is also manifestly worth the trouble necessary to render it legible in character and connected in expression. We do not remember ever to have seen an article which in such a piquant and sarcastic (though far from unkindly) manner points out by inversion so many of the objectionable points to which we refer, than the following from the Burlington Hawkeye's "funny man ":

"Never write with pen or ink. It is altogether too plain, and does n't hold the mind of the edi-

to pain, and does it note the mind of the ear-tor and printers closely enough to their work.

If you are compelled to use ink, never use that vulgarity known as the blotting pad. If you drop a blot of ink on the paper, lick it off. The intelligent compositor loves nothing so dearly as to read through the smear this will make across twenty or thirty words. We have seen him hang over such a piece of copy over half an hour, using the choicest expletives all the time, he felt that

good.

Do n't punctuate. We prefer to punctuate all

and told him to eat it, and he would be cared. He took it, put it into his mouth, and liaving chewed; swallowed it. Then the men disappeared and the drawshiess passed away. He could ta to the garget plainly. From that day to this he has been free from rheumatic pains.

Mrs. M. J. W. Whipple, of Hillsboro', spoke upon her experiences in Spritualism.

Then followed remarks by Dr. Wood, Mr. Chase and Mr. Weeks up in the Medical Law of New Hampshire. The Medical Law of New Hampshire is an urged the necessity of circulating the petition printed in the Banner of Light. This law was an intringement upon the Banner of Light. This law was an intringement upon the Banner of Light. This law was an intringement upon the Banner of Light. This law was an intringement upon the Banner of Light. This law was an intringement upon the Banner of Light. This law was an intringement upon the Banner of Light. This law was an intringement upon the Banner of Light. This law was an intringement upon the Banner of Light. This law was an intringement upon the Banner of Light. This law was an intringement upon the Banner of Light. This law was an intringement upon the law is a sign of plebeian origin and public school-breeding. Poor writing is an indication of genius. It is a sign of plebeian origin and public school-breeding. Poor writing is an indication of genius. It is a sign of plebeian origin and public school-breeding. Poor writing is an indication of genius. It is a sign of plebeian origin and public school-breeding. Poor writing is an indication of genius. It is a sign of plebeian origin and public school-breeding. Poor writing is an indication of genius. It is a sign of plebeian origin and public school-breeding. Poor writing is an indication of genius. It is a sign of plebeian origin and public school-breeding. Poor writing is an indication of genius that a great minny men possesses. Scrawl your article, when you reself, and your article, when you ese it in print, will astonish even it it does not please you.

Do n't rute to us.

written plainly.

Always write on both sides of the paper, and when you have filled both sides of every page, trail a line up and down every margin, and back to the top of the first page, closing your article by writing the signature just above the date. How we do love to get hold of articles written in this style. And how we would like to get hold of the man who sends them. Just for ten minutes. Alone. In the woods, with a cannon in our hip pocket. Revenge is sweet.

Lay your paper on the ground when you write; the rougher the ground the better. Coarse brown wrapping paper is the best for writing your articles on. If you can tear down an old circus poster and write on the pasty side

of it with a pen-stick, it will do still better.

When your article is completed, crunch your paper in your pocket and carry it two or three days before sending it. This rubs off the superfluous pencil marks, and makes it lighter to handle

If you can think of it, lose one page out of the middle of your article. We can easily supply what is missing, and we love to do it. We have nothing else to do."

SOUTHERN SOCIETY.—I often think that it requires but a more intimate social relation between he people of the Northern and Southern States to bring them into entire harmony. An invalid daughter in speaking of three different ladies un-der whose roof she has recently been a guest for some months (two of them at Aiken, S. C., and the other at Augusta, Ga.,) writes, "Nothing can give you an idea of the sweetness and full heart-edness of these Southern women."—T. R. Hazard, in the Providence Journal.

THE THAMES MUD-BUTTER.—The latest London industry is the collection of oleaginous de-posits in the mud of the Thames. It is quite profitable, the mud-gatherers making three shillings and sixpence a day. Small globes made of cork and lined with hair are planted in the mud at low tide, and the fatty substances in the water adhere to them. This miscellaneous grease is manufactured into fresh butter for the London market, at least so say the London papers.—Chi-

Feel not angered with the laws of nature, for they, true to their calling, have taken me under their wing, not to make me manifest again in flesh, but to make me pure in spirit. Spirit is tangible, has substance, has faculties, has power of speech, has sight and hearing, and above and beyond this, has memory and affection.-Spirit

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Monern Spirittualism-The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

Moodyism-" What Shall the Harvest be?"

campaign in the Tabernacle. Since that excitearound to see what is to be the probable result. Of course, it was for a purpose that the so-called evangelists worked. They did not come here on a three months' enterprise without setting before themselves some aim and object more or less definite. Nor did the Orthodox clergy, by any means, assent to the costly arrangement without having at least an approximation to clear views in their heads. But we will not anticipate our against the Christian Union, and why he was so conclusions. These will not fail to manifest | anxious to rope all of his young converts into themselves in due time and order. So far, let us say at the start, as Moody has proved himself serviceable in redeeming men and women from the bondage of vice and the servitude of evil of Boston in the name of religion. The meal is habits, and assisted them to come up on a higher | now thoroughly brushed off of that cat. Rev. plane of life, we feel grateful to him for his part | Wm. B. Wright rose in the meeting and confessed in a good work, as we shall always feel grateful that he had preached by invitation before the to any one. If he and his coadjutors are parti- Christian Union, but he preached an evangelical sans in religious matters, let us not be so also.

On Monday, May 21st, Mr. Moody privately met in this city the ministers of the different denominations who had been in sympathy and co. | after his second sermon, which was on "the operation with him all the way through. It was for a final talk that they met, to see what was to at there was merriment in this ministerial asbe done, not merely with the Tabernacle and the cause it embodied, but with the converts that had been already secured. In other words, the queson the following morning. It of course enraged report, it was equally wrong to hold.

the meeting to be to arrange for having as many | guided by votes, but by the spirit; he could say as possible of the young converts present at the nothing about remaining; he should do as God farewell meeting which he and Sankey were directed. Yes, that is the customary phrase of are in favor of free thought and untrammeled to hold on Tuesday evening of the following, which is the current week. As if any and all of his real converts would not hasten to meet him of their own accord, and gladly, after receiving anotification of the proposed meeting in the papers. There was more "cat" than this simply under the ministerial meal. Mr. Moody appealed to the clergy to give notice of the farewell meeting from their pulpits on the next Sunday. "The point was," said the Post reporter, "that | clutch "young converts" for fear they may have the converts should be left, when Mr. Moody departed, in charge of churches, the pastors and | mer the iron while it is not and soft, bending it parishioners of which should look after them and | permanently to any form they choose. And they not allow them to get into churches where the gospel of Christ crucified was not preached." An intended arrow for the Unitarians and other Liberal churches. Then uprose Mr. Durant, pharisalsm. The ministers have adopted it as a who is himself a preacher of Calvinism, and is the personal entertainer of Mr. Moody.

Said Mr. Durant, "I consider Mr. Moody's resolution to leave Boston at this time a great distinctly proves it. And as for the cause of blunder. He should remain at least another year here, and with the six thousand evangelical clergymen of New England continue the work | they term the skepticism of Boston than they do of Christian zing this section of the country." And he wound up with a rub a dub reference to gentle and forgiving Nazarene. the battles and victories of the war, evidently intending to signify that Boston was the Richmond of the whole. Rev. Mr. Pentecost favored Mr. Moody's staying in Boston and completing the work he had hardly begun. He said that "Boston was the Gibraltar of American skepticism, and by this time, if ever, we might know what it when New England bowed to God the rest would (meant and how it was likely to result. Considfollow." By doing certain things which he men- | ered in the same strong light in which it was tioned, he said "the walls of skepticism in Boston would be battered to the ground." He said that | failed in every way to realize the hopes and exthe truth was, "this is the only time in many years that evangelical religion has been on anything but the defensive in Boston. Now the oth- of theologic horns, beating of ecclesiastical drums, er side is on the defensive and Christianity is making the assault."

He expressed the hope that Mr. Moody would return by the first of October and resume his work here. Rev. II. M. Parsons also hoped the same thing. He, too, thought that "a signal triumph had been achieved over infidelity in Boston, since the opening of the Tabernacle meetings." Rev. Joseph Cook thought that "Mr. | all, to turn around and call hard names and sling Moody could do more good in Boston, in another | reprehensible epithets because, as a contemporayear, than in going off to Baltimore or any other | ry happily expresses it, people refuse to trade at part of the country." He likewise declared that | their store. All the religion there is in it comes the religious conquest of Boston would be of to just that, when the airy bubble bursts and greater importance than that of any two cities on | the drop of soap falls at our feet. the continent." As for Harvard College, he. thought, from what he reported at a tea-table of other novelty does, as the Coliseum did, as Bar- hand; but too late for the present issue. It will one of the Professors (which is of course the 'num's "greatest show of the world" did. Peo- appear in our next.

was in a condition to be honey combed with evangelical truth, such as it had not been since 1815." He wanted Mr. Moody to return and 'help demolish the erratic thought of Boston."

Then spoke up Mr. Moody again. He said that, while at the Tabernacle, "he had been bothered by young converts getting into churches where the pure gospel was not preached. Hardly a night passed but some clergyman who usually sat beside him on the platform would go off and preach in the Unitarian churches or to the Young Men's Chistian Union; this was a bad thing for the young concerts, for they would go there and get fulse doctrine. When questioned about it, they would give the name of some of you clergymen who had preached there. Now," continued the evangelist, " IT'S TIME TO DRAW THE LINES. We do n't want any fellowship with those who deny the Lord Jesus Christ, and WE MUST STOP IT." And then he pulled the head and shoulders of the cat | plans, he will do much to silence further objecclear out of the bag: "Why," said he, "the Young Men's Christian Association is not half as POWERFUL here now as it was twelve years ago, and the Young Men's Christian Union has grown and flourished in that time. One half of the young men who belong to the Union are evangelical believers, and we must try to stop this misleading of the young."

He repeated, "We must draw the lines and hold the young, for in twenty years from now the young men are going to have the upper hand, and we must get them into good strong associations." There it all comes out. The Young Men's Christian Union of Boston is not a sectarian Association, but aims to befriend young men in the city and strengthen them in habits of morality. To such a body clergymen of all denominations are equally invited to speak. It is in no sense Unitarian, but it aims to be in the widest sense religious. The Young Men's Christian Association is a horse of a very different color. That is purely sectarian-sectarian before being religious! It was this very same Christian Association that raised the cry which brought Moody to Boston, over the better, judgment of the Orthodox clergymen themselves. The Asso-This was the title of one of the familiar, if not ciation sets up as a rival of the Union, and (it is favorite, songs of Sankey, at the recent revival stated in the public prints) is ambitious to erect a stately building for its occupancy-to help ment has subsided, people have been looking along which project it is intimated by current report that its members rushed Mr. Moody into Boston. He had helped the Association in Chicago to pay off a big debt by public appeal to his congregations; why could he not give the Association of Boston a start in their coveted edifice?

The reader will by this time be able to see the connection with the naked eye. We can now understand the reason of Mr. Moody's harangue the Christian Association. Mr. Moody and the Association are working together to build up a power, and wheedle the money out of the citizens sermon, and had never tried harder to "serve the Lord" than on that occasion. Rev. Mr. Parsons said he had preached twice to the Union, but blood," he had never been invited again. Where-

He then proceeded to characterize the Union as "a snare for young men who had been brought tion before the meeting was-"What shall the up in the evangelical church." He said that a harvest be?" The clergy and prominent lay church had recently been organized in the Union, members were present, and the meeting was held | which bore all the appearances of an evangeliin Tremont Temple. It seems that a vote was cal church, but it was only designed to get young taken at the close enjoining secresy, but an en- men under Unitarian influences. And he strongterprising reporter of the Post, comprehending by denounced the Union, and heartly endorsed that the sub-tantial business was over, left before | what Mr. Moody had said about not associating the vote was ordered, and brought out the facts | with it. There is piety for you with a vengeance. That was just what drove Mr. Murray away these ministerial schemers, and they set up a from Park street church. A vote was finally howl in unison, denouncing it as an outrage, proposed, requesting Mr. Moody to remain in But if such a debate was so grossly improper to Boston and preach another year, and nearly every person present favored it. Then spoke up Mr. Moody presided. He stated the object of the preacher himself again and said: He was not humble when they come to speak of themselves.

We have recited this story as one of the most significant illustrations of the spirit and temper of Old Theology. It aims at authority and power, and will let real religion go to the dogs when it does not turn Bigotry's private mill. Note the eagerness with which it reaches out its hands to minds of their own. This is the way they hamlead the people very largely in o the belief that this disguise of piety is genuine religion. It is nothing but selfish ambition in the cloak of theological proselyting, and the foregoing recital Christ, these ministers, using Mr. Moody for their wedge, care much more to demolish what to spread abroad the teachings and spirit of the

This projected revival business, via the forty thousand dollar Tabernacle enterprise, has been carried on long enough to allow us to pause and take an observation and learn the real bearings of it. For months it has been in operation, and first introduced, it has resulted in a failure. -It has pectations of its originators. After months of faithful experimenting, with all possible tooting and clashing of clerical cymbals, we find Mr. Moody slurring Boston for its "skepticism," "infidelity," and "intelleck," and such a hot coadjutor as Rev. Joseph Cook traveling from Dan to Beersheba with a lecture rammed full of condemnation for Theodore Parker and Boston "culture" and "infidelity." And that shows how human these ministers and evangelists are, after

The Tabernacle drew at the beginning as any

thing for a gentleman to do) that "the college | ple thronged it out of sheer curiosity. Moody was a preaching notoriety, and they had a very natural desire to see and hear.him.

Anybody can see how uneasy Mr. Moody is over the turn affairs have taken, by the flings at Boston skeptics" in which he mistakenly indulges. If that is what he offers Boston as "religion," we think he will find a poor market for his style of goods here. He actually sets himself up as one of the Apostles, or an "inspired" person, and assumes to consider himself on a par with the Scriptures from whose strict letter, rather than spirit, he preaches. We judge that he will discover that he has got to take down his hat from that peg and roost lower before he will succeed in doing anything with Boston. Practically he asserts that to question anything he says is to affront the Deity. Now if Mr. Moody will show us his special license from the Deity to speak for him, and to interpret his great purposes and tion en our part. It is too much like quackery, in these days, for any man to get up and denounce the community for not taking stock in him, as irreverent and infidel.

The ministers that back up Mr. Moody on the platform and elsewhere-notwithstanding their vote recorded above, and passed under circumstances where each clergyman felt that the eyes of all his brethren were upon him, and that refusal to so vote would be individually disastrous-would most of them be ashamed to stand before the people of Boston and utter what he utters and they silently sustain. Why do they thus uphold him in saying what they would not say themselves? His intelligence is that of a mere child in reference to deep spiritual truths. These ministers would not for a moment suffer themselves to be compared with him in any of their gifts. Why, then, do they so readily assent to what he is doing and saying? The answer is not far to find. They bowed to the edict of the Young Men's Christian Association, and endorsed the call which brought him here, with a vague hope that while he beat the bush they might catch the bird. They were quite willing to use him as an agency in stirring up the feeling of people in order that they might rake them into the churches afterwards.

But Mr. Moody and the ministers may cry out as much as they please against Boston "skepticism," it will not avail to bring Boston to their feet, neither can it destroy the hold which the broad, useful and liberal institutions of our city -such as the Union so ruthlessly attacked at that Monday meeting-have on the hearts of the people! There is too much intelligence and deep free thought here for that. Mr. Moody wants us all to take "salvation" as the razor strop man wants us to buy his wares, urging continually upon us that there are but "a few more left." It is entirely in the auctioneering vein. Now or never, is what he is saying all the while. And what is this much vaunted "salvation" that is so necessary for everybody, but which nobody seems anxious to take? It is what he calls "coming to Jesus," trusting all to him, throwing away experience, resolutions, habits of life and thought, and becoming what we never of course can become-mere nobodies. Then he says something will be done for us. We shall be "saved." But if we presume to reply to Mr. Moody that we do not look at it in his view, we are set down at once as infidels and blasphemers, and made to feel that in fact we are not worth saving and

And that is all there is to, this famous Moody show, gotten up after all, it would seem, in the business interests of that politico religious (?) institution, the Young Men's Christian Association, and that is what he calls "religion." There could not be a cheaper and more vulgar caricature. No wonder at all that the people of intelligent and thinking Boston refuse in the end absolutely to be "harvested," or even to be amused by such declamation. They have some in the light of a bore.

Circulate the Petitions!

The Legislature of New Hampshire assembles at Concord, June 6th, and will probably continue in session for five or six weeks. Now is the opportunity for the citizens of that State who these pious but calculating folk: so free to give action in regard to methods of medical practheir judgments about others, so very meek and | tice, to show themselves. Let them circulate the petition against the medical law now on the statute books of that Commonwealth, printed by us some weeks since, throughout the State, for signatures, and when that is done send the roll of names thus obtained in each locality, AT ONCE, to the address of JONATHAN Hosmer, Nashua, N. H., who will see that the petition is laid in due form before the law-makers.

We would also recommend that copies of the "Doctors' Plot Exposed," which pamphlet gives the report of the hearings on the attempted law in Massachusetts, be sent to members of the Leghabit until they have come to mistake it for the silature, also copies of the Banner of Light for real article. The whole Tabernacle business is May 19th and 26th, containing the famous "Appeal for Medical Freedom," as well as other books and pamphlets bearing on the subject. Put the printed record of the matter into the hands of every member of the Legislature when it convenes, and back it up with personal testimony, and there will be every reason to hope for a glorious victory!

Onset Bay Grove Dedication.

As will be seen by the announcement on our 5th page, the new camp-meeting grounds, situated at East Wareham, Mass., will be dedicated with formal services on Thursday, June 14th., Mrs. Emma Hardinge Britten being the orator of the occasion-though other speakers will also participate. The natural beauties of the Grove, the prospecting for good places for tenting during the coming camp-meeting, and the opportunity for dancing, added to the attractions of the services at the speakers' stand, will without doubt call out a largely attended excursion on that day.

On our sixth page, in the Message Department, Spirit Dr. Nathaniel II. Griffin, through the organism of Mrs. Rudd, announces that he was once an official in Williams College, and earnestly recommends that the professors in similar institutions of learning, who are scientific men, make researches into the many questions concerning spirit-life which are now being raised on every hand.

An interesting letter from Bro. J. J. Morse, our English agent, has just come to J. William Fletcher in England.

The Spiritualist of a late date gives the following record concerning the doings of this medium in London, and further records that on the 21st of May he was to "give a trance address for the first time in public in this country," at one of Mrs. Weldon's weekly concerts, at the Langham Hall, Portland-place:

"TRANCE MEDIUMSHIP.-Mr. T. Blyton, honorary secretary to the Dalston Association of Inquirers into Spiritualism, writes: 'By special invitation the members of our council, with a few friends, met at the Association Rooms, 74 Navarino road, Dalston, London, on Wednesday evening, last week, to receive Mr. J. William Fletcher, trance test medium, of Boston, U. S. A. Mr. Fletcher was introduced by Signor Enrico Mr. Fletcher was introduced by Signor Enrico Rondi to the company, among whom were Mrs. M. Theresa Wood, Mr. John Rouse, Mr. J. Tozeland, Mr. and Mrs. Thomas Blyton, Mr., Mrs. and Miss Cook, Mrs. R. Pearce, the Misses Corner and Madame Ourry. At Mr. Fletcher's request the sitters joined hands, and he soon passed world, and culcily and culcily into the transactionalities. easily and quietly into the trance condition. Excellent discourses were delivered through him upon the following subjects selected by the company, viz.: 1. "The Present Aspect of Spiritualism from the Standpoint of Spirits." 2. "Description and Experiences of Spirit Life." 3. "Is Prayer for Departed Human Souls Beneficial? At the close of the discourses questions, chiefly bearing upon the question of re-incarnation, were dealt with in an able manner, the controlling power stoutly defending the truth of re-incarna-tion doctrines. The control of the medium then altered, and remarkable tests of spirit identity were given to most of those present. A public event of no small importance was also predicted of which notes were made, and which, if realized, will form not the least remarkable feature of the séance. A cordial vote of thanks to Mr. Fletcher and Signor Rondi was then carried with acclama-

At a scance held recently at the rooms of the British National Association of Spiritualists, 38 Great Russell street; London, by Mr. Fletcher, the editor of The Spiritualist and several ladies and gentlemen present received convincing tests. Mr. Harrison is led to say of him (May 18th) that his "mediumship seems to supply a want which has long been felt in this country, namely, communications giving strong presumptive evi dence of the personal identity of the communi cating spirits."

ANOTHER CLERGYMAN IN TROUBLE. - The Rev. J. H. Foster, who for six months has been reaching to the saints of the Congregational church in Hannibal, Mo., has found his lines not o lie altogether in pleasant places. He was getting along swimmingly with the brothers and sisters of that pious city in his new field of labor, until the Rev. Mr. West, Superintendent of Congregational churches in Missouri, visited Hanni oal recently, when he announced confidentially to some of the leading members that Brother Foster was a wolf in sheep's clothing, and had more fondness for the ewe lambs than for the souls of the aged brothers and sisters; in short, that he had five wives living, from none of whom had he been divorced; that he leda dissolute life, was a gambler and all that. In fact, Mr. West produced documentary proof of the Rev. Foster's disreputable conduct. The two were confronted, when Foster was compelled to admit the charges against him. He lived for two days upon the ragged edge," when he was induced to hand in his resignation and look up some other field of usefulness. He is a fine looking man, wears a saintly, guileless appearance, and is very popular with the female portion of the church. They could harnly believe he was such a man; but "you can't most always sometimes tell."—New York Truth Sceker.

Now here is a capital opportunity for the Philadelphia Bulletin, in order to be consistent, to condemn by wholesale the Congregational church that Foster belonged to, in the same manner it recently condemned Spiritualism because a New York man who professed to be a Spiritualist hung himself.

About Indians.

The natives of Alaska cremate their dead, gather up the ashes and deposit them within wooden monuments grotesquely carved, erected in front of the former residence of the deceased. These time ago come to regard these heated adjurations | monuments are from a single tree, and stand from twenty to sixty feet high.

> The natives also believe in re-incarnation, or each soul having a multiplicity of earth-lives. According to Dall, the poor Alaskalan is often heard to say, "When I come again I hope to be born in such a family, and not have so hard a life as now."

> The Pueblo Indians, of New Mexico, all of whom are members of the Catholic Church, yet never would tolerate the "confessional" in their midst, believe that there are seven worlds besides and above this, all connected by magnetic ladders, upon which spirits are constantly passing from earth to heaven, from heaven to earth.

> The Navajoe Indians, of the same territory, worship and speak of God as a woman-" a white woman whom they often see coming down the mountain." In their tribal and personal affairs the women own the property.

> The Tenth Annual Meeting of the Free Religious Association is to be held in Boston as follows: Thursday, evening, May 31st, at 7:45 P. M., business session in Horticultural Hall, for the election of officers, reading of reports, and consideration of the practical work of the Association. Friday, June 1st, at 10:30 A. M. and 3 P. M., sessions in Beethoven Hall for Essays and Addresses. Among the speakers invited whose attendance is expected are O. B. Frothingham, Rev. Wm. R. Alger, C. D. B. Mills and Prof. Felix Adler, of New York; Rabbi Lasker, of Boston; Wm. Henry Channing, of England; Rev. Dr. Dudley, of Boston; and Col. Robert G. Ingersoll, of Illinois. A Social Festival is to be held Friday evening at Horticultural Hall. Col. T. W. Higginson will preside.

> A new Liberal League has been formed at Denver, Colorado, auxiliary to the National Liberal League. The new organization has secured comfortable rooms at 338 Lorimer street, where a free reading-room is kept open daily from 8 A. M. till 9 P. M. All donations of books, papers, periodicals, etc., will be gladly received, promptly acknowledged, and kept constantly on the

> Ausbon Booker, writing from Lisbon Falls Me., informs us that a party advertising as "Lot tie A. Darling," has been of late giving attempt ed séances in that quarter, whereof the real performance falls far behind the flourish of the handbills. Spiritualists should ignore such peo-

> The Methodists are trying to unite the many sects of that general name into a single body. At the same time they are manifesting a strong disposition to exert a collective influence in politics. Church and State religion will be the next move.

Mrs. Susie A. Willis Fietcher announces that she will embark for Europe July 7th, intending to pass her summer vacation in London. She will probably return in September.

The First Grand Union Picnic for 1877 WILL BE HELD AT HIGHLAND LAKE GROVE,

Norfolk, Mass., on Friday, June 22d. These extensive grounds have been fitted up at great expense for the accommodation of Picnic and Camp Meeting purposes, with large and commodious Dining Hall and Restaurant, Dancing Hall, Bowling Alleys, Row boats, and a covered auditorium, with seats for three thousand per-

A cordial invitation is extended by the man. agers to all orderly people to join them on this interesting occasion. Bond's Band has been engaged, we are informed, and several prominent speakers will address the people. We advise all our friends to attend and take their children, that they may spend a day in this beautiful sylvan retreat, where Nature, clothed in her beautiful spring garments, can be seen in all her loveliness. The Eighth Annual Camp Meeting of Spiritualists will be held in this Grove, commencing July 20th, and closing Aug. 6th. It is anticipated that this will be the largest and best Camp-Meeting ever held in this State.

A number of the friends of Mrs. Nellie Nelson—so we are informed—tendered her a tesimonial at Rochester Hall, Boston, Friday evening, May 25th, in acknowledgment of her many and successful years of mediumship. The hall was finely decorated with pictures, flags, birds and flowers—the latter being presented to her in great profusion. Mr. J. B. Hatch presided, and in a complimentary address introduced Mrs. Nelson to the assembly. Mrs. N. feelingly acknowledged in a brief speech her high appreciation of the good wishes of those before her. Mrs. Prince presided at the plane, and favored the company with songs. Speeches, songs, recitations and readings, participated in by Dr. A. H. Richardson, Messrs. Hatch, Simons, Hardy, Mrs. Hattle Wilson, Miss Lizzle Thompson, Mrs. Aggie Davis Hall, and others, made up the order of the evening-the services ending with dancing. The occasion was an exceedingly pleasant one to all attending.

J. F. Snipes writes from New York, under recent date: "For the benefit of investigators who reside in or visit this city, I think attention may be profitably called to the fact that Mrs. Lou M. Kerns (so well known by that name, and whose powers as a medium have been heretofore published), after resting a long while for the sake of her health, has resumed her sittings for the public at the Grand Central Hotel. At my first sitting with this medium, among others, my father controlled her to write. She described im accurately, the manner of his death, &c., facts occurring in Virginia several years before, and wholly unknown to the medium. Among several good tests in the message, my father gave me valuable advice on various matters about which it was simply impossible that the lady could have known anything."

The Massachusetts Legislature during its ession just closed passed a law requiring all religious societies, as well as all literary, educational, benevolent, charitable or scientific institutions, to report annually on or before the fifteenth of May the amount of their property which is exempted from taxation, on penalty of losing the exemption. The act took effect on the first of June—an unnecessary postponement which defers all such reports another year. But the law tself is a very good one, and indirectly recognizes the right of the Commonwealth to tax such property. That is a great point gained in the approach to public justice on this question.

The Daily Leader and the Hempstead Messenger, both of Texas, have taken recent occasion to compliment the presence and influence on community of Maj J. W. Eldridge and his wife, who are now in that State. The Leader says that a movement is on foot to secure half of the time of Maj. Eldridge as a lecturer on Spirit ualism during the next twelve months in the city of Austin.

Emma Hardinge Britten will give the last of her series of readings and discussions on Spiritual Science at New Era Hall, 176 Tremont street, on Sunday evening next, June 31. This will be Mrs. Britten's farewell before her departure for England, when the subject will be a lecture on "Spiritualism, Occultism and Magic." Last reception at 118 West Chester Park, Thursday evening, May 31st.

NEW DEPARTURES.—Every now and then the professional reformer glances around the social zenith in order to find some class, or institution, that has n't been reformed, so he can start an "association," and get himself appointed president or secretary with a salary, not by way of remuneration-oh no!-but merely as a mark of

T. B. Taylor, M. D., well known to the eaders of the Banner as a lecturer and author, is now located at Trenton, capital of the State of New Jersey, and engaged in the exclusive practice of his profession, and in occasional lectures on scientific subjects.

The Lowell (Mass.) Vox Populi of a recent date has a good word for Mrs. H. N. Cushman, the musical medium of Melrose: Everything at her séances, it says, was done in broad daylight, and the phenomena witnessed gave general satisfaction.

By reference to her card on our 7th page it will be seen that Augustia Dwinells, test and business medium, can now be found at 23 Winter street, Boston. She deserves the attention of those wishing services of this nature.

The Record, published at Chelsea, Mass., recently copied from our Message Department the communication of Dr. J. Mitchell (late of that city), given through the mediumship of Mrs. Rudd.

J. A. Meek, Spiritualist, and Rev. John H. Poter, evangelist, will hold a discussion concerning the principles of the new gospel in the early part of July at Jonesboro', Ark.

Mrs. Charles Henry writes us from Monmouth that she has recently had highly satisfactory séances at the home of J. H. Mott, the materializing medium of Memphis, Mo.

We understand that Mrs. Wilson, the materializing medium of New York City, does not give private sittings or receive business calls.

Read Dr. J. R. Buchanan's article, in another column, entitled "The Present Strug-

The LITTLE BOUQUET closes its issuefor the present, at least—with its May number.

Peter B. Brigham,

For many years a prominent merchant of Boston, passed on from his home in this city May 24th, aged 70 years 3 months. His decease was occasioned by consumption. For a long time we have enjoyed the personal friendship of Mr. Brigham, and have found him in conversation ever kindly disposed to the claims of the Spiritual Philosophy. He was an original free thinker, and from a discipleship of Abner Kneeland in the old days, he gradually came to be a follower and earnest supporter of Theodore Parker at the Melodeon and afterward Music Hall. He was also a strong tower in defence of the meetings held there by Rev. William R. Alger, at a later period. He passed from the mortal to the spirit plane of life without fear, and has, we are confident, ere this realized that his views expressed to us while in the form were founded in verity.

Complimentary Resolution in re Prof. Denton.

William Denton will lecture next Sunday afternoon in Rockland, Mass., at 3, and in Brockton in the Universalist church at 71/2 P. M. Subject, "Spiritualism in all Ages." The following resolutions presented by G. W. Stacey were unanimously approved by the audience at the last lecture of his course just closed at the Town Hall, Milford, Mass.:

Resolved. That Prof. Denton deserves our thanks for his highly appr clates and interesting lectures on the subject of geology, undi-exceedingly impressive by numerons and graphic live-trations. All the more are we grateful that by a low admission fee the mass of the propie have been afforded a tare chance of instruction and pleasure. And we still further rejuice that audiences so numerous and appreciative have attended these lectures; thereby indicating a happy change in the current which has full long enough educated a taste for that which fails to profit or enrich the mud.

Memorial Services.

Well attended and appropriate exercises in memory of the life work of Dr. James W. Greenwood (whose démise we announced last week,) were held on the afternoon of Sunday, May 26th at Paine Hall, Boston, Dr. G. Wilson Atwood Rev. W. S. Bell, George A. Bacon and Norwood Damon participating in the remarks, and a fine choir-composed of Mrs. Nettle Wallace, soprano Mrs. H. H. Carr, alto, Mr. Melcher, tenor, G. Gove, bass, and Mr. Hudson accompanist-adding much to the harmony and the spiritual meaning of the occasion. We shall speak more fully in regard to this meeting in our next issue.

A New Feature.

Our readers will doubtless be pleased to learn that at considerable expense we have had translated from the German by our friend Dr. G. Bloede, of Brooklyn, N. Y., a series of CHIL DREN'S STORIES, which were given through the mediumship of Baroness Adelma von Vay, of Austria. The first number will appear in the Banner week after next, and the series will be printed consecutively thereafter until completed

"Prof." Cook has lately been "Bishop " izing the ministers and devout laymen of Memphis, Tenn., and causing their theologic ribs to shake with cheery satisfaction at the so called "exposé" (?) which he attempts to palm off with such effrontery upon their Benighted Ignerances as the true and entire secret of the spiritual phenomena. But no friend of the cause there need fear the result. The present "mutual admiration" arrangement is only a fair bargain. The Memphis churchmen refuse to investigate the real article of manifestations, but desire to have their prejudices pandered to; Cook on the other hand wants money; so he gives "this flattering unction" (?) to their souls, in exchange for their ducats. The inevitable unmasking of Cook (or what other name he may assume) and his work may be safely left to time, which proves all things.

Rev. Mr. Cook last Monday argued against "religious quacks." There is no greater religious quack than Mr. Cook himself. Vids his talk reported in the daily press about the few ruling the many. That's the platform on which the Pharisees fought the democratic teachings of Jesus. The people to day are too enlightened -"individualized," as Mr. Cook puts it—to endorse any such arrant nonsense as this verbose preacher would force upon them had he the power to do so.

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Spiritualists residing in Dorchester, in vicinity of Upham's Corner, who desire that local organization may be effected so that Sunday services can be held, are requested to correspond with "C. W. M.," care Banner of Light effice, giving their address, so that a consultation can be had as to whether a sufficient number can be gathered to warrant the making of arrangements for regular weekly meetings.

"M. A." (Oxon.) writes from London as follows: "Allow me to thank you for the kindness you have shown me in noticing my forthcoming book. The promises of support which I have received justify me in proceeding with the compilation, and I trust that the autumn will see me ready for its publication."

A keen satirist has well defined the fossilized medical "regulars" of the present day as the "men who mix drugs of which they know little, to pour into a body of which they know less, to cure a disease of which they know noth-

By reference to our fifth page the reader will find an announcement made by Dr. J. W Woodworth, eclectic and healing medium at Mayersville, Issaquena Co., Miss., which may be of interest.

We are in receipt of a letter from Mrs. Maud E. Lord, dated at Troy, N. Y., May 24th, in which she states that her health has improved sufficiently to warrant a resumption of her work.

See the advertisement of Frank Rivers who is the general agent for New England, at 28 School street, for the "Encyclopædia Britannica" publication. Canvassers wanted.

M. Leymarie, editor of the Revue Spirite, has been on a visit to Brussels, where he has given an address to the National Association of Spiritualists of Belgium.

Mrs. Miller is giving materialization sé ances at 13 St. Martin street, Memphis, Tenn. on Monday, Wednesday, and Friday nights.

George Newcomer, M. D., magnetic heal er, is now permanently located at No. 4 Prospect street, Cleveland, O.

Dr. Monck has been released, and is now in London, giving evidence of unabated mediumistic powers.

Read Robert Cooper's "summing up" in favor of Spiritualism, on our second page.

Movements of Lecturers and Mediums

Mrs. E. M. Hickok will deliver her new and excellent lecture on the subject: "If a man die shall he live again? A candid review of Rev. Joseph Cook's Argument on Immortality," in Evening Star Hall, Charlestown District, at 3 o'clock, Sunday afternoon, June 3d.

Rev. William Alcott will again address the Spiritualists and liberal-minded of West Cummington, Mass., May 27th.

G. B. Stebbins speaks at Peterboro', N. Y., Sunday, June 10th.

Mrs. A. C. T. Hawks, inspirational trance speaker, will answer calls to lecture through the months of June and July, in the States of Tennessee, Arkansas and Texas. Her address is

344 Jefferson street extended, Memphis, Tenn. Mrs. S. Dick lectured in Milford, Mass., Sunday, May 20th, for the Spiritualists, and for the Reform Club one evening during the week. She will give a course in Eagle Hall, Boston, commencing Sunday afternoon, June 31. She would like to make other engagements to speak. Address her No. 863 Washington street, Boston.

Mrs. Clara A. Field lectured in Lowell, Mass., before the First Spiritualist Society, on the afternoon and evening of Sunday, May 20th, at Reed's Hall, illustrating her discourses with highly successful specimens of what is known as the "ballot test," viz., the answering of questions written on closely folded slips of paper, and brought forward by people in the audience, the medium having no personal means of acquiring a knowledge of the nature of the queries. This development is used in public halls but by few media-Mrs. Ada Hoyt Foye, of San Francisco, and Lou M. Kerns being prominent among the number-and Mrs. Field deserves encouragement to present it broad cast through the country. She will speak in Stafford, Ct., the first two Sundays of June. She would like to make other engagements. Address her 28 West street, Boston, Mrs. Field spoke to good acceptance before the Spiritualist Society of Lynn, which meets at Pythian Hall, on Sunday, May 26th.

We are requested to announce a change of name and address as follows: "Mrs. M. C. Rundlet, South Royalton, Vt.," to "Mrs. M. C. Allbee, Derby Line, Vt., (inspirational speaker.)" AA

P. C. Mills will speak at Lynn, Mass., Sunday, June 4th.

Prof. M. Milleson will speak in Rochester, N. Il., on Sunday, June 3d, afternoon and even ing, at City Hall.

Bishop A. Beals has of late been speaking in Detroit, Mich., at Penny Hall-his engagement covering Sundays, May 13th, 20th and 27th. He will lecture in Cleveland, O., during the month of June. In the course of a lecture delivered by Mr. Beals in East Saginaw, Mich., he is reported by the local press to have given utterance to the following compendious sentence:

"Hope and desire are the stars which scintillate around the human brow: The religion of Spiritualism fills the interstices between the crude ellefs of the past and the honest skepticism of the present with a divine light, so that while you look upon this as the reasonable age, free from the intelerance and blind credulity of the past, it begins to appear as a beautiful whole, rounding out in the sphere of mental unfoldment."

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE

From L. Fletcher, Schoghticoke, N. Y., 85 cents; Friend, 50 cents; T. J. Lewis, Hot Springs, Arkansas, 40 cents; J. Q. A. Floyd, Springfield Ill., \$1,00; Mr. R., \$5 00; Augusta W. Burt, Clinton, Mass., 40 cents; Mrs. I. A. Wells, Strothroy, Ont., 40 cents; S. Bates, St. Ansgar, Ia., 45 cents; W. W. Ward, Cincinnati, Obio, \$5,00. Please accept our sincere thanks, friends. We need just now all the pecuniary aid you can give, as our Free Circle Room expenses are large.

Donations for God's Poor Fund.

Received since last acknowledgment:

From L P., \$2.00; Martin Hiscox, Providence R. I., \$1,00; Mrs. R. Edson, Detroit, Mich., 40 cents: small amounts received at the Banner Free Circle Room, \$3,37; "H.," New York, \$1,00. We tender the generous donors not only our thanks, but the thanks of the poor and grateful recipients of their favors.

Mr. George Farmer, formerly editor of the Spiritualistic journal, The Pioneer of Progress, (London) is now abroad on a pleasure trip. He expects to include Boston and New York among the places visited, and to return to England about the end of June.

THE BANNER OF LIGHT OUGHT AND SHOULD RECEIVE A MORE GENEROUS SUPPORT ON THE PART OF THE SPIRITUALISTIC PUBLIC. ASSIST US TO MORE SUBSCRIBERS, FRIENDS, IF IT IS IN YOUR POWER TO DO SO.

The next number of the Binner will contain a verbatim report (prepared for our columns) of a lecture delivered in Chicago, Iil., by Mrs. Cora L. V. Richmond, and entitled: "Is Materialization True? If so, Its Philosophy?"

Prince Wittgenstein holds an independent command of a section of the Russian army on the Danube. He is a firm Spiritualist.

Lottie Fowler is reported as having good success as a test and business medium. She may be found at No. 10 Oxford street, Boston.

Anniversary week-numerous reformato ry meetings—would be happy to refer to several -but space says "No!"

Thomas Gales Forster, at last accounts, was in Chicago, Ill.

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon.)," our talented English correspondent, proposes to issue when a sufficient number of names is secured will be received at this office.

To the Editor of the Banner of Light:

Wm. H. Eddy, who has been absent for the last three months, has now returned to his home here and is holding circles for materialization. J. W. SPAULDING. Ancora. N. J.

Send by mail for our new CATALOGUE, which will be forwarded to any address free of postage, and then you can select readily and understandingly from a full stock. All orders by mail promptly filled.

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MF Advertisements to be renewed at continued rates must be left at any Affice before 12 W. on Saturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANTI—For Diagnosissend lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mss. Residence No. 4 Euclid street.

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Guarantees every Case of Piles.

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

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Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment expressly for the accommodation of Spiritualists, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Head-quarters. Room open from 7 A. M. till 6 P. M.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the wall-known English locairer, will act no our agont, and receive subsect prions for the Enumer of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his tordidnee, Warwick Cottage, Old Ford Road, Bow, E., Company

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WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens. Planchettes, Npence's Positive and Negative Powders. Orton's Anti-Tobacco Preparations. Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. & Hemittances in U.S. currency and postage stamps received at par. Address, HERMAN SNOW, P.O. box 117, San Francisco, Cal.

NEW YORK BOOK AND PAPER AGENCY. (HANNING D. MILES keeps for sale the Banner of Light and other Spiritual Papers and Reform Books put lished by Colby & Rich, at the Harvard Rooms, 421 streamd 6th avenue, and Republican Hall, 55 West 33d street.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 29 North Ninth street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Costen streets, and at ill the Spiritual meetings. Parties in Philadelphia, Pa., lesting to advertise in the Banner of Light, can consult DR. Ricodes.

CHICAGO, ILL., PERIODICAL DEPOT.
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13. -June 2.

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The Necromancer,

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BY T. B. TAYLOR, A. M., M. D.

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Message Bepartment.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. RUDD, are reported perbatim, and published

each week in this Department. We also publish on this page reports of Spirit Messages given each week in Baltimere, Md., through the medium-

ship of Mrs. BARAH A. DANSKIN. These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether bor good to evil—consequently those who pass from the carthy re in an under loped state, eventually progress to a blant condition.

We ask the reader to receive no doctrine put forth by

spirits in these columns that does not comport with his or ber reason. All express as much of truth as they perceive—

The Banner of Light Free-Circle Meetings The Banner of Light Free-Circle Meetings
Are held at No. 9 Montgomery Place, (second story,) corper of Province street, every TLESDAY, THURSDAY AND
PRIDAY APTERNOON. The Had will be open at 2 o'clock,
and ervices commence at 30 'clock precisely, at which time
the doors will be closed, neither allowing entrance nor
egress until the conclusion of the scance, except the asse of
absolute necessity. The public are cordially invited.

AP As most of the messages given at the Banner Cirdies and published on this page are from entire strangerspirits to our medium and ourselves, it is desirable that
those who from time to time thay recognize the purity communicating should forward such verifications to this office
for publication. A few do so, but we verbally hear of nu
merous verifications, yet those most interested fall to give
us the proof. This is to be regretted. But we hope those
interested will in future do us, the favoryte respond to our
request.

Poundable Training answered at these Séances are often pro-pounded by individuals among the audience. Those read to be controlling intelligence by the Chairman, are sent in

or correspondents.

Donations of flowers solicited.

Lewis B. Wilson, Chairman.

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. BUDD.

Invocation.

Father, we behold thee everywhere. Where'er we look, where'er we turn, thou art there. We ask thy guidance to-day; we ask thy protecting power. May we bring into thy presence the children of earth, and may they be strengthened. May we also feel stronger, much stronger for our return to earth.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, we are ready for your questions.

QUES - [From the audience.] Can a person in the form be identified in more than one place at the same time?

Ans -The question, Mr. Chairman, is rather a singular one; but I suppose the individual asking it must mean this: Can his physical body be in one place while the spirit is in another. It is possible for a spirit to leave the form in Boston while it may manifest steelf in New York, and yet the form be living and breathing. I have an instance in my mind's eye, now, of a lady living in New Hampshire who visited a friend in Providence, R. I. She came into the room and showed herself, and the friend in Rhode Island, on writing a letter to know what it meant, received one in return-the letters passing each other on the road-saying she supposed she had been in Providence, and asking if the other knew of her coming. It is possible for the spirit to leave the body-to travel, to go to different places. Very many sudden deaths have occurred in this manner. Many have been found dead in their beds, and their transition has been attributed to heart disease, while, in fact, some sudden shock has broken the magnetic chord which held the spirit to the body, and it was not able to re-

Q.—The Chairman read, as a suggestive question, the following proclamation, issued by the Governor and chief men of Massachusetts in 1649: "Versum and chief men of massachusetts in 1649;
"Fersamuch as the wearing of long hair, after the manner of the Russians and barbarous Indians, has begun to made New England, contrary to the rule of God's word, which says it is a shame for a man to wear long hair, (see I. Corinthians xi: 14.) as also the commendable custom generally of all the gody of all our nation, until within these few years:
"We, the Magistrates, who have signed this paper, for

generally of an the godily of an our nation, until within these few years:

"We, the Magistrates, who have signed this paper, for the showing of our own innocency in this behalf, doe declare and manifest our dislike and detestation against the wearing of such long hair, as against a thing uncivil and unmanly, wherely myndoe deforms themselves and offend sober and modest men, and doe corrupt good manuers. We doe therefore earnestly intreat all the chiers of this jurisdiction, as often as they shall see cause, to manifest their seal against it in their public administrations, and to ibeir zeil against it in their public administrations, and to take one that the members of their respective churches be not deli'ed therewith; that so, such as prove obstinate, and will not reforme themselves, may have God and man to witness against them. Given the third month, tenth day, A. D., 1649.

JOHN ENDICOTT. Governor. INCREASE NOWELL,
THOS. FUDLEY. Livid. Governor. WILLIAM HIBBINS,
RICHARD BELLINGHAM,
RICHARD SALTONSTALL., ROST. BRIDGES,
SIMON BRADSTREET."

A .- These people took the letter of the Bible instead of the spirit thereof. They were not versed in physiology, they knew but little of the laws of health, or they never would have published a proclamation like that, for all physiologists must admit that he who wears long hair and a long beard is more likely to be healthy than one who has a smooth face and short hair. Look well into the laws of health, and you will understand that the wearing of long hair and a long beard increases strength, and that there meed be no fear in regard to it. We will not any fault to find—that's your look-out and not mile the chief men of Massachusetts in that day mine. I've piloted myself into port, and I trust fanatics, but ignoramuses.

Q.-[By J. M., South Boston.] We are told by scientists that the human body becomes completely changed every seven or eight years, that there is a continual process of addition and subtraction going on. If this theory be true, how can the physical organism at any period during earthly life be more than seven or eight years old? Why not perpetual youth?

A .- The theory of the scientists is in many respects correct, yet, if you will look at this question closely, you can readily understand why man is not perpetually young. Go into the fields or into an orchard and note the trees. First the bud, then the leaf, then the blossom, then the unfolding of the fruit. Gradually it grows, becomes developed, and drops off fully ripened fruit. Yet there was a gathering of forces through all this, and a throwing off of forces. So with man. We look at him in the cradle, and from thence up to seven years old. There has been an addition and a subtraction; forces have been given to him and forces have been thrown off. He arrives at another stage of development, still onward through another seven years, and so on till the time of life has gone by and he becomes like ripened fruit, throws off the old outside cover, and comes into spirit-life. It is simply change; we go on, develop and unfold. If the theory of the questioner were true, man would never get forward and onward; he would re-main still a child; but in the economy of God we find there is a complete outgrowth of the whole while change is going on.

John Thompson.

Good afternoon, Mr. Chairman, and friends who have congregated here, and all who may hear my voice. I come not with sorrow, but with soul that it is real, that it is true, and that I have I come to proclaim the immortality of the proven it to be so by my presence here to day. I was not nurtured in this faith. I was a member and teacher of the Congregational Church. I know well, by looking over the records of the past, that you have labored over a vast area, and that you have compassed a great deal. I know that you have progressed much out of the past. I know that you have left behind many of the tatters of barbarism; but yet, oh, friends of the past,

friends of the present, and children of the future. I come to you to day with a new revelation, feeling that this is holy ground, that I can take off my very shoes and realize that the angels of God are near me. I desire to say to all who know me, that this philosophy, this Spiritualism which you have denied, which you have alism which you have denied, which you have thrown aside, which you have despised, is a truth, a grand truth. Say to my congregation. I am with them. I stand in their midst, and I would gladly proclaim the great truths that have been unfolded to me, but there is a greater than I there, and I know that a soon as they are prepared for it they will receive the food which is being made ready for them in the spirit-world. Please say that John Thompson, of South Abington, who passed away in 1876, aged about thirtyeight years, has returned and manifested at your

Dr. Nathaniel H. Griffin.

You can say that Dr. Nathaniel H. Griffin, who was once professor in Williams College, has who was once professor in withdraw solvey, has visited your Circle Room. I was interested in all that could give mankind power and thought. There is in this philosophy of spiritual return more than I ever dreamed of. I wish to urge it was the attention of my follow men and ask it upon the attention of my fellow-men, and ask not alone the common man of common thought, but I desire that the man of scientific ideas, will investigate the subject. I ask that the Professors in our Colleges, who are scientific men, will make researches into this vast realm of spirit-life. I ask that it may be tested, that its power may be proven. I do not ask that they take my word for it, but that they examine themselves. I trust my coming here to day, Mr. Chairman, may awaken interest in the minds of some who would not otherwise have thought of this. I ask that they will call for me, and I will do all I can-to satisfy them that this great truth of spirit-return is true. I was about sixty-two years old.

Mary F. Stearns.

Mr. Chairman, I hope T am not intruding. I came from Clinton Junction, Wisconsin; my name, Mary F. Stearns. I was about twenty-nine years old, almost thirty. I desire to send word to my friends that I have called here in Boston, Mass., and expressed the wish that I may communicate with my dear ones. I will not worry. I will try to enjoy all the beauties that are before me, but could I make them unthat are before me, out could I make them realize half I enjoy, derstand, could I make them realize half I enjoy, nleased, so happy! Oh, I should be so glad, so pleased, so happy! Oh, loved ones, will you not come to me? will you not listen while I speak to you of the great here-

Sophronia E. Ames.

My name, Mr. Chairman, is Sophronia E. Ames. I passed away at the Homeopathic Hospital near your city. My heart had saddened for years for the loved ones who fled from my side, and I felt there was nothing for me but to die, in order to reach them. Had I known, had I realized, had I understood this philosophy, much might have been spared me, but it was not to be. and I passed out suddenly.

Had they taught me, had they shown me that life was immortal, had I known that I could come here and send a brief message to my dear ones, and to my friends, saying, "I can return," how glad I should have been. All is happiness for me now, for we are one united family in the great spiritual realm above. I have met them, I have clasped hands with them, and I am happy. No more sorrow, no more care for me! All is joyous, and happiness is mine. Bless you, dear friends, for all you tried to do for me. Bless you for your kind care; but there's nothing like this. Ilad I possessed this great spiritual treasure while on earth, I should have been happy there. I was about forty-four years old.

Roland Gardner, Pilot.

Well, Mr. Chairman, do you want to be piloted into port? I would be very glad to do that thing for you. In fact, I believe in piloting people. l've done it for a good many years, and I don't know but I shall be a pilot on the shores of Spiritualism. I guess they will know me down on the old practice-ship Constellation. If they do n't, I do n't care. I am bound for this work here. You can say that the old pilot, Roland Gardner, has been round, and he's coming again; Gardner, has been round, and he's coming again; he's coming round whenever he chooses to, at every circle, and every place he can find. He's going into port every chance he can get. As I was a successful pilot in the past, I don't know why I shan't be in the future. If any one can pilot a man to camp, most likely I can do it. I never tried to make a port but that I succeeded, and I guest Leall be able to pake the vect of Smith. It is amusing, as I look at the world. see men and women struggling to be saved! Saved from what? They say "saved from sin." What is sin? Now, there aint one of you but what sins every day, according to the common acceptation of the word sin. No matter how you try, or how you may repent, do what you please, every one of you sins every day. Now, how are you going to be saved from it?

It seems to me, as I look at it—and I've been

here a good while, and had plenty of time to look at things—if you'll all try to do the best you can, according to the light that shines in your very souls from the great God given Spirit of Life, that is the best that you can do, and if you will study your own beings, and save yourselves from the mistakes of life, and keep good bodies, you will save yourselves a great deal more than you will by praying. I find that prayer is but the desire of the heart, and if you desire to be good men and good women, all right; and if you desire to be bad men and bad women, I have n't you will do the same.

George Drew.

Will you please say, Mr. Chairman, that George Drew, who passed away with consumption from New York City about four years ago last January, has come here to make a request. If his sister or mother will call upon him, he will be most happy to respond to them. I was about twenty-two years old, and passed away with consumption.

L. Weston.

Life is but a stage, and we are the actors thereon. Life is but a shadow—the real is beyond. Time is but as yesterday—we are here and we are gone. I come here to-day to recite the same old story, that there is a life beyond. This is not the real life, it is but a myth. Time gives us only a shadow. The sunshine, the brauty, are all with us in the spiritual clime. God speaks to you through the very flowers around you-through the very sun that shines on you. There is no death; there is a change. It is the casting off of

the old and the putting on of the new.
I care not for the future; I care not what may come; but I know this: there is a real life before me, and I can work on. I have not forgotten my friends. There may have been mistakes in the earth-life, but they will work out their grand work for me in the future, and I shall journey on. I know there is a need for me beyond any that has ever come to me yet, and I shall work on and on. I give my name, L. Weston.

Alice.

I would send a message to my loved ones. I would bid them look for me when the evening lamps are lighted. I would bid them feel my presence as they gather in the home circle. not be lonely, dear ones, for I still watch over you, still have the same interest as in the past. I will assist, guide and help you more than I could have done had I stayed in the form. Yes, I

with you ever and always.

Alice, to Dr. William H. Hills, of Ayer's Vil-Alice, to Dr. William H. Hills, of Ayer's Village, Mass. I was about thirty years old. I passed out in October.

James Otis.

Say that James Otis, who passed out in San Say that James Otis, who passed out in San Francisco, who was formerly of Boston, and has been gone about a year or more, gives his name here for the purpose of waking up some of his friends. I trust that I shall get a larger share of their attention than I have had in the past. Say that it is all well with me. I am glad the old form is gone, and that I have got a very much better one.

Maria J. Metcalf.

I trust that strength will be given me to send my thoughts forth. This is something new. I don't understand it fully. I know that I live, and yet that I am not managing a body of my own. It seems strange to me, for it is not in accordance with the teachings of my life, and yet I am aware that I was a medium, and that the spirits came to me. Your philosophy is far be yond anything I ever dreamed or thought of; it fills me with inexpressible delight; it gives me the power to return to earth again, and the knowledge that I am not lost but found to my-self; that I can walk and talk; that I can still exist as an individual, and if proper conditions are furnished me, can talk with my friends. I came here assisted by an old gentleman, a friend of my father's, and I trust I shall be able to reach my home and friends; if not, the pleasure I feel in knowing that I can control a medium, will pay me for the trouble of coming. My name is Maria J. Metcalf. I would send my letter to Rev. David Metcalf, of Auburn, Mass.

Harriet D. Williams.

I come, impelled by some force, a something which told me that if I came here I should feel better for the coming, learn the way back to earth, and understand more fully the laws that govern my own being. Had I believed in this philosophy I might have been in the form to-day; had I understood its meaning, known the power which I myself possessed, and believed that the visions which came to me at night were real visions which came to me at night were real visions of spirit friends, I should be in a better condition now. I realize that I was a strong medium, and many ideas which I had that my friends called crazy, were really but the teachings of the spirit-world. I do not want my friends to feel that I am lost or gone far away. Had not life become a burden, had not I felt I should be better off, I would not have done the deed. It was not the work of a moment; it was the thought of weeks and months. I longed to get away from earth. I knew it was not right, and yet I could not help it. It was a power outside of me which seemed to compel me to do the act, and, at last, I went out; I went quickly, for I knew I would be followed—and I came into spirit-life. They are all kind to me here; they all teach me the way. I trust I will grow brighter by and bye. But if I had had all the knowledge which I possess to-day, I would have worked on in the earth-life. I taught many years whith there and I know there is a place for me when there are the second to the second the second terms. while there, and I know there is a place for me up here as a teacher. My name is Harriet D. Williams. I formerly lived on Dover street, Boston. I took myself out of this life by drowning. I was about fifty-five years old.

George L. Watson.

I come from Memphis, Tenn. I am thirty-five years old. I have been gone from this life since 1860. I have met my sister Lucy, my brother George, my Uncle William, my grandparents, and many old friends of the family. I came here because I have been manifesting in a circle, and they would not be satisfied that it was me unless I manifested here. I am a practical man, and always was. I believed in doing whatever I did to the best of my ability. I have come here to do the best I can. I don't feel quite easy—I don't feel as if I was doing much. My name is George I. Watson.

(As neither ourselves nor our medium have had any previous knowledge of the spirit who gives his name as George L. Watson, and, as he says he manifested at a circle some where, and those present asked him to report here, we do hope that the parties concerned will report the facts to us for publication.)

George M. Townley.

I wish you would say, sir, that George M. Townley, who left New Orleans about five years ago, has found a home up in the spirit world. They need n't look for me to come back any leaves. longer. I shan't come, only in this way. I do n't want any body to expect me. I've got all through here. It is no matter where the old body is laid, so long as I 've got through with it How I went out is no matter, so long as It do n't trouble them. If they can gather up anything that belonged to me, let 'em take care of it and do the best they guess I shall be able to make the port of Spirit can with it. I've no further use for it, and shan't call on 'em for anything. Don't wait any longer -I never shall return in the form.

Edward Campbell.

My name, sir, is Edward Campbell. I went out with consumption from New York, City. I with the long there, but I happened to be there when my time came to go out. I have lived in Jersey City, and I was West in Chicago, for a while. I came here to let an old friend of mine, Harry, know that I can get round. He said in my hearing the other day that if I would come here and report he'd believe this thing. I want him to know I have come. I don't want him to back down on what he said. He was going to watch and buy a paper every week until he saw my name. [To the Chairman:] I'll ask you to put it in. Much obliged to you.

Charles O. Emerson.

I came to your circle on December 1st, and I found every condition against me. I was not able to manifest as I wished to, or to give my friends that demonstration which I felt belonged to them. I come here again to day, asking that what I gave on that day may be obliterated— may be wiped off the slate of time, and that I, in my progressed condition, may be able to man in my progressed condition, may be able to manifest-to my friends. My name is Charles O. Emerson. I passed away at the American House, in Boston, 1872. Tcannot remember exactly the date—it was either April 11th or 12th, or between the two dates. I was from the town of Methuen. I know my friends have suffered much from my going out, by my own hand. I came here feeling perfectly desolate but received a here feeling perfectly desolate, but received a kindly welcome, and it has given me a new impetus—it has given me new strength and power, I have gained much since December 1st, 1876, and I trust that my friends will not forget me.
I felt sorry on December 1st that I had taken
my own life. I would not have taken It had I not been weary; had it not seemed to me that all was dark and dreary. I would not have left the form as I did, but life did not seem worth keep-ing; and when I came here to this circle-room I was lonely. Four years had passed and more, and yet I was lonely; but since my coming I have felt better; I am stronger, and the bright star of progression has been ever before me. I have tried to walk humbly and truthfully in the path which has opened for me. Tell my friends that the doctrine of Universalism has seemed brighter to me than ever; that I have learned of those who understood it. Yes, I have clasped old Hosea Ballou by the hand. He has shown me the way to walk; he has told me what I must do in order that I might return to earth and feel that I was a better man. It was not an hour's premeditation, nor a day's. It was the work of months. I know that I was physically and mentally diseased. I know it has caused my dear beloved ones many hours of suffering. I could not help it. There was a power which caused me to do the act, and I now return with more strength and metally and the suffering the suffering that the suffering th strength, and whenever they wish to hear from me they know the means by which they can I will assist, guide and help you more than I could have done had I stayed in the form. Yes, I will be with you at the sick bed. I will be with you in your duties, and will assist you onward and upward. I will shield you from temptation and strengthen you. I will bring success to your life, only feel not that I am gone, but that I am with you ever and always.

Alice, to Dr. William H. Hills, of Aver's Villiam I could be will do all I can for them, and I will bring all the power to bear which I possibly will bring all the power to bear which I have gained the summit of the mountain of knowledge and learned the power to bear which I have gained the summit of the mountain of knowledge and l reach me. I will do all I can for them, and I

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

Richard Swan.

My name is Richard Swan. I departed this life at Annapolis, in the sixty seventh year of my earthly existence. The vim and the force of character, and the life which was mine, have not been lost, though the body gives back its proper dues to mother earth. I feel grateful for the change, for it is better to live than to die. Would that all men knew the soundness of my purpose. I know, from that which mine eyes have seen and mine ears have heard, that condemnation will be awarded to myself. What care I for that, when I am going to be a participator in the joys beyond the earth plane? What know I of this woman? and what knows she of me? and what cares she whether I speak or let it alone? It is a matter of no interest to herself, but I acknowle

edge it a privilege to me. Speak your anathema, oh, ye men of earth! strike the blow! but the spirit now you cannot harm, for it is of earth no more. It is going on into other realms, there to seek knowledge of new conditions, new surroundings and new unfoldments.

Albert.

In Prince George's County, Maryland, a man once lived, passed through many severe spells of sickness, and then died. Not that death that closes the eyes, the ears and the mouth; but that death that gives privileges unbounded; and I am grateful for having been taught this mode to commune with the denizens of earth.

I was thirty-eight years old. My name was Albert. I have at the present very little mental or spiritual strength; but I want those who saw me die to seek a place in which I can come and give them evidence of immortality.

I have much to learn before I can educate others, but my aspirations shall be upward and onward, gathering in knowledge that will elevate and benefit the spirit-for it is man's body only that goes into the ground, not his spirit. It goes on and on, and ofttimes is a wanderer meeting strange things, coming into contact with strange faces, asking strange questions, and sometimes getting strange answers. Little by little he comes to know his relationship to the spirit-world, and then the necessity of adapting himself to the conditions that surround him.

conditions that surround nim.

Such at least is my experience as far as I have gone in that beautiful realm where there is eternal light. Here I will rest, and you may give it as one more fact added to the many which have been given heretofore.

August Miller.

I have only been waiting for the opportunity. The first shall be last, and the last shall be first I was twenty-eight years old. My name was August Miller. I leave a wife and two children in the broad and expansive city of Philadelphia. The question may arise in the minds of many, Why is my spirit disturbed? It is not because am an "elementary," or because I have not light. The reason is this: The laws under which I exist give me the power to reach forward to those whom I have left behind me; to give comfort and consolation spiritually, if I cannot ma terially.

No one that has ever passed into the beautiful world of reality would desire to return and live in the flesh. The coming and going give superior advantages to the spirit, keep the faculties quickened and the mind clear. Whenever the heart is found to work in unison with the brain, there are no inharmonies after death.

The wonderment will arise, Why does he not lament and grieve, and condemn his Maker for having taken him in the pride of his manhood from those to whom he should have been a pro-tector and supporter? When reasoning from cause to effect, and from effect to cause, I find that murmuring and dissension bring no spirituality to the unfolding of the inner man, therefore I bow in obedience to the law under which am compelled to work. I cannot master the

The tide of life never runs as man draws the picture. There are ups and downs in life with every human creature. Some have it more heavily than others, circumstances being their master. Some make trouble for themselves. However this may be, neither you nor I are to be the condemner.

The spirit-world is fresh and fragrant, grand and beautiful, if the mind is cultured to see it in that light; if not, the very flowers that bloom are seared before your sight, and then you stand in awe and contemplate in thought the misery which the omnipotent Creator has imposed upon you. But, oh! when that cloud passes away, and you step on the platform of freedom, then the barmonies of the eternal life break upon you, and in song you give forth praises to Him who made you. Then the grand reality of a new unfoldment comes, and you gather up your strength, once in a while only looking backward and reviewing the past by comparison with the present. You make your grand entrance where the harmonies are forever.

Why should any man whine when he sees the inevitable written on all sides? He or she that is born of a woman has to pass through the gate called death, whereby the new birth may be given that has no end in time.

All who know me, friends or enemies, that read or hear of this, may condemn or praise—that lies with themselves; but I will go on, for my watchword now is, Unfold at every step.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE'S. RUDD. JENNIE S. RUIDD.
Cornell's Walker; Amelia M. Standish; Ola de Burroughs; James Seeley; John B. Gardner.
Henry J. Lowe; Mary Bradford Greene; Mary Fuller:
George M. Heyward; George H. Wise; sally Brown; M.
E. R.

George M. Heyward; George H. Wise; sally Brown; M. E. R.

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Sarah E. F. Plant; Mary P. Andrews; William G. Clare; Mary K. Burus; Chyles Billings; Lizzle F. Eastman; Uncle Jim; George B. Thomas.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. Lucretla Kemp; Anna Hammond.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

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

Hudson Tuttle in Chicago.

In our last issue we spoke of the recent refinion held at the Religio-Philosophical Journal office, Chicago, in honor of Hudson and Emma Tuttle, and referred to the remarks made in response to the request of the chairman, Judge Holbrook, by the "Seer of Berlin Heights." The following is his speech, as it reaches us through the courtesy of Col. Bundy:

Mr. Tuttle, in his usual felicitous manner, plunged directly at the heart of his subject. He said he was happy to meet so many friends, all of whom felt near and dear to him, on this pleasant occasion, though a shadow rested upon him in the memory of the last time (little over a year ago) he grasped the hand of S. S. Jones, and bade him good-by. The image of the venerable man was still en-graven on his mind. He could not speak of him as departed, as he was still with them. He had not only impressed his energetic character on the Journal; he still remained to watch over an enterprise to which he had devoted the best years of his life and a large portion of his capital. He had fallen, but he had left others admirably trained and qualified to bear onward the heavy burden. We have four spiritual periodicals, The Banner of Light,

The Spiritual Scientist, The Spiritual Magazine and The Religio Philosophical Journal. Really, the Banuer in the East, and the Journal in the West, are the grand columns on which Spiritualism rests. Since they were established a score or more of journals have gone out of existence. They are the platforms from which the Spiritual Philosophy has been expounded to an innumerable audience, and were they to go down to-day, the impression they have made on the age could never be eradicated.

Spiritualists have few demands made upon them. They have no church to support; none of the many projects of Christian worshipers. The only imperative one was the small subscription to the papers devoted to the cause they onsider priceless. It was their duty to support those journals, which were disseminating the true views of life and its future, and the very existence of the cause depended on their doing so. Spiritualists should realize that they had duties, that life was not primarily for pleasure, but had obligations which fulfilled, pleasure was secondary but sure to follow. If pleasure alone was sought regardless of right and duty, it would in the end prove a cup of gall.

From its editorial columns and from consultations with the present editor he had learned, as they would all learn in time, that the Journal had begun a new life. It would be broad and catholic in its treatment of all issues. While it would fearlessly and uncompromisingly oppose the wrong, it would as courageously defend the truth. It will be radical without fanalicism; conservative without pre-judice or superstition; free without license, and independent on all questions.

It proposed to be an exponent not only of the phenomena of Spiritualism as a development of modern times, but of the Spiritualism of all ages and races, in the broad sense in which it was expressed by its former editor, the Philosophy of Life. For one grand code of spiritual laws penetrates the universe, and their elucidation necessarily embraces the realm of Nature in the broadest sense of that

While he felt assured that the Journal would be conducted with a business ability of the highest order, because trained and prepared for the work, its sphere of usefulness depends in greatest measure on the good will and belping hand of its subscribers. Each one should feel that success depends on their judividual efforts, and that the paper is ssentially theirs, and published for them.

He knew he expressed their united sentiments when he hould say that a new era dawns on the Journal; its horizon broadens; its sphere of usefulness extends, and that it is destined to continue a mighty power, not only in Spiritualism, but in the cause of liberal thought.

Passed to Spirit-Life:

From Leominster, April 26th, Mrs. Abby, wife of Mon-

From Leominster, April 25th, Mrs. Abby, wife of Montraville Buffum, aged 53 years.

Her life had been full of good deeds and sympathy for the unfortunate. Her soul had been cheered for many years by the windstry of angels, sustaining her through months fraught with physical suffering. Atthough the "me so ger" came unexpectedly, she met him with firm, unfaltering trust, and peacefully slept to swaken in the "morning land." The services were held Babbath afternoon, in the Unitarian Cuspel, in which the writer officiated with the pastor. Rev. W. H. Strage. The fine singing, the profusion of beautiful flowers, the sympathy of the large au tience, composed of all denominations, and the Temperance organizations in which she was actively interested, all served to lift the sorrow-cloud that hung over the bereaved husband and friends. The remarks of Mr. Savage were particularly impressive and full of that tender, vital sympathy which only a soul that has suffered can expr ss.

From the home of her son, S. H. Libby, Somerville, May fore I bow in obedience to the law under which I am compelled to work. I cannot master the law can master me.

My wife and my little ones, let my memory for awhile be green with you, but sorrow not in heart, rather rejoice that the suffering is over, and I am a spirit preparing for all the joys that belong to the heavens.

Edward Noland.

I died very suddenly, from the condition of the heart. I was in my twenty ninth year. I was buried from my father's residence, Third street, Washington, D. C. My name was Edward Noland. Some say I died with one thing, some say I died with another. I have come to the conclusion that I died because my heart ceased its beating.

The tide of life never runs as man draws the picture. There are ups and downs in life with every human creature. Some have it more heavily than others, circumstances being their mas-4th, Mrs. Abigali Libby, aged 90 years 1 month and 12 days.

From Northboro', May 7th, Fannie K., only daughter of R. W. and Mary F. L. Jones, and granddaughter of the late Auson Rice, aged 16 years and 8 months.

late A mson Rice, aged 16 years and 8 months.

Possessed of rare physical beauty and equal loveliness of character, this d-ar girl was gu-rounded by love's atmosphere of harmony, and her short earth-life was replete with happiness. A mother's heart was gladdemed, a loving friend looked joyously forth to the thus when he could claim her as a companion. In this most perfect hour, ere blight or sorrow had touched this fair soul, angel hands led her within "the door, that shuts out pain and loss and every hurtfulthing." After prayer at the house by R.y. Mr. Houghton, the body was borne to the Unitarian Church, where the services were performed by the writer and Rev. Mr. Boud. Many beautiful floral offerings from loving friends surrounded the lovy ly form, while the joyous, pictur-d face, seem-d to smile in love upon the weeping friends. The patient, even cheerful resignation of the stricken mother, speaks volumes for our morious philosophy.

From Lawrence, Mass., May 11th, 1877, Mrs. Hannah U. From Lawrence, Mass., May 11th, 1877, Mrs. Hannah U. Wolger, wife of Jas. G. Wolger, aged 3; years.

Filled with hope she entered the Summer-Land, welcomed by her angel child, leaving here a husband and two children to mouth her absence. She was a devoted wife, lowing mother, sincere and genial friend, and a true Spiritualist, with no fear of death. She was loved by all who knew her. Her remains were interred in Bullevine Cametery, Lawrence, after appropriate services at the house by Rev. C. Carter. The mother of Mrs. Wolger (Martha Gould) preceded her to spirit-life a year ago last March, having been ten erly cared for in her dec ining years by her loving daughter. Her largeness of heart has ever been manifested. The family are consoled in part by the bellef and assurance that her spirit will guard and bless them.—Com.

[Obituary Notices not exceeding twenty lines published gratutously. When they exceed this number, twenty excets for each additional line is required. A line of againty pe averages ten words.]

PUBLIC MEETINGS, ETC.

Annual Convention.

The Ninth Annual Convention of the Vermont State Spiritualist Association will be holden at the Wilder House, lymouth, Friday, Saturday and Sunday, June 8th, 9th and 10th. The proprietor will furnish good accommoda-tions at \$1.00 per day. The Wilder House is a fine summer resort, and everything possible will be done to make the occasion pleasant and profitable. Good speakers will be in attendance. State speakers are earnestly requested to be present.

attendance. Diske speakers as property and property There will be a meeting of the association of the Vermont Liberal institute at the Wilder House on Saturday, June 9th. t20 clock P. M.

The usual courtesy of return checks is expected. A cordial invitation is extended to the public. Per order, A. E. STANLEY, Secretary.

Leicester, Vt., May 2d, 1877.

Grove Meeting.

The Northern Wiscousin Spiritual Conference will hold its next Quarterly Meeting in Bro. Wm. Scovel's grove, in Princeton, Green Lake Co., Wis., June 8th., 9th and 10th. 1877. commencing June 8th. at 105 A. M. Capt. H. H. Brown and Dr. J. H. Servannes are already engaged. Other speakers are expected to participate. Committee appointed at last meeting to cooperate in raising fumis previous to meeting: Aira. Burch. Appleton; James Slover and Mr. Santord, Neenah; Isaac Orvis, Dakheld; J. B. Talmadge, Fond du Lac; Mr. Slade, Glen Heulsh; B. U. Richardson and Mrs. L. Jones, Opro; Mrs. Talbot, Waukau; Mrs. J. Hazen, Ripon; J. F. Hamilton, Bertlin; Mrs. Ione Bentler, Princeton; D. S. Woodworth, Oak Grove; M. F. Peass, Loweli; Mrs. Goo. Gunn, Beaver Dam. A grand time is anticipated. Let all true Spiritualists be in attendance.

Dr. J. C. PHILLIPS, Sec'y.

Omro, May 7th, 1877.

Greve Meeting, Summit Co., Ohio.

The Annu il Meeting of the friends of Spiritualism will be held on S mady, June 30th, in the Grove of Dr. A. Underbill, two and a hilf miles north of the city of Akron, to commence at 10 A. M. and continue in the afternoon. The invitation is to all. Good speaking may be expected.

A. Underbill, Secretary.

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN.

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office, No. 701/ Saratoga Street, BALTIMORE, MD.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a acientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung-Healer, Prepared and Magnetized by Mrs. Danskin,

san unfailing remedy for all diseases of the Throat and ungs. Tubercular Consumption has been cured Lungs. TUBERCULAR CONSUMPTION has been cured by it.
Price \$2.00 per bottle. Three bottles for \$5.00. Address
WANH. A. HANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON

DOSSESSES the power of healing at a distance, in a degree never equalled, however great the distance, Dr. N. per forms cures as wonderful by magnetized letters as any made by personal treatment. Fee for magnetized letter, 5 dollars. In most cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at one dollar a sheet. Remit by P. O. erder. Post-Office address, Old Orchard Beach, Ms. April 21.

Dr. F. L. H. Willis

May be Addressed till further notice: Care Banner of Light, Boston, Mass.

R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are untiraled, combining, as he does, accurate scientific knewledge with keen and searching Clairvoyance.

Dr. Willis claims especial skill in treating all disease of the blood and nervous system. Cancers, Scrotials in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars and References.

April 7.

SOUL READING.

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce

We to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past and
future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those inleading marriage; and inits to the inharmoniously marled. Full delineation, \$2,00, and four 3-cent stamps,
Address,

Centre street, between Church and Prairie streets,
April 7.

White Water, Walworth Co., Wis

PHOTOGRAPHS

Of the following name I persons can be procured at the Bookstore of COLBY & RICH, 9 Montgomery Place, Boston, Mass.

KATIE KING.

This is an enlarged copy of the original taken in London of the magnesium light, and represents the full-form magnesized spirit, Katle King, alias Annie Morgan. Price Acasts.

4 _____ . MRS. J. H. CONANT. Late Medium of the Banner of Light Public Free Circles, and her spirit-friend, the little Indian girl, VASHITI.

Taken by W. H. Mumler. Price 50 cents.

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Any of the above for 50 cents each.

The Spirit Bride, 25 cents; size 8x10, f0 cents; The spirit Offering, 50 cents; Pinkie, the Indian Maiden, Lithographic Likeness of Moses Hall, size lix17, 50 cents. ENGRAVINGS.

The Orplinus' Rescue, sl2c 154x194, \$2,00. The Dawning Light, slzc 20x24, \$1,00. Life's Horning and Evening, \$2,00. Rev. John Plerpont, \$1,00. \$3 Sent by mail to any address on receipt of price.

PSYCHOMETRY.

DOWER has been given me to delineate character, to A describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring ald of thissort will please send me their handwriting, at the age and sex, and enclose \$1,00, with stamped and addressed envelope. iressed envelope.

John M. BPEAR, 2210 Mt. Vernon st., Philadelphia,
Jan. 17.— †

THE SPIRITUALIST NEWSPAPER. A RECOILD of the Progress of the Science and Ethics.
A of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of Europe.

Europe.
Annual subscription to residents in any part of the United States. in advance, by International Post 1 Or Pr., the fee for which is 25c., payable to Mr. W. H. HARRISON, 83 Great Russell street. Bloomsbury. London, is \$3,75, or through Blosses. COLBY & RICH, Banner of Light office, lioston, \$4,00. Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to Uure Disease; How to Diess; How to Rat; What to Eat; How to Sleep; How to Bathe, etc., teaching peopl to be their own doctors on the powerful and yet simple pichs of Nature.

Price Micents, medage 10 cents. Price 50 cents, postage 10 cents, For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. tf

KEROSENE STOVES. THE BOSTON GEM is adapted to all howekeep rs, and is one of the most perfect sloves in the market, and about half price of other Kerosene Stoves. No odor, and a perfect baker. Call at F. MOHANDI'S, 102 Uno street, and see one bake broad.

English Spiritual Magazines.

We have on hand a quantity of back numbers of the LONDON SPIRITUAL MAGAZINE and HUMAN NATURE, which we will send by mail to any address for 15 cents per copyretail price 30 and 25 cents, respectively.

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DH. JACOB L. PANSON AND BAHAH M. BUCKWALTER M. D.

A G NE TIU PHYSIOIANS,

HAVE resurred to their former office, 1027 Mt. Vernon
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homes when desired. The combination of the jositive and
negative forces from the two makes a most power full better
for the cure of disease.

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and at this office. Price \$1,25; cloth-bound copies, \$25; rostage 18 conts.

April 28.

Dumont C. Dake, M. D.,

PRACTICAL PHYSICIAN and Magnetic Healer.

Gures Chronic Diseases incident to both sexes when all other methods fall. Offices 15 Hubbard Court, Chicago. Remedies sent to any address.

Narch 2.

WATCHES! Stem Winding! One agent made free to every agent. Address O. M. LINING CON, 45 and 47 Jackson street, Chicago. 11.

7w - April 28.

MONEY TO LOAN on Mortgage of Furniture, Planos, Bewing Machines an other Household Furniture; not to be removed. Also on Plantonds, Gold and Silver Watches, and valu the Jewelry. E. N. MORE, 225 Washington street, Room 8, Boston.

Mediums in Boston.

NOTICE THE CHANGE OF PLACE.

DR. H. B. STORER'S

New Office, 29 Indiana Place, Boston MRS. JULIA M. CARPENTER. Medical Clairvoyant.

WE TREAT all forms of Chronic Disease with remarkable success, by direct applications to the nerve centres of the spine, and by our

NEW ORGANIC REMEDIES. Resolvent, Detergent and Nutritive.

Clairvoyant examinations, by full name, age and lock of hair, written, \$2; when present, \$1. Medicines, with full directions for treatment, sent to all parts of the country as heretofore, Dec. 23.

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Medical Clairbopant and Homeopathic Physician.

OFFICE at 8½ Montgomery, Place, Room 4, Boston,
Mass. Office hours from 9 A. M. to 4 P. M. Prescriptions given and Medicine sout when desired. Patients
visited at their homes. Parties joined in marriago, Funcials attended on notice.

Dr. Main's Health Institute.

AT NO. 00 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicities, with directions for treatment, extra.

April 21. —13w*,

Mrs. S. E. Crossman, M. D CLAIRVOYANT AND MAGNETIC PHYSICIAN
also Trance Medium. Speciality: Curing Cancers, Tumors and Fomale Complaints. Examines at any distance.
Terms 22.00. Also Midwife. Magnetic Paper \$1.00, 57 Tromont street, Boston, Suite 8.

May 26.

Mrs. Maggie Folsom

WILL still continue giving Medical Examinations and Business Tests at 41 Dover street, although not, as formerly, in partnership with or under supervision of Dr. H. B. Storer. Dec. 16,

Mrs. J. W. Ellsworth, OF New York, Medical Clairvoyant and Trance Medi-um, 29 Dover street, Boston, Mass. 4w - May 12.

Susie Willis Fletcher,

TRANCE MEDIUM, 7 Montgomery Place, Boston, June 2. MR. HENRY C. LULI, Business and Medical Clairvoyant, Rooms 943 Washington street, (cor. Indiana place.) Hours from 9 A.M. to 12, 2 to 5. General strings, terms one dollar. Circles Tuesday and Thursday evenings. Admission, 25 cents.

MISS LOTTIE FOWLER. THE world-renowned Spiritual Medium, has returned from Europe. 10 Oxford street, Boston, Hours 11 to 7, May 26.—4w*

MRS. JENNIE POTTER. MEDIUM-Test, Medical and Business-136 Castle st near 390 Tremont st. Hours 9 to 9. Sundays 2 to 9.

M. M. HARDY,

TRANCE MEDIUM, No. 4 Concord Square, Boston.
Office hours from 9 to 3. 13w*—March 24.

TRANCE AND MEDICAL MEDIUM, 139 West Brook-line street, St. Elmo, Sulto 1, Boston. Hours 9 to 4. Public séances Sunday evenings. Feb. 17.

A. S. HAYWARD, Magnetic Physician, will (price 50 cts). Letteraddress 9 Mont, omery Place, Boston.

MRS. J. C. EWELL, Inspirational and Heal ing, suite 2, Hotel Norwood, cor. of Oak and Washington sits., Hoston, (entrance on Ash st.) Hours 10 to 5.

MRS. JENNIE CROSSE, Test, Clairvoyant Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps, 75 Dover street, Boston. 1w June 2. FANNIE REMICK, Trance Medium. Spiritual and Physical Healing, 362 Tremont street, Boston. June 2.—14.

PHYSICIAN, "Hotel Kirkland," suite No. 1. Boston. 8w*-May 12. A UGUSTIA DWINELLS, Clairvoyant, A Trance and Prophetic Medium, 23 Winter st. Terms \$1.

CLARA A. FIELD, Magnetic Physician, In-spirational Speaker, Pollet, Test and Business Me-dium, 28 West street, Boston, Mass, June 2. AMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. March 4.

Lizie New ELL, 120 Tremont street, reliable Clarroyani, Healing and Business Medium. Electri its applied. MRS. M. A. CARNES, 229 Northampton st., Boston, Hours 11 A. M. to 5 P. M. Circles Thursday afternoons and Sunday evolings. 2w-May 26.

THE NEW MOLA;

The Spiritual Mystery.

The Ghostly Land,

BY THE LATE DR. P. B. RANDOLPH, Author of "Eulis," "Pre-Adamite Man," "After Death," "Ravalette," etc.

EVERYBODY should read those works who cares for Truth, the Imm reality of the Human Soul, the Prologation of Earthly Life, and the sitainment of Mental and Magnetic Power; also the Secret of Mario.

Both Mola Vand Ghostly Laud! will be sent to one address for 75 cents.

All works by P. B. RANDOLPH may be had by addressing K. C. RANDOLPH, 105 Missouri street, Toledo, Ohio.

THE DINGEE & CONARD CO.'S BEAUTIFUL EVER-BLOOMING.

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Strong Pot Plants, suitable for immediate flowering, sent to rely by mail, post-paid. Saplendid varieties, your choice, all taleled, for \$1; 12 to \$2; 10 to \$3; 26 for \$4; 35 for \$5. For 10 cents each additional, one Magfor \$4; 35 for \$5. For 10 cents each additional, one mag-mificent Premium Rose to servi oblar's worther-dered, Send for our NEW GUIDE TO ROSE CUL-TURE, and choose from over 300 thest sorts. We make Roses a Great Npecialty, and are the largest Rose-gripto-ers in America. Refer to 100,000 customers in the United States and Canada. THE DINGEE & CONARD CO., ROSE-GROWERS, West Grove, Chester Co., Pa. Feb. 10, - 10 tow

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, heretafore published monthly, containing nothing but messags from spirits of all grades of progression, will be ished the ist and ish of each month from its office of publication, 5 Dwight street, Roston, Mass., commencing January 1st, 1877. Price per year, including postage, \$1,50; loss time in proportion. All letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned, Specimen c-pites free. The "Hale," an antololography of the undersigned, for sale as above. Pice \$1,50, postage in cents.

Dec. 16. Publisher Voice of Angels.

Mercantile Savings Institution,

No. 581 Washington street, Boston.

DEPOSITS made in this Institution will draw interest quarterly, commencing on the first day of April, July, October and January in each year. Dividends payable in July and January. The institution has a paid-up guarantee fund of \$205,000 for the protection of its depositors, in addition to the amount required to be set aside semi-annually by the new Savings Bank law.

6m—Feb. 3.

PATENT OFFICE.

46 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions.

April 14.—cam

ROYOLVOIS \$5 to \$500. Monater Hintrated Catalogue for 3-cent stamp. WESTERN GUN WORKS, 69 Dearborn street, Chicago, Ill. 74°-April 28.

ANY reader of the Banner knowing the address of DR, LUCY L, BFLL (healing medium) formerly of New York City, will confer a favor by sending the same to the under-signed, in case of the Banner of Light. B. B. WRIGHT, Boston, Mass. 34*-May 16

DR. J. W. DENNIS, No. 100 W. 4th street, clucinnati, O. DENNIS'S ARGENTINA, a Clair-voyant Deritfrice for the cleaning and preservation of the TEETH Send stamp for circular. BUARDERS WANTED.—Emily J Pike, No. 259 Washington street (Highland), can accommodate a gentlement and wife, or two single gentlemen, with good board and pleasant rooms. The best of reference given. Price reasonable.

TEETH Sand stamp for circular.

Jan. 4

Pl. SPALDING, Jobber and Retailer in Silder of the price of

Miscellaneous.

J. H. RHODES, M. D.,

Clairaudient and Clairvoyant, Medical and Electro-Magnetic Healer.

TEADS the interior condition of his patients with perfect correctness, pointing out every diseased condition more readily then the patient could do. Dr. Rhodes is a regular gramate of the Medical School, thus making the conditions necessary for receiving knowledge and power from physicians in spirit-life. He has for the pastien years been Practicing Physician in the city of Philadelphis, and is acknowledged and enrolled as such by the Board of Health.

Spirit Physicians Examine the Patient.

Dr. R. will, on receiving full and exact name and address, age, married or unmarried, and \$2.00, request a spirit doctor to examine the person named and report all the discass decided on the mode of treatment necessary for the most speedy and permanent cure, and will warrant satisfactory results if directions are strictly follows:

warrant agisfactory results if directions are strictly fol-lowed.

Medicine sufficient to last one week will be sent by mail,
and two apirit magnetic treatments be given, and what-ever else the spirit doctor may direct. In all cases of treat-ing patients at a distance successfully, letters from the pa-tient or a near friend should be received as often as once a week. As as to keep up the magnetic current which flows from the healer to the patient.

Medicated and Magnetized Paper.

Magnetized for each special case, is one of the most potent remedies, and often the best mode of giving magnetic treatment, as it involves no feeling of delicacy to a sensitive person. He has had the best of success in curing disease of the Lunga, Heart, Liver, Midney and Mommeth, or any diseased part where it can be applied. Price, six sheets \$1,00, with full directions.

Liver and Blood-Purifying Pills,

Composed of the best known Anti-Bifford Blood-Purifying properties in the vegetable singdom, and made by hand while under the magnetic control, thus giving them the spirit vitalizing power with his the only force that can throw off disease and revive and build up an exhausted system. Price \$1.00 per box of 50 pills.
The Dector has made diseases of women and children a special study, has had the best of success in treating them, and has received many testimonials.

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The Scientific Wonder!

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Science is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at taily. Those unacquainted with It would be astenished at some of the result- that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

For sale wholesale and retail by COLBY & RICH, as No. 9 Montgomery Place, corner of Province atreet (lower floor), Boston, Mass.

MEDIOMETER,

Planchette Attachment.

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They'll Welcome us Home. Welcome Angels. Come. Gentle Spirits.

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DOCTORS' PLOT EXPOSED; CIVIL, RELIGIOUS AND MEDICAL

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The readers of the Banner are aware that for some years The readers of the Banner area ware that for some years past the Regular Faculty M. D.s. have been making extra exertions to obtain a monopoly of the healing artin various States it the Union. In several they have been successful, and their acts under the laws which they have lathered have been such as to make the friends of justice in those States feed assumed of their chizenship; but in Massachusetts, we are pleased to amounce, this insidious movement, thanks to the carnest opposition of the fearless men and women whose utterances this pamphet records, and tow fair-indied and enhancer of the Sennet Judiciary Committee to whom the matter was referred, has met with a signal defeat!

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Banner of Bight.

BOSTON, SATURDAY, JUNE 2, 1877,

The Slade Fund - Report of the English Committee-Letter from "M. A." (Oxon.)

To the Editor of the Banner of Light:

I have the pleasure at last to enclose you the balance sheet of the Spiritualists' Defence Fund, which has just been audited, together with the statement of the Conmittee. The documents will explain themselves, and I need add nothing except that the labors of the committee have only just closed, and the delay in presenting an account of their stewardship has been apparent rather than real. Those who have not watched the progress of events, as we have been compelled to do, can form no conception of the quantity of work thrown on the Committee, nor of the intricate at d delicate nature of the questions on which it was called, often at a moment's no-

Now that all is over we have the satisfaction of knowing that everything was done that ingenuity could devise for the legal defence of your countryman, and that he had the advantage of the best talent that the bar of England could furnish. It is satisfactory to know that this has availed to reverse the only adverse decision that stood against Dr. Slade, and that he now stands acquitted by the decision of the Middlesex Bench of Magistrates.

Moreover, the liberal response made to the appeal for funds, both in this country and in your own, has enabled us to see him safely to the Hague, and to lessen to a considerable degree the pecuniary loss which the Lankester proceedings entailed upon him. At the request of the Committee, I hand you

the report and balance sheet, and desire the favor of its publication, together with this letter, in your journal. lan, sir, faithfully yours,

"M. A." (Oxon.) London, May 15th, 1877.

THE REPORT OF THE COMMITTEE OF THE FPIR-'ITUALISTS' DEFENCE FUND.

After upwards of thirty meetings, the Committee of the Spiritualists Defence Fund are at length able to close their labors, and they now desire to offer their subscribers a very brief out-line of the work accomplished. The total amount received by the treasurer was £874 10s. 3d., and the mar nor in which it has been disbursed is shown in the apper ded statement of accounts, concerning which a few remarks are felt to be necessary. The advertising and printing charges would have been considerably more than set down, had not the liberality of the proprietors of The Spiritualist and The Medium induced them to waive certain claims for work done. On the application of Dr. Monck's committee, a grant of £70 was made to that Committee, after saiction for suffice ut appropriation had been obtain ed from certain subscribers to the fund. And on a like application on behalf of Mr. Lawrence, a grant of £72 2s was made to his committee, also for legal expenses. Other considerations apart, your committee was moved to make these payments on the ground that these cases would furnish valuable opportunities for the display in Court of much general evidence favorable to the cause of Spiritualism. But as the presiding judges permitted no digression, these important expectations were unfortunately frustrated.

Though the sums paid to defend Dr. Slade and Mr. Simmons are considerable, your committee have the satisfaction of knowing that the effortmade on their behalf obtained a comparative degree of success, for their liberty was at least accured. It would have been lamentable if so distinguished a medium as Dr. Slade had been cast into prison, especially when we reflect that in order to meet his trial and to keep faith with his ball he remained in this country for a considera-ble time, to his own serious inconvenience and loss, both in money and health. To a peculiarly sensitive frame the thought alone of imprisonment was stifficient to shatter his constitution, and render bun delitions, and it became a matter of some difficulty to convey him safely to France where he might recover. Your committee under these circumstances did their utmost to mitigate the evils to which Dr. Slade and Mr. Simmons and their families were exposed, and contributed all in their power to render their condition sup-portable. And when it is remembered that near-ly half the amount of subscriptions came from the American admirers of Dr. Slade, the application of a portion of the funds to the purposes of his support can scarcely be thought inapprepri-ate; rather let us hope it will be regarded as a substantial tribute of sympathy from the subscribers in addition to the testimonial with which he has been presented.
On behalf of the Committee,
ALEX. CALDER, Chairman.

THE SPIRITUALD TO DEFENCE FUND. J Lume re Jones and Dr. Wykl. Treasurers. From October 1th, 1876, to April 3th, 1877.

" Cash peld Slade and Simmons,
" Ignatus Will ams-watching...
" Mr. Rosley re Testins nist...
" Dr. Blonek's Committee...

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Surdites to a verticing printing,
postages, and perity expenses.
Balance in land (for unsettled claims) £874 10 3

We have exemired the above recent, and have see execute as for the expandature, and found it correct.-May HO. HET.

MORESTI. THYORALD,

Public Accountant,

H. Wildgwood,

The Present Struggle.

To the Editor of the Banner of Light:

Every brave, honest, clear-headed thinker is the ally of all who are struggling in a similar spirit for the truth. In the autobiography of that most honert English thinker, John Stuart Mill. we find (p 239) the following passage, which is even better adapted to the intellectual struggle in America than to the state of affairs in England where it was written:

"When the philosophic minds of the world can no longer believe its religion, or can only believe it with modifications amounting to an essential change of its character, a transitional period commences, of weak convictions, paralyzed in-tellects, and growing laxity of principle, which cannot terminate until a renovation has been effected in the basis of their belief, leading to the evolution of some faith, whether religious or morely human, which they can really believe; and when things are in this state, all thinking or writing which does not tend to promote such reno

ration, 14 of very little value beyond the moment." This is a capital statement of our present intellectual condition in America. The only thought which has any great permanent value now, is that which is ushering in the new era, which is tearing down the stolidities of conservatism, and stamping on the public mind a firm and fearless conviction of the truth and practical reality of that grand panoramic view of earth, ever .- The Index.

beaven and their mutual relations, which is beheld in the light of Spiritualism.

The value of such thought cannot easily be over-estimated, and he who aids the circulation of the books which embody these thoughts, or enlarges the circulation of our spiritual newspapers, is truly a social benefactor. It is discreditable to Spiritualists that they have not given a wider circulation to the oldest medium by which such thought reaches the people. Every reader of the Banner of Light should feel it his duty to extend its circulation among his friends, and rouse the languid con-ciences of those who believe in the spirit-world to the duty of sustaining such a periodical and extending its influence as widely as possible.

JOS. RODES BUCHANAN. Louisville, May 22d, 1877.

The Children's Lyccums.

Boston, Mass.

W. H. Mann, Recording Secretary of the Children's Progressive Lyceum of this city, reports that on Sunday morning, May 27th, the regular meeting of that body at Röchester Hall was largely attended. The following literary progran ire was appended to the usual exercises; and was well received by the people: Reading, Mrs. Hattie Wilsen; Recitations by Oscar Dres . Alice Pond, Earnestine Eldridge and Jennie Miller; Sergs by Nellie Thomas, Jernie Shu-man and Flerence Dantouth, and Piane Solo by Carrie St on an. Next Sabbath, June 3d, will be observed by this Lycoum as "Decoration Sunday," and all who attend may be sure of a rich

Camden, N. J.

Mrs. M. E. Aldrich, Secretary of the Lyceum at this place, writes May 21st: "The Children's Pregressive Lyceum held an exhibition at Mechanics' Hall, Caniden, recently, for the benefit of the school. It proved a success, both financially ard morally; financially, in having something more than paying expenses, and morally in demonstrating to the world that a spiritual Lyceum can be sustained, 'Mrs. Grundy' and the churches to the contrary notwithstanding. Among the people in this vicinity the fundamental principles of Spiritualism are working a silent but sure way. People are abxiously comparing its teachings with the cramping influences of the churches, and the comparison opens to them a better way in which their minds can progress to a clearer knowledge of life's duties, and the building of a home for the hereafter. The Lyceum has celebrated its eighth anniversary in this exhibition, and has been upheld by a few indefatigable workers, who have borne the 'heat and burden of much opposition."

Additional particulars, from another corre spondent, set forth that the hall was beautifully timmed with flags and flowers, and the ent r tainment consisted of gymnastic exercises, vocal and instrumental music, recitations and read-By request of the Conductor, S. C. Fuller, Scrietary First Spiritualist Society, also assisted by recting "Streets of Baltimore" and "Spirit-ualism and its Teachings," "It was [writes our informant] one of the finest entertainments ever attended, and reflected great credit on Mr. Daugherty, the Conductor of the Lyceum."

Plymouth, Mass.

Ichabod Carver, Conductor Children's Lyceum in this Pilgrim town, writes: "The suggestion of Brother Lees of the CLEVELAND LYCEUM is a good one, and as you have kindly assented I hope the opportunity will be improved by all workers in this movement.

We must have more unity, more zeal, if we would realize better results. It is lamentable that the interest in the Lyceum, as in Spiritualism generally, is so spasmodic. When Spiritualists organize and keep organized, for the purpose of making more practical the teachings of Spirit-ualism, and instead of regarding the Lyceum as a stranger will recognize its parentage, and determine to sustain it in all practical ways, then, and not until then, can we expect results com mensurate with the labor now bestowed upon it

by the few.

One of the principal objects of organization should be the inauguration and support of the principal distribution of the principal objects of organization and support of the principal objects organization and support of the principal objects of organization and organization plan cannot be carried out in detail, do the next after sorrowful watching; like cheerfulness after care best, and adapt it to your circumstances; but by all means save the children from the influences of theology. It is a great mistake that Spiritualists do not take more interest in and better provide for the spiritual wants of their children. These Sunday gatherings, these Lyceum sessions, can be made equally interesting and instructive to the parents and friends, as to the younger children; and in places where there are no regular lectures it would be a grand idea to make this answer for all. Don't think because you are poor, or not able to sustain lectures, that there is nothing to be done. Meet together regu-larly, bring in the children and young people, devise practical measures, and go to work; there is enough to do.

Spiritualists everywhere, will you move in this direction? will you rally your forces, systema-tize your efforts, and in this way help those who from the beautiful hereafter are continually helping you?'

A Card

From Emma Hardinge Britten to her Friends and Co. Workers in the Spiritual Cause.

My DEAR FRIENDS-On or about the 16th of June, I propose to accompany my mother to England, from whence, after remaining two or three weeks, I shall rejoin my husband in Boston, and early in September commence our journey to California and other points on the Pacific Coast. For the last few years my dear old mother's advanced age has compelled me to withdraw in a measure from the spiritual rostrum, and devote myself chiefly to home duties and a stationary practice. Henceforth, however, I hope to give all my time, effort, and best inspiration, as former-ly, to the cause of Spiritualism and the advocacy of spiritual light, truth, and reform. With these views I shall be happy to form engagements on route for California, at such points as spiritual committees may require. Letters addressed to me at Boston will be duly answered on my return from England, in August, and at such time as I can make my final arrangements for a West ern tour.

ern tour.

All inquiries and orders, &c., concerning electrical machines, will be, as usual, promptly responded to by my husband, Dr. Britten; but letters requiring my personal attention must remain until my return to the States.

I make this announcement as much to give for

tice of my future movements in the interests of Spiritualism, as to claim the kind forbearance of my correspondents until I am once more in their midst on American soil, which I trust will be early in August. EMMA HARDINGE BRITTEN. 118 West Chester Park, Boston, Miss.

The Y. M. C. A. of Indianapolis have undettaken to break up theatrical entertainments in that city on Sunday. They recently arrested twenty five managers of the "Matt Morgan Art Combination" on a Sunday evening, in the presence of an audience of twelve hundred persons, at the Metropolitan Theatre. The arrested particle presence of the presence of the metropolitan Theatre. at the Metropolitan Theatre. The arrested parties were proceeded, not for disorderly or immoral exhibitions (that is not alleged), but for "desectation of the Sabbath." As the sects unite, they grow evidently more disposed to use their increasing power for the pushing of their common interests. We believe that things will be very much worse in this respect before they are better. But the reaction against the violators of equal religious rights is sure to come at last; birotry is not destined to rule America for-

BRIEF PARAGRAPHS.

SHORT SERMON. - The swiggerer and braggart never works. He talks loodly of what he can do or has done; but he amounts to nothing at all. The great thought is the one that comes to its birth in silence, the great act frequently ust wait for another age to admire it-but the end is sure. On the other hand pretension and humbug have their limit alone long enough and it will collapse at last-no one cares

Danbury News: "Always sp ak well of the dead, and nce in a while a good word of the living, if you have the

Wong Chin Foo, the gentleman from the Flowery Kingdom who is lecturing in this country, challenges any man in America, any missionary in Asia, to say that he ever heard one of the 450,000,000 of Chinese take the name of God in vain. The Christians have a commandment to honor parents, but a Chinaman would think the average Christian's love for his father and mother horrible neglect. Here are plety and reverence put to the creditof a thople we are taught to regard as merely poor heathen.

The smiling dandellon is pointing its golden fingers to the horizon, gladdening the landscape and giving tone to

The New York Tribune recently illustrated some Turkish reverses by printing its war map bottom side up

Home was lifted so high in the air by spirits several years ago, in England, that he has just come down in France, flat on his back, which is said to have sadly affect. ed his spleon.

The prize dogs in New York are to be photographed. Dog cartes, we presum, -Commercial Bulletin.

A young lady clerk in a Poiladelphia dry goods store fainted, and to the presence of a pitying circle of customers the sympathetic proprietor sent for a carriage and in id her taken home. Her weekly wages were six dollars, but that week the envelope contain donly one. The explanation given in reply to her question was that the other five went to pay for the carriage. When the "mills of the gods" reach that heartless firm in their retributive revolutions, we hope the grist they grind will be even more than exceeding small."

Multitudes in their haste to get rich are ruined every year. The men who do things maturely, slowly, deliber-ately, are the men who oftenest succeed in life. People who are habitually in a hurry generally have to do things twice over. This is why the temperance cause "drags its slow length along."

"Hark! I hear an angel sint," sang a young man in an outside town-hip school exhibition. "No, "rain't," shouted an old farmer in one of the back seats, "it's only my old mule that is hitched outside." The young man broke down and quit — Terra Houte Express.

A well-known bank President of Worcester, according to the Gazatte, remarked on hearing of the bank robbery at Northampton: "I'm sick of this rescally world. Don't want to see or do business with anybody. I'd rather be as old farmer, living on a cross roal, four miles from the sight of everybody, with a burrel of cider and two hogs, than to have anything to do with banks, in oney or mon. In these sharp someones he portrayed a feeling which is shared by divers others in community.

As the science, literance, are, unisophy of a people are, such will be the raigion, or ohe and ug y when they are, noble code becutiful when that character belongs to them.—Frothingham.

A P wis paper, the Patrie, gives some particulars about the treasures of Islam." It says that all the pligning who visit M sees cast an off wing into the three sepulchres, for the defence of Islam. The writer eventates that not less than 15 000.00) france a year are thus contributed, and adds that from one of the septlehres, which was opened in 1829, immanse sum3 were drawn. Another sepatchre was opened during the Orim wa war, and now the Sheik-ul-Islam has gone to Massa to draw funds from the third, which has not been opened since the year 1415. Taking the three sepulchres together, it is computed that they must

Why is a ship called shal is Dioby's Quare: "Tis said valid value of a propy a quire:

"Tis said valid value of a value."

And stage effect the female form;

A sult for either in the edgy a

Without a "bonner" would be shorn.

And that's the she of it.

"But I pass," sald a minister in the West End one Sunday, in dismissing one them sof his subject to take up another. "Then I make it spates!" yelle I a man in the gallery who was droaming the happy hours away in an imaginary game of suchre. It is needless to say that he went outon the next deal, being assisted by one of the deacons with a full hand of clubs.

Families originally formed the unit of society. Eventually it will be individuals. - Mains.

In the event of wir bitwier England and Russia, the area of conflict would probably embrace a larger portion of the earth's surface than any previous war in history.

Sound counsel: Never hire a dog, for the poet says, Let dogs delight to bark and bite." Nonsense is to sense as shade to light; it heightens effect

by contrast. It is like an intended discord in a delicious lody, making the next concord sweeter: like silent sleer ease after anguish.

> SUMMER. All the words are gold and green— Tender green an I white and gold; Buttercops that will he seen, Dandellous bright and bold, Starry disies, hawthorn gay, Make the shady was dland way, Make the open meadow word, Like a "field of cloth of gold,"

Cosar states that the Druids bulleved in the immortality and transmigration of the soul, and considered it the key of their system.

God forbid that the search after truth should be discouraged for fear of its consequences! The consequences of truth may be subversive of systems of superstition, but they never can be injurious to the rights or wall-founded expectations of the hamourage. Bishop Watson.

Phil E. Buster considers the Indians an arrow-minded race. Why shouldn't they be, when this Christian nation is continually hunting them like wild beasts? "Let

Editing a paper is like carrying an umbrella on a wind day: everybody thinks he could manage it better than the

ASSOCIATION VERSUS UNION.

one who has hold of the handle.

ASSOCIATION VERSUS UNION.
The only spet where rest salvation
Is shed with proper light,
Is in the good Association,
And Mr. Moody's right,
Such arguments must soon prevail
And teach men where to stop;
Don't go to Savage, Corre, or Hale,
But try the other shop,
To some it may seem rather odd,
Though straight as any arrow,
The Union creed is far too by ad;
Religion should be narrow.
So all good nore any amen.

Religion should be used.

So all good people say amen.
Dun't let the occasion page.

'Down with the Christian Union, "then,
And "Long life to the Ass."

XII, CENTURY. -Sunday Herald,

Pestilential backbiters are the most infamous smiters. They stall the livery of heaven to serve the devil lu-the devil of Selfishness. Beware of them. "I say, Paddy, that is the worst-looking horse you drive

I ever saw! Way don't you fatten him up?" "Fat him up, is it? Fair, the poor baste can hardly carry the little nate that's on him now, " replied Paddy.

It is unwise to tell me not to resear but to believe. You might as well tell a man not to wake but sleep. And then to only with torments and all that I cannot help thinking that the menace of hell make as an any devile as the severe penal coles of indumin humanity make villans.— Sald a faded belle to a frach you is rival, "You are hav

ing a great trial to-night. I wander what your enemites will say now " "I was just going to ask you," was the When one is sitting by an opin window and finds him-

self aneezing, Nature tells him he is taking cold. He should get up instudtly, walk about and take a full tumbler of cold water to keep up the gratie perspiration that the sneeze set in motion. If bedoes this, he will not be telling an hour after that he has a "cold in his head," or chest or lungs."

Conscience and wealth are not alw sys neighbors. -Philip Mussenger.

Princess Mary, of Hanny; has couclided not to marry Prince Arthur, of England. She doesn't mind his big feet, but she can't love a min who would leave the big "H" off her native country.

A gushing correspondent of this Lowiston Journal last year, in trying to show how wonderfully Divine Providence worked things, by sen ting bogs to destroy the categories early go worms, etc., advanced the idea that every worm, and or other vermin, was got up especially so that Gold a particular, and was got in especially so that Gold a particular, and was got in the categories of the strength of the categories in this regio i promise to be thicker than ever before; and the current worms.

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are still lacking the providential bug that is to destroy them. If our very devout it end knows a any such, we wish he would burry them along. - Gardiner, Me., Home-

Take your standard of a man from his mind, and not the

Angel of Peace, thou hast wandered too long f Spread thy white wings to the sunshine of love f Come while our voices are blended in some— Fly to our ark like the storm-besten dove! Fly to our ark on the wings of the dove— Speed over the far-sounding billows of song, Crowned with thine office-leaf gardand of the — Angel of Peace, thou hast waited too long!

We often fin't that an eloquent speaker is like a river-A plous hen crawled in oa Methodist church in Jefferson

City, Kin., a week ago Sunday, and laid an egg lua com-

Last Sabbath morning a relogatent Barlington minister was earned by discourating about Poter and Paul, and said they were a region part? The had hand "valeepity morning the half-awkened spire in the host paw, it is the pott in thing here out as high "Barlington Hawkeys

We do not read anony mons letters and communications. The many volud less of the writer are in all cases indispensable as a guaranty of good faith. We canno; undertake to return or preserve manuscripts

that are not used. When new spapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line ar much the article he desires specially to recommend for perusal.

Current Events.

The European war continues to prograstinate with the most provoking nonchilance—if viewed from the stand-point of the paragrapher. In Asia Manor there is nothing to chroniste save the clashing tog ther of two armies of re-ports, each said to be authentic, but neither being reliable. As we go to pressit looks as if Makh's Pasha had really fallen back from Erz froum to take up a better strategic p dition where sev ral important rouds centre, and where th + pis-age of the Bristans through mountain roads which he can no longer hold, cannot threaten his communicatons. The Tires are reported as on leavaring to harass the Russian rear, at led by the Circussian insurrectionists. by way of an advance from Sure n Kaleh, which they captured not long since.

On the Dannie the fearful note of preparation is sound ling in earnest, but a a attempt will be made to cross-to it is an pounced—before the initial of June. Two young Russian officers are eached in blowing up a large Turkish ir en-clai on the Denn's resently, under circumstances evincing the in of rom ick this bravery. Kirih is not yet surren lered.

A French consortium has offered the Sultan a loan of 50,

Gin. Tidlebin has arrivel it Sabastopol and taken up his command. The gereis in her been strengthen al.

The Tirks are excloding nick steel 33 m in at intervals of 24 niles along the whole Tirkish hank of the Danube, er um taleating with each other by sig tals.;

Prince Bismarck during his late visit to Berlin used pratty plain language to the Franch Minister in that city. He expressed his great disapprobation in the change of ministry, and im sied ones micra apatana interference might causa considerable difficulty.

Ex-President Grant's Europan tour has commenced auspicionaly. Upon his landing at Liverpool hawas received most enthusiastically, by all the civic and other

Constantinople has been declared in a state of seige. The pilgrim i from the U site! States have been received most gracionaly by the Pana. They presented his holiness with \$25,000, who was greatly aff soted.

Sixteen thousand soldiers will be sent to Cuba the coming autumn, to increase the stock of Spanish skeletons already garnishing the breast of the ever-faithful isle.

Verification of a Spirit Message. To the Editor of the Banner of Light:

In the Banner of April 21st is a communica tion from my spirit wife, Rosanna C. Ward. In verification of it I can only say if it had been written by her own mortal fingers when in the form it would not have been more real or reliable. Every incident given in it is true to the let ter. She was one of the early mediums, and one up to the day of her change. Her interest in Spiritualism was unfaltering. A few days before her change she sent for the Rev. Thos. Vickers, a Unitarian, and a personal friend. She requested him to speak at her funeral, and to say to the friends that she had lived a Spiritualist, and that she passed away a Spiritualist, not in faith, but absolute, positive knowledge.

Inclosed in 1 fived allars as a small thank offer-ing to the Banner Free Circle. Fraternally, W. W. WARD. Fraternally, W. W. WAR 53 York street, Concinnati, May 22d, 1877.

[Thanks, brother, for your kind donation in aid of our Public Circle Meetings, and also for the fearless endorsement you have felt to give to the message to which you refer. - ED. B. of L.]

The church, unless its reputation for sagacity has been greatly overrated, will be ourful how it arouses the lion from its slumber, and will in common prudence, for its own sake, be contented with what it can acquire in the way of spiritual influence and wealth. The wise among its own members will counsel prudence, even though they may desire political sway. Their best men will sincerely resist any plans of en-croachment contemplated by priestly or clerical fanatics, being honestly attached to Republican institutions, and sufficiently well read in history to dread every form of alliance between Church and State.-Rev. O. B. Frothingham.

We have met several of the mediums of the city, who, in a quiet way, are using their spiritual gifts to bless humanity. Private circles are being held, in which evidences of spirit iden Locust street, has been rented, where meetings are held every Sunday at 10:30 A. M. and 7:30 P. M. We shall be glad to see friends from the country, who may be visiting St. Louis, at the hall, as above, or at our residence. 3:00 North Ninth Street.—Nellis Pouss Poz, in The Spiritual Offering, St. Louis, Mo.

We wish to call attention of our readers to the afvertisem at of the Bunner of Light in another column. It is the oldest, and by far the lest paper of the kind wa have received, or been called upon to examine. It is first class in every particular, and was an easy number to all Its extended circulation makes it a valuable medium for advertising for all classes. -Our Journal,

Spiritualist Meetings in Boston.

ROCHESTER HALL.—Children's Progression Lyceum Vo. 1 holds its ses-unds were younday morning at rols hall, 3) Washingto: street, commencing at 10% o'clock. The ublic cordially hytel. J. B. Hatch, Conductor, New York Hart Hall Conductor.

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CHARLESTOWN DISTRICT, Emning Star Hall —Spirit-cal meetings are held in this had every sunday afternoon, at 3 o'clock.

The Ext'e Hill Mistings were replete with interesting exercises throughout the day last Sunteresting exercises throughout the day last Sunday. The morning circle was one long to be remembered by all who were present. Workers in the ranks of Spiritualism for twenty five years testified that they never witnessed anything like the baptism which fell upon the audience. In the atternoon an essay was read by Mrs. Cutting, given in mystical writing through her hand. Another was read by Mrs. Wildes. Mrs. Diek Another was read by Mrs. Wildes. Mrs. Dick also made remarks of interest, and improvised a poem up in a subject given her by the chairman. The evening hour was devoted to short essays by Mrs. Cutting and Mrs. Wildes, and tests given by Mrs. Fales—all of which were highly interesting and instructive. F. W. JONES. sting and instructive.

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