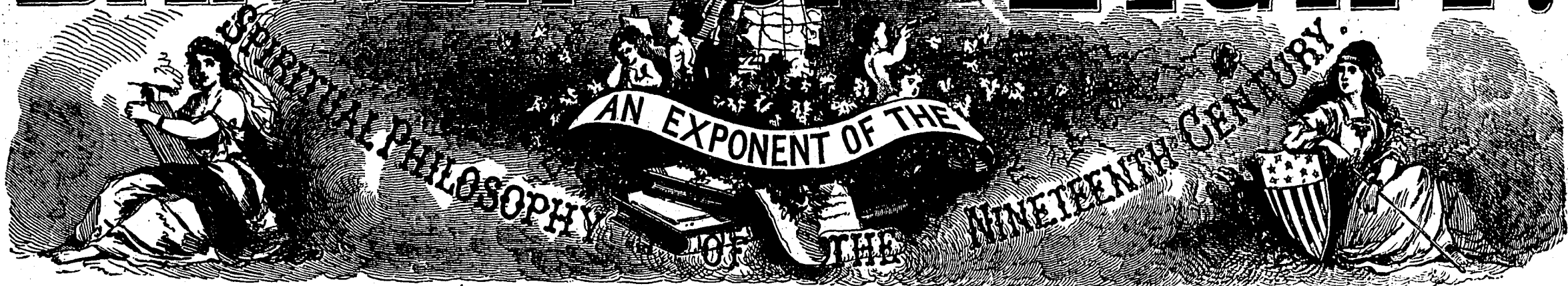


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Original Essays.

PHYSICAL MAN.

BY HUDSON TUTTLE.

To the Editor of the Banner of Light:

MAN is the superlative being, the last, greatest, and yet incomplete effort of creative energy. I shall consider him in the two-fold aspect of a physical and spiritual being, related on the one side to the material world, and on the other to the spiritual. Since the motto "Know thyself" was carved on the portal of a Grecian temple, the study of man has been the most absorbing pursuit of the thinker, for all departments of science cluster around him as a centre, and a perfect knowledge of him is a comprehension of the universe. Early was the momentous question asked by the soul blindly calling for an understanding of itself: *What is man?* The solution was felt to be fraught with infinite consequences, not only in this life but the interminable future, which was vaguely shadowed on the understanding of savage man. The answer early given, in the very childhood of the race, became the foundation of the great religious systems of the world. The conjecture of unfutured minds became the received system of causation, and growing hoary with age arrogated to itself infallible authority, and required implicit faith, and the exercise of reason only in making palatable the require ments of that faith. Conceived in an age when nature was an unknown realm, and law and order not imagined to control or direct causes to effects, when science opened her mysteries to the understanding, and one by one dogmas claiming infallibility were shown to be false, there of necessity was antagonism and conflict. I do not propose to enlarge on the theological aspect of this subject more than incidentally. That treatment has grown threadbare, "stale, flat and unprofitable," for every drop of vital juice it contained has been extracted long ago. The interminable sects, wrangling over the dogmatic solution of this vital question of man's origin and destiny, arriving at nothing determinate, wrangling with each other and themselves, are not incentives to follow their paths. If metaphysical theology contained the germ of truthful solution, satisfaction would have resulted ages ago, and the mind, reposing contented with the answer, would have employed its energies in other directions. Instead there is restlessness, turmoil, conflict and decision, and never has been an answer so broad and deep in catholicity of truth as to meet the demand. If science fail also, it is not the irretrievable failure of assumed infallibility. Its teachings are ever tentative, and prophecies of triumph. As the most ennobling study of mankind is man, the crowning work of science the solution of this vexed question. By science I mean accurate knowledge, close and careful observation of phenomena, and the conclusions drawn therefrom.

MAN A DUAL STRUCTURE.

While Theology, Brahminical, Buddhistical or Christian, teaches that man is an incarnate spirit, independent of the physical body, created by miracle, supported by a succession of miracles, and saved by miracle from eternal death, material science, as at present taught by its leading exponents, wholly ignores his spiritual life, and declares him to be a physical being only. It is not my purpose to reconcile these conflicting views. Truths never require reconciliation. They are in conflict, and if the results of two different methods of investigation are at variance, one or the other is in error, and the only reconciliation is the elimination of that error. The egotisms of theology and the pride of science array their voices in opposition, while the truth remains unquestioned in the unexplored middle ground. Man is neither a spirit nor a body, he is the intimate union of both. In and through his physical being, the spiritual nature is evolved from the forces of the elements and is expressed. There is somewhat more enduring than the reagents of chemical unions, actions and reactions in his physical body. Beneath this organic construction is that which remains, to which it is the scaffolding which assists, while it conceals the development of the real edifice.

PHYSICAL MAN.

First, as most tangible and obvious in this investigation, is the physical man, the body, the temple of the soul. The student, even when imbued with the doctrine of materialism, arises from the study of the physical machine with wonder and surprise akin to awe, declaring man to be fearfully and wonderfully made.

It is not surprising that we die, but that we

live. The rupture of a nerve fibre, the obstruction of a valve, the momentary cessation of breath, the introduction of a mote at some vital point, brings this most complex structure to eternal rest. By what constant oversight, by what persistency of reparation is it preserved from ruin?

This physical man is an animal, amenable to the laws of animal growth. His body is the type of which theirs are imperfect copies. From two or three mineral substances his bones are crystallized, and articulated as the bones of all vertebrate animals, and over them the muscles are extended. From the *amphioxus*, too low in the scale of being to be called a fish, a being without organs, without a brain, little more than an elongated sack of gelatinous substance, through which a white line marks the position of the spinal cord and the future spinal axis, there is a slow and steady evolution to the perfected skeleton of man. His osseous structure is the type of all. The fin of the fish, the huge paddle of the whale, the cruel paw of the tiger, the hoof of the horse, the wing of the bird, and the wonderfully flexible hand of man, so exquisite in adaptations as to be taken as an unqualified evidence of Design, are all fashioned out of the same elementary bones, after one model. The change of form to meet the wants of their possessors, results from the relative enlargement or atrophy of one or more of these elements. When the fleshy envelope is stripped away from them, it is astonishing how like these apparently divergent forms really are. In the whale the flesh unites the huge bones of the fingers, and produces a broad, oar-like fin; in the tiger the nails become retractile talons; in the bird some of the fingers are atrophied, while others are elongated to support the feathers which are to offer resistance to the air in flight; in the horse the bones of the fingers are consolidated, and the united nails appear in the hoof.

If there exists such perfect similarity in the bony structure of man to the animal world, the muscular system for which it furnishes support offers the same likeness. Trace any muscle in the human body from its origin to its termination, mark the points of its origin, and you will find the function it performs, and a dissect the most obscure or disreputable member of the vertebrate kingdom, and you will find the same muscles performing the same function. The talons of the tiger are extended and flexed by muscle, similar to those which give flexibility to the human hand, and the same elements are traceable in the ponderous paddle of the whale.

More vital than the bony framework, or the muscles to which it gives support, is the nervous system, seemingly not only the central source of vital power, but the means of union and sympathetic relation of every cell and fibre of the entire body.

The brain has been aptly compared to a central telegraphic office, and the nerves to the extended wires, which hold in communication and direct relation all the organs, and from which the functions of each are directed.

The nervous system is the bridge which spans the chasm between matter and spirit, and the battle between Materialism and Spiritualism must be fought not only with brain, but in the province of brain. The issue directly stated is this: Does the brain yield mind as a result of organic changes in its cells and fibres, or is mind a manifestation through and by means of the brain of something beyond and superior? The Materialists boldly assert that "mind is a secretion of the brain, as bile is of the liver." They claim to be scientists, and rely only on facts, yet the most profound in their ranks admit that the structure of the brain is a mystery, its functions unfathomable, and really nothing is absolutely known of the offices it sustains to the body, or the methods by which these are performed. They are satisfied with the investigation of what may be called secondary relations and effects. The chemist has found phosphorus and sulphur in the nerve substance, and hence it is claimed that they are essential to thought. So much phosphorus, so much thought, and so much waste product of decomposition. These philosophers have gone so far as to prescribe a diet for students. Fish abound in phosphorus, and are hence the best brain food. But you feel assured that phosphorus never wrote Homer's *Iliad*, or solved the problem of gravitation. It is not phosphorus, or carbon, or nitrogen, however vigorously oxidized, that pulsates in the emotions of friendship or love; that feels, and thinks, and knows; that recollects the past, and anticipates the future, and reaches out in infinite aspirations for perfection. Phosphorus will not, nor will any of the elements, nor any of their combinations.

The actions of thought on the brain, the effort compelling the body to serve the bidding of the spirit, may consume this element and many others, as the movement of an engine consumes the coal and wastes the steam, but the coal and the steam are only the means whereby mind impresses itself on matter.

The Materialist studies the brain as a person wholly unacquainted with an engine, and mistaking it for a living being, might be supposed to do. He would observe its motion; and weighing the coal consumed and the products of combustion, would say that they appeared in steam, which after propelling the piston was waste. The design in the engine, the effect of these combinations and this waste, this observer would claim to be the guiding intelligence. And he would further argue that so much coal in the grate, so much water in the boiler, and you have so much intelligence, and the waste may be predetermined by chemical formula!

Until the threshold of the structure of the nervous system and the functions of the brain have

been passed, the primary principles of scientific investigation would at least require modesty in asserting conclusions of such momentous consequences.

If it be claimed that man is a natural being, originated and sustained by natural laws, that he came without miracle, then do we unite the margins of the human and animal kingdoms, and are satisfied with placing man at the head of the animal world. An interminable and unbroken series of beings extends in a gradual gradation downwards, until the organs by which the phenomena of life are manifested are lost one by one, the senses disappear, and we arrive at what has been aptly termed "protoplasm," not an organized form, but simply *organizable* matter, or matter from which organic forms can be produced.

If in reviewing this chain of beings, slowly arising by constant evolution, we closely examine several of its consecutive links, we shall find that while each ascending link is apparently complete, yet it is only the germ out of which the next is evolved in superior forms. Each link is a prophecy of future superiority. We can trace the fulfillment of the prophecy of one age in the next, until man appears at the last term in the physical series.

They who teach us this doctrine of evolution, which is to life what the law of gravitation is to worlds, also teach that united with the doctrine of "conservation of force," our hope of immortality is a dream.

What a sham they make of creation! What a turmoil for no result! Infinite ages of progress and evolution, during which elemental matter, by force of inherent laws, sought to individualize itself and incarnate its force in living beings; ages of struggle upwards from low to high, from sensitive to sentient, from sentient to intellectual, from zoophyte to man! And now, having accomplished this, and given man exquisite susceptibility of thought, of love, of affection, making him the last factor in the series, he is doomed to perish! What is gained by this travail of the ages? It would have been as well had the megalomaniacs, or the madmen and maniacs of pre-historic times, as with man. As each factor in the series prophesies future forms, so does man read in the same light prophecy-forms beyond. They cannot be in the line of greater physical perfection, for in the days of Greece and Rome man was as perfect physically, as is seen by their sculptures, as to-day. Ages ago this exceeding beauty was attained. It cannot be in the evolution of a being superior to man, for as in each lower animal imperfect organs or structures, or partially employed functions, are improvable and perfected by succeeding forms, in man the archetype is complete, and no partially developed organ indicates the possibility of future change.

Progress having arrived at its limits with the body, changes its direction, and appears in the advancement of mind. Death closes the career of individuality, and we live only in thoughts—our selfhood is absorbed in the ocean of being. Mankind perfects as a whole, and the sighed-for millennium is coming by-and-by.

Of what avail is it to us if future generations are wise and noble, if we pass into nonentity? Of what avail to them to be wise and noble, if life is only the fleeting hour? Not yet will I believe Nature to be such a sham—such a cruel failure. The spirit rebels against the supposition of its mortality. The body is its habitation. Shall the coat be claimed to be the entire man? Shall the garments ignore the wearer?

This is the animal side of man. Physically composed of the same elements, and having passed through these innumerable changes, he is an epitome of the universe. As man was foreshadowed in remotest ages as the crowning-type in the series of organic life, so man foreshadows superior excellence. Sprung out of his physical perfectibility, arises a new world of spiritual wants and aspirations, unanswered and unsatisfying in mortal life.

IF THERE IS AN IMMORTAL SPIRIT, IT MUST BE ORIGINATED AND SUSTAINED BY NATURAL LAWS.

If this be true, we are to seek the origin of the individualized spirit with the origin of the physical body. We are to place the growth of one with that of the other. The physical body is the scaffolding by which the spiritual being is sustained, and when matured sufficiently, remains after that support is taken away.

A certain stage of progress or perfection must be reached before this result, else all living beings would be immortal. Like the arch, which unless completed falls as soon as the scaffolding is removed, the spiritual part of the animal falls at death. Continue the task still further and place the keystone in its position, and the arch remains self-supporting.

MRS. BOOTHBY'S SEANCES.

To the Editor of the Banner of Light:

Noticing a paragraph in your issue of the 17th in reference to Mrs. Boothby's séances, and having frequently enjoyed the privilege of attending them, I wish to add my testimony to that of hundreds of others, to the honesty of the medium and the genuineness of the manifestations. The first indications of spirit presence and power I witnessed occurred in New York in 1850, and since that time I have seen about all phases of it, and been familiar with its history from the period of those "sittings" at which we felt ourselves well paid if, after an hour or more of patient waiting, we heard a few faint raps, to its present séance, at which the dozens of the other

worlds meet us face to face, sit at our side, converse with us directly with their own voices, and tell us of immortality. After all my experience I am free to state that I have met with no medium more willing or desirous that everything should be conducted honestly and fairly than Mrs. B. She has been not only willing that all possible precaution should be taken to avoid the semblance of trickery, but has insisted that it should be, even when those present did not think it necessary, she herself being the greatest skeptic.

It is not requisite that I occupy your space in any enumeration of the various "phenomena," so-called, that have occurred at her séances, as they have been similar to those that have many times been recorded as occurring elsewhere. I think, however, from what statements I have read and from remarks made by persons present, that the forms and features are generally more tangible and distinct than they usually are at most materializing circles.

Now why the question of the genuineness of Mrs. Boothby's, or any other person's séances, should hinge on the fact that any one individual is admitted to them or not admitted, is a problem that some possibly may, but which I am unable to solve. There is not, probably, one Spiritualist who has not, at some time, been told he could not attend a certain séance, or who, after having been admitted, has not been told to leave it. Some time since I applied to a lady, well and favorably known as a materializing medium, for a seat at one of her séances, and my application was refused. But I did not rave, and declare the whole thing a "swindle" and the lady a "humbug" for that reason. I remember long ago walking about three miles to attend a circle. It was in the infancy of the cause, and if, luckily, we got anything, it would be considered very meagre in this day of abundance of spiritual food. I was rather weary when I reached my friend's house, and almost regretted I came so far to get so little; but I consoled myself with the thought that the few raps I might hear, and the message of half a dozen words I might receive, would abundantly reward me, because of from those whom I had buried and called "dead." So I seated myself, with others, and thought it good to be there. But I had scarcely done so when the medium said I must leave the room—she did not know why or for how long, she only knew I must do so. I made my exit rather reluctantly, and found myself, with the sombre light of a tallow candle, in a cold room, where I sat for about two hours, revolving in my mind the old adage, "All doubtful things are very uncertain."

In such experiences some individuals labor under the impression that mediums have no rights which skeptics are bound to respect. But, thanks to common sense, there are some who think they have. The experience of Mrs. Hull at Portland, and of several other materializing mediums in the West, has led these skeptics to act with an increased degree of caution, and it is high time that the public was led to understand that a lady has a right to guard herself against a possibility of personal injury without subjecting herself to a charge of being a fraud.

Again, we should remember that in this matter of mediumship there is "a power behind the throne"; that it is not Mrs. Boothby that grants or refuses an application for a seat at the spiritual banquet. The host is behind the veil, he is unseen, and yet he controls the whole; and when the request is made it is he who answers it, and not the passive instrument before us. But, alas! the public is not cognizant of this fact. In its ignorance of spiritual laws it knows nothing of it, pools at it if even suggested, and the medium is obliged to incur the displeasure of the applicant, and, in many instances, listen to his opprobrious epithets.

The unseen workers in this cause know best the conditions required, and being masters of the situation feel authorized to control them. The refusal of a person does not necessarily imply personal unfriendliness. Years ago, when Mr. Sunderland lectured on mesmerism and biology, and Tremont Temple was crowded with interested auditors, some of those present were forced to go upon the platform and make an exhibition of themselves. Where one was susceptible to this power hundreds were not, and it would have been considered very foolish for those who could not be thus acted upon to have denounced those who were, as deceivers, swindlers and dupes. And it was not from any ill-will of the lecturer that they were not moved. It was simply because certain temperamental or magnetic conditions must exist in the person to produce those results.

There are hosts of beings in the spirit-world determined to stay the incoming tide of spiritual light and human progress on earth, and they work in unison with those of like desires yet tabernacled in the flesh. They labor to this end with an earnestness and a determination in comparison with which the recent contest of the two great political powers for the presidency was tame and feeble. They seek to discourage the aspiring, to throw obstacles in the way of the investigator, to give an appearance of fraud where none exists, to make honesty seem like deceit, and build up mountains of distrust out of mole-hills of misapprehension.

The experience of Mrs. Hull, to which I have alluded, is an illustration of this. I believe Mrs. Hull to be a genuine medium; a truthful, conscientious woman, who was magnetically forced—overpowered by the combined wills of those determined to prove her an impostor, and caused in that instance to assume a spirit-form—in

the same way as Sunderland caused one of his audience to go on his platform and declare that he was General Washington. In sympathy with the clique of doctors, who that evening invested her home with their determined wills, were those in spirit life alike bent upon crushing her mediatic powers. Thus, those on earth acting on the medium, and those in the unseen world warring upon her controls, made a joint attack and succeeded in their united efforts to give honesty an appearance of fraud, and scored one to the credit of bigotry and ignorance.

This is but one of hundreds of instances, occurring in all parts of the world, indicating the character of the opposition and one mode of its procedure.

Therefore, I conclude that if the gentleman to whom you allude was refused admission, *there was some good reason for it*. And, supposing he was not admitted, what then? Is it to be presumed for that reason that trickery and deceit hold carnival there? Is it to be presumed that of the hundreds who attend these séances, not one is as acute and as ready to detect fraud as he? But Mrs. B.'s séances are not confined to her own house. They have been held in scores of other houses—the residences of families as intelligent and as desirous of knowing the truth as any one can be—and, thank Heaven, as determined to assert and defend it when known.

In conclusion, let me add a single word for all mediums. They are sensitive, mentally and physically, to an extreme degree. They need the sympathy, the aid, the protection of those strong in earthly magnetisms. Their unseen attendants give them spiritual strength, but it is for those who yet occupy these earthly temples to give them that material strength which they so much need.

JOHN S. ADAMS.

West Roxbury, March 18th, 1877.

Spiritual Phenomena.

MATERIALIZATION.

To the Editor of the Banner of Light:

Last evening I was present at 1027 Ogden by the usual Sunday evening séance held having a few hours previous assembled, and held at a friend's house, and the prospect was by no means encouraging for a successful séance. There were some twenty visitors present.

It was a long time before any manifestation of consequence occurred, but finally two female forms opened the curtain alternately, that were identified by Mr. Wolf (a gentleman present well known to Spiritualists) as being the materialized spirit forms of a lady and her waiting-maid who were killed in some railroad accident which he named. The entire form of the lady was tastefully arrayed in the purest white, whilst her head was surmounted by a beautiful coronet, on the front of which a diamond-like gem ever sparkled and shone with star-like brightness. The waiting-maid was clad in garments of a more sombre shade. Both these forms were presented for a short time at several intervals, sometimes both together, but generally separate. On one or more occasions they were accompanied by another spirit, clothed in white garments, who I think Mr. Wolf said was associated, when in earth form, with the other two in some way.

Soon after these spirits retired, the glorious angel, Elizabeth du la Rue, opened the folds of the curtain, and had the *temerity* to exhibit her fully materialized form arrayed in its customary resplendent robes at the very moment when she must have known it could be seen by all present that the veritable Elizabeth du la Rue was then sitting in the first row of the circle tending baby. ("That is, allowing all that is said to be true.")

Still another female form presented itself, clothed in white, but seemed unable to stay. Then came on the scene the real star of the evening, the brilliant, sylph-like and bewitchingly graceful form of the little "Princess" as she is called, but who probably represents as well some Persian or Eastern dancing girl of most rare accomplishments. She was *petite* in person, but of exquisitely perfect proportion, and moved and danced about the room more like a butterfly than a human being, scarcely touching the floor with the toes of her taper ankles and feet, as she kept time with the music performed by a blind organist, (whom I think it might be well for Philadelphia Spiritualists to patronize.) Her beautiful ball or dancing dress seemed studded with diamonds and gems throughout, that glittered in its way and ever-moving folds like stars of the first magnitude in the firmament. The lovely vision remained at intervals for minutes at a time on the floor, finishing each dance in succession as called for by the music, and ever and anon approaching to within a few feet of the front row of the circle, when, as if to screen her face from too ardent a gaze, she would gracefully unfold and throw afore and aloft a snowy gossamer veil, rivaling Queen Mab's in delicacy of texture and material.

Just before leaving Boston, some two weeks ago, I held a private séance with Mrs. Rockwood, No. 14 East Springfield street, when Theodore Parker came to me, (as he frequently does there, and through quite a number of other mediums,) and said that the next time I went to a materializing circle, it was his purpose to present himself to me in a way that I should feel sure of his identity. Being aware that spirits are frequently unable to perform all they promise, (probably through lack of proper conditions,) I placed but little reliance on what was said, and his words on that occasion had escaped my memory, until Mr. Bliss announced to me that there was a spirit at the aperture who wished me to come to him. I

know that Mr. Parker was not at the time in my thoughts, but no sooner did I look upon the face presented, than I felt sure that it could be no other than his, from the strong resemblance it bore to several portraits I have seen of him. The nose especially was exactly like his as it has been represented, and the whole expression of countenance indicated beyond a doubt a man of marked mental strength and intelligence, and of high moral and polite culture. He seemed to be much pleased at our meeting, and spoke several times to me in whispers. Every feature and line of his face was as distinct as possible. While I was quietly regarding them, the folds of the curtain opened, and out stepped again the beautiful Princess, and turned her face archly toward me. As I returned to my seat in the circle, the little comely instantly joined me and danced by my side, until I had nearly reached my place, when she went capering back on the tips of her toes, and vanished for the evening behind the folds of the cabinet.

I think some other spirits manifested immediately after this, but am not entirely sure. Mr. Bliss, however, soon summoned me to the aperture in the cabinet, at the request of Capt. Davis, who is, I think, the most prominent conductor of the circle on the spirit side. Capt. Davis greeted me cordially, and as a mark of especial regard twice placed his cap on my head. I was both surprised and pleased to find that Mr. Parker had not yet left. He too again greeted me very kindly, directly after which a female spirit, clothed in not over brilliant white, opened the fold of the curtain, but almost immediately disappeared, being, seemingly, too weak to hold control. I thought that Mr. Parker might have remained in the cabinet for the especial purpose of assisting this spirit to materialize.

Directly after this the sainted Elizabeth du la Rue again suddenly opened the folds of the curtain and stood within a yard of me. I thought her aspect was more positive than I had ever seen it before, but whether this was caused by the little piece of flirtation she must have witnessed in connection with the little Princess, I am unable to say.

There was a very genial, straightforward gentleman from the northwest part of Pennsylvania, as he told me in the circle, whose name I did not learn. The Indian chief Black Hawk came to the aperture in the cabinet, and beckoned the gentleman to come to him. After their interview was about ended, I happened to say that I once saw Black Hawk in New York, with some few other Indians who had been delegated to wait on their great father, Gen. Jackson, who was then President. I remembered that one other of these Indians was known as the prophet, but did not recollect the others. I also remembered pretty distinctly Black Hawk's features, especially his aquiline nose, from which probably his name was derived. By his request I went to the cabinet, where he greeted me most cordially, and slapped the top of my head with his hand pretty severely in token of good fellowship. He looked the Indian in every particular, even to the feathers (I think of the eagle) that stood upright on the fore part of his head. But no sooner had I placed my eyes on the renowned Indian warrior than his countenance reminded me of what I had forgotten, that a son of Black Hawk constituted one of the delegation, who I now well remember very much resembled his father. I looked younger than the old chief, and I feel sure that it strikingly resembled the son as I saw him in New York some forty years ago or more, both in complexion and feature.

Next came running out of the cabinet, full of life and fun, the little Indian squaw, Blue Flower. She is perhaps four feet in height, and was dressed in brownish colored clothes, with the exception of a white pointed fringe around the bottom of her outside garment, which was an ornament she had acquired lately, and was, as I understand, an indication or badge of progress. After her usual greeting all round, Blue Flower ran up to Mrs. Bliss's baby and looked inquisitively into its face; she then went to a table on which stood a music-box, which she wound up with her own hand and set it going. To show the strength of the little creature—after first asking me to take up the box in one hand, that I might observe its weight—she also lifted it in her right hand and carried it about the room.

Blue Flower looked the Indian in every particular, was very talkative, and remained on the floor in full sight perhaps half an hour, dividing her time between talking and dancing.

A highly pleasing manifestation that occurred at this circle was the presentation of spirit hands, which I was invited to come up to the cabinet and witness. One delicately formed female hand was first presented at the cabinet aperture which I took in mine and examined. Then came another of the same character, followed by others, until I counted six distinct hands. After the first hand was examined by me, it commenced to move about, and as each subsequent one was added to the number, the motion of all was accelerated, so that I was unable to count them reliably after the first six appeared, although I think there must have been a dozen or more present at one time. They came alike from above and below, and on either side of the cabinet. I placed my head a little within the aperture, when my face, beard, neck and head, were immediately covered with moving hands. All of them were of the softest and most delicate texture. There could have been no deception in this manifestation, as the hands were as distinct and well formed as any lady's.

The materialization circle closed with the appearance on the foreground of old Mrs. McCarty, a familiar spirit of the circle, and the boy Billy, the "boot-black," both of whom were clothed in very dingy, indifferent garments. It was very droll to observe how the old woman manifested an undoubted affection for the little boy by constantly scolding at him in her Irish brogue, and occasionally pushing him back into the cabinet with a threat that if he did not behave better he should not come out again.

THOMAS R. HAZARD.

Philadelphia, April 2d, 1877.

MANIFESTATIONS IN CLEVELAND.

To the Editor of the Banner of Light:

Mrs. H. Wilson, materializing medium, wishes to announce that she will be at home at her place of business, 471 Sixth Avenue, New York City, on and after April 10th, ready to receive calls.

Mrs. W. has been in Cleveland two weeks, holding sances with great success. A great many Spiritualists who never had an opportunity of seeing a materialized face before have now been fully gratified. The faces appearing at the aperture of the cabinet in rapid succession were just as varied as those in the audience, and with as much

clearness and as lifelike as so many living persons. All conversed freely with the circle, and did many wonderful things, considering they were materialized spirits. The presiding spirit, "Capt. Ben," gave freely of his whiskers which he clipped off and gave to all who asked, and this was kept up night after night, without any apparent diminution of the fine, black, luxuriant growth. Among the wonders to be met with at these sances is the sudden opening of the cabinet door when talking or singing is going on inside; while the door is swung wide open, the audience rush up, see nothing but the medium sitting in her chair in a deep trance, with mouth hermetically sealed up, and the talking continues for some minutes by answering and asking questions. This is a phase I have never witnessed with any other medium after the spirit-form disappeared. But history is fast repeating itself. We read in the scriptures where I think it was St. Paul, speaking of his conversion, makes the remark, "Hearing a voice, but seeing no man." Mrs. Wilson has done a work here that will add greatly to the strength of our cause, notwithstanding the miserable efforts of Bishop, who was here at same time, under patronage of the churches, showing off his burlesque (pretended) imitations. Yours truly, D. A. EDDY.

Cleveland, O., March 28th, 1877.

MATERIALIZATIONS IN SAN FRANCISCO.

We are in receipt of a long communication signed by M. Porter, Mr. Lee and wife, M. Douglass, Miss E. Douglass and Mr. Napier, all of Sacramento, giving the details of a private sance recently attended at Mrs. C. M. Sawyer's, a materializing medium in San Francisco, from which we cull the following facts: The cabinet contained two compartments, separated by a wire screen. In the rear one, behind the wire door, the medium entered, and being seated, the door was closed and securely fastened, precluding the possibility of her face being seen at the aperture of the cabinet. "Blow," one of Mrs. Sawyer's controlling spirits, very soon appeared at the aperture, and after opening the door of the cabinet, showing herself and the medium at the same time, stepped out, saying "Good-evening," and then returned. The next figure that appeared was that of a girl of about twelve years of age, in white flowing robes and very black hair. She stepped out of the cabinet, spoke the name of "Emma Douglass," and vanished. The next was the figure of an old man, who walked out some ten feet from the cabinet to where Mr. Porter sat, led him up to it, where he could see the medium sitting in the inner room, behind the wire screen. This apparition then vanished. Mr. Porter was asked by a voice from the cabinet to put his hand inside the aperture; upon complying, it was grasped firmly by a hand which he recognized as that of his father, by the loss of his middle finger. This was a surprise to Mr. P., for he did not know that his father was in the spirit world, but supposed he was still living in Canada. The door was then thrown open, revealing the medium sitting in a chair, fully entranced as before. The spirit advanced and stood beside Mr. P., who recognized his father, looking as natural as in life. He gave his name as John Porter, and said he had been dead over two years. He then entered the cabinet and appeared as that of a woman, holding an infant in her arms. She was dressed in deep black, was of medium height, dark brown hair and black eyes, (the medium is a blonde.) She said her husband and daughter were in the room, and she asked to speak to them, and had brought her little one with her. She then stepped out of the cabinet, and walked directly to Mr. and Miss Douglass, who at once recognized her. The daughter was very much affected by the unexpected appearance and clear recognition of her mother. The spirit having kissed husband and daughter, entered the cabinet and disappeared. Again the cabinet door was flung open by the invisibles, and all could see the medium in the same position as before. Presently a white misty object commenced forming in the cabinet, which gradually became more distinct, and grew larger; presently it advanced to the door, when the forms of two little children could be distinctly seen, a boy and a girl, apparently about six years of age, holding each other by the hand. They spoke, but not loud enough to be understood. But what astonished the beholders most was the appearance of a luminous semi-circle over the heads of the children, which gradually grew brighter and brighter, until the words "Truth is dawning at last," could be read plainly; then all vanished as gradually as in the process of forming. This closed the sance, and the medium was found, very much exhausted, in the compartment in which she had been securely locked at the beginning of the sance.

"S. J. FINNEY'S NOTES."

To the Editor of the Banner of Light:

The mortal whose brain whirled at the thought of a "Deific centre," may scoff at the ideas put forth in "One of S. J. Finney's last notes," but all must confess that the thought is beautiful. Now whether this or the reverse be true, our mind has ever been—and we believe to our everlasting benefit—carried back to the Fountain-head from which flows the river of life.

Although we would not attempt an argument in proof of a "Deific centre," yet it seems to us what we know at the present time of the law which governs the motions of the heavenly bodies in space, would draw us to the conclusion that, however distant, there is a grand central point of attraction of all the planetary bodies throughout the immensity of space; and, reasoning thus, the mind will naturally settle upon this point as the "Deific centre."

Let us accept for one moment this idea of a centre somewhere in space; then can we as easily dispose of its circumference of boundary? We think not. For even to imagine a boundary we have to think of something outside, and what can there be outside any less ponderable than space?

If, to satisfy the longings of the human heart, the mind must fix upon a point beyond which the soul of man will never reach, would it not be more reasonable, instead of trying to establish a centre to space for this point, to recognize, say, the centre of our universe or cluster of worlds as the centre of our migrations?

We do not wish to appear as one who thinks he can enlighten the advanced minds of to-day as to the ways of the future life, or of things pertaining to the material universe; yet it gives us unspeakable joy to recognize in this glorious company of bright orbs one unbroken family, and one of the untold millions that people the immensity of space, holding an unchangeable position through the coming ages of a never-ending eternity.

Bangor, Me.

The Anniversary.

The Twenty-Ninth Anniversary in Brooklyn, N. Y.

OFFICIAL REPORT.

To the Editor of the Banner of Light:

The Brooklyn Spiritualists celebrated the 29th Anniversary of the Advent of Modern Spiritualism at Gallatin Hall, 422 Fulton street, on Sunday, April 1st. Both afternoon and evening services, which were well attended, were held in the large hall; and in the afternoon exercises the Children's Progressive Lyceum participated.

The hall in which the services were held, and which is one of the largest and finest of the Brooklyn assembly rooms, was tastefully decorated with flags and Lyceum banners. The platform and speaker's desk were profusely decorated with flowers, the floral offerings being all the more attractive and beautiful from the admirable and artistic arrangement of them by the ladies of the Lyceum. Mrs. Hussey, who had charge of the matter of decorating the hall, was, before she came to Brooklyn, Guardian of the Bridgeport Lyceum, and there as here she never failed or grew weary in her labors for the Lyceum cause.

The Lyceum procession, as it passed up and down the main aisle, the children all in white, singing sweet songs, presented an appearance that was as imposing as it was beautiful. The singing was followed by a recitation by Miss Jessie Peterson. Little Jessie—"Rosebud," as we call her—is a great favorite, and though scarcely eight years old, has the self-possession and artistic taste of a trained and experienced speaker.

The Chairman, Mr. Charles R. Miller, delivered the opening address, and was followed by Mrs. Dr. Cooley, who read extracts from Emma Hardinge Britten's History of American Spiritualism, the selections being the accounts now become historical of the first raps at Hydesville.

In the order of exercises, which was printed and distributed through the audience, Dr. William Fishbough was announced as the second speaker, but in explanation of his absence a letter was read full of cordial greeting and good will.

The singing was under the direction of Mrs. Dr. Cooley, Mrs. Clara A. Allen presiding at the piano. An anniversary hymn, published in Banner of last week, I prepared for the occasion and dedicated to the Brooklyn Spiritualist Society by Mrs. F. H. Fox, sang by the choir, the audience joining in the chorus.

Mrs. Helen M. Slocum, of New York City, was the next speaker, in introducing whom the Chairman said she was an old and faithful worker in the cause of Spiritualism. Years ago, when it cost more of self-sacrifice and moral courage to be publicly identified with Spiritualism than it does to-day, Mrs. Slocum—representing in her own person the divine gift of mediumship—was an active worker in the cause. At one time Mrs. S. was President of the Vermont Spiritualist Association. She had always been a Christian, and her faith by her works. The Chairman said she esteemed it a great honor to stand on the same platform with a lady having a record so honorable and a life so full of usefulness.

Mrs. Slocum, after a few preliminary remarks, asked why did Spiritualism appear when it did? Because the way had been prepared for it, the time was ripe. What was the condition of the public mind at the advent of Spiritualism? People had learned too much to be satisfied with the doctrines of total depravity and eternal punishment, and a cry seemed to reach to heaven from the multitudes upon earth who were begging to know what there was beyond the grave. And apparently the great demand was a magnetic power of sufficient force to cause the door between the two worlds to swing back noiselessly upon its hinges never to close again. George Fox had prepared the way for Spiritualism; his mission was to open the door to the world before they could get into harmonious relations with the spirit world. If we would only become passive we could receive spiritual impressions. This was the great spiritual movement of Fox, which has left its impress indelibly on the race. Fox did not claim that his impressions came from spirits, but he believed them to be from God, when doubtless they were through the agency of spirits. Neither was John Wesley known as a Spiritualist, though his belief in their resurrection and communication was the vital power which gave him success. (In proof of Mrs. Slocum's statements in regard to Wesley, she quoted from his journal.) What, the speaker asked, was the condition of the religious world at the advent of Spiritualism? Total depravity and eternal punishment were preached in all our Orthodox churches.

She told of the conflict her own mind had had with those ideas, her friends all being members of Orthodox churches. She was not able of a "new birth," and she thought the whole of life to gloom and despair. Night after night she spent in agony praying to God for light, that she might feel the assurance of faith. Who can live in devouring flames? This was the condition of the speaker's mind when Spiritualism revealed itself.

Mrs. Slocum related some most interesting personal experiences. Her father came to her and showed her that the lowest and most degraded being yet had bright possibilities. Every human soul had a grand and glorious future somewhere in eternity. She then became a medium, seeing and hearing spirits; she could tell whenever a friend was about to die, and just after one had been passing away she distinctly heard the voice saying, "The golden gate still stands ajar; another and a dearer one will soon pass through;" which prediction was verified by the sudden death of a daughter of sixteen years.

The regular speaker of the Brooklyn Spiritualist Society, Mrs. C. Fannie Allyn, followed Mrs. Slocum. As I have not preserved any minutes of Mrs. Allyn's address, I will give the brief report as I find it in the Brooklyn Daily Times: Mrs. C. Fannie Allyn was the next speaker. She claims to speak under spirit control. She speaks from subjects given by the audience. In most churches there is a prayer before the sermon. The Spiritualists have what they call an "invocation" before their lecture or address: "Oh life and power of Truth, each day we come to thee in thought, seeking wisdom and inspiration. Not in the name of God do we bow, but to mighty and holy law, which we find in flower and fruit, in soil and sky; that law which shall yet eventually mold all of us into something far nobler than our loftiest inspirations ever conceived."

Mrs. Allyn now takes the questions all together in her hand and proceeds to answer each separately. "What does Horace Greeley think about counting in President Hayes?" "Why did Oakley Hall run away?" Instead of giving any answer to these two questions, she gave the "retort courteous" in this manner: "I know well those questions did not come from Spiritualists. I have heard some people say that Spiritualists are a little unbalanced. Let me suggest that there may be a little lunacy outside of Spiritualism." Can a Spiritualist believe in the divinity of Christ? "Yes, it was possible to do so—but not if he exercised his reason." Next came: "Spiritualism from the Spiritual Standpoint." This was exceedingly well done; the delivery was very rapid, at times rising to impassioned eloquence. Now it is just this phase of Spiritualism that bothers me. The Spiritualists claim that Nellie J. T. Brigham and C. Fannie Allyn are entirely uneducated women. Now, as they both are graceful and quite eloquent public speakers, and, as a doctor of medicine said to me after hearing the former, "Why, she is a walking encyclopedia," I should like very much to find out this royal road to knowledge.

"I was surprised," continues the Times reporter, "to find that it was six o'clock. The three hours had passed so pleasantly I had taken down no note of them; and as I am no Spiritualist (though for some time looking for light in that direction) this alone must prove that I had fully appreciated the afternoon's entertainment."

The Chairman declared the assembly adjourned to 7 1/2 o'clock.

EVENING EXERCISES.

The evening exercises were opened by singing the following hymn, written for the occasion by Mrs. C. Fannie Allyn. The hymns were distributed through the audience on printed slips, enabling them to join the choir in singing:

THE GOD IN MAN.

Tune—"Auld Lang Syne."

Old friends return and sweep the strings
Of love's and plighted love's
And while the spirit music rings,
Our hearts in joy aspire;
And love grows weary on earth's sod,
Grow strong to join the van,
That brings the Fatherhood of God,
And Brotherhood of Man.

Those who have mourned our cruel graves,
Now learn to weep no more;
The olive branch of promise waves
And peace is everywhere;
We seek not find, in sky and sod,
The law since life began;
That brings the Fatherhood of God,
And Brotherhood of Man.

Great earnest cries from prison walls
Have penetrated far;
The gates wide open stand for all,
No longer shut or barred;
Hail, then, oh life in sky and sod,
Let Science lead the van,
That brings the Fatherhood of God,
And Brotherhood of Man.

The air is filled with living thought,
And old scenes pass away;
The present is but a passing thought,
That ne'er shall know decay;
And deep within our life are felt
The hermits of the cave;
That brings the Fatherhood of God,
And Brotherhood of Man.

Pantheists to weep, stay not to sleep,
Till the Kingdom of God is here;
Bind up the wounded, aid the weak,
Till "Justice" shall be done;
Awake with Angel's fearful rout,
Life's forces dare to send;
Hail: Fatherhood of God within,
The Brotherhood of Man.

The Chairman then presented Mr. William C. Bowen as a well-known Spiritualist, and a gentleman who needed no introduction to an audience of Brooklyn Spiritualists. Mr. Bowen said: "As we are all aware, to-day is Easter Sunday, or, as it is called, the most significant and beautiful thing about it is its hint of immortality. The Christian Church celebrates to-day the resurrection of the physical body of Jesus Christ, (not a well-attested historical fact, but a theological fiction,) amid the surroundings of gorgeous architecture and adornment of beautiful flowers, with the accessories of eloquent invocations and addresses, and soul-stirring music, all in commemoration of an old-time superstition. If they have any reason so to do, how much greater reason have we as Spiritualists to celebrate to-day, the twenty-ninth anniversary of the scientific demonstration of immortal life, by the wonderful phenomena at Hydesville and Rochester, that ushered in the era of Modern Spiritualism. These phenomena have been seen and heard alike in the dwellings of the lowly and the palaces of the rich and influential, and, together with the philosophy which is an outgrowth from them, have made the circuit of the world to cheer and make better mankind. Some say that 'Spiritualism is dying out.' (The wish is father to the thought,) simply because they do not see a gigantic organization as the result of its twenty-nine years' work. The Christian Churches have organized, fortified, Spiritualism has done neither, but has been like the leaven in the meal, and it will eventually leaven the whole lump. It numbers its adherents by millions, and some of them (as was to have been expected) have been vilified and persecuted. The pretext of protecting the English public against fraud in the Slade case, was simply the old spirit of persecution revived, with Slade the Spiritualist and true gentleman, as well as Chas. Bradlaugh, Annie Besant, and Mr. and Mrs. Elmy, the noble and enthusiastic Rationalists, for victims of blind prejudice and ecclesiastical superstition."

Some Spiritualists are trying what they call a "new departure." They want Jesus recognized as the spiritual leader. His name is one of the brightest and tenderest of human history, but the genius of Spiritualism takes no man, however grand or noble, no book ever, simply and only the voice of the Eternal Spirit speaking in our consciousness and mine. We need not doff our hats to the church.

I like these anniversary days; there should be more of them. It is exceedingly to be regretted that the 29th of January, the birthday of the illustrious patriot and genuine philanthropist, Thomas Paine, is never celebrated by the Spiritualists of Brooklyn. Spiritualism moves on steadily, surely; and it will still continue to shine forth as brightness, and "the salvation thereof, as that of a lamp that burneth."

Mrs. C. Fannie Allyn, Mr. Bowen with a most acceptable address in answer to numerous written questions which were handed in from the audience, closing with one of her most brilliant impromptu and inspirational poems.

Dr. A. B. Smith, who is, and has been from its first organization, one of the main pillars of the Brooklyn Spiritualist Society, was, as he came forward, most cordially received by the audience. Dr. Smith is richly endowed with spiritual gifts of healing. For twenty-five years he has been a faithful servant of the spirits, his labors as a healer having been crowned with the most abundant success. Dr. Smith said: "My friends, it is too late for me to do anything more than to appear before you in response to your call, to bear my testimony to the truths of Spiritualism. There is no aspect of Spiritualism that is more encouraging, or that is exerting a more widespread influence in this and other communities, than that of healing the sick by spirit power. When the clouds of prejudice are removed, there will be no longer any controversy as to the superiority of spirit power—clairvoyance and magnetism—over drugs and mineral poisons as remedies in the cure of disease. In the beginning of my medical career, my spirit guides promised to stand by me in every emergency, and they have done so, and I have been able to overcome all obstacles. In the beginning of my mediumship I was a farmer—never studied medicine—knew nothing about it—was very much opposed to practicing the healing art; but my spirit-guides were persistent, and would give me no rest until I yielded to their requirements."

Dr. Smith's brief address was listened to with deep interest. As a clairvoyant and magnetic physician, his career has been completely successful, and his extensive practice in the "City of Churches" is a great element of strength to our cause. "By their fruits ye shall know them." The singing of C. Fannie Allyn's "New Doxology," the audience rising and joining the choir, closed our interesting and ever-to-be-remembered Twenty-ninth Anniversary Celebration in the "City of Churches."

NEW DOXOLOGY.

Grand fount of Life and Love and Light,
Inspire our hearts to know the Right;
Or let us respond to Truth's high call,
With "Peace on earth, good will to all."

Baltimore, Md.

Levi Weaver, Esq., Conductor of the Children's Progressive Lyceum, sends us the following additional particulars concerning the celebration in this city, under the auspices of that organization. He says:

"The programme consisted of recitations, dialogues, vocal and instrumental music, and tableaux, all which were executed in a manner that reflected great credit upon all the participants, and gave evidence that the members of the Lyceum are progressing indeed."

The audience was large, and demonstrated its appreciation and approval of the exercises by frequent rounds of applause. The Wootton family, consisting of six persons, brothers and sisters, all of whom have musical talent, and are a host within themselves, volunteered for the occasion, and added great spirit to it. The solos by Miss A. R. Wootton were masterly efforts, and the songs, in which all the family participated, were, they delighted the audience, gave evidence of brilliant musical genius."

The tableaux of Mercy and the Goddess of Liberty were executed in an artistic manner, and with beautiful scenic effect. The programme was not concluded until a late hour in the evening.

The occasion was a great success, not only in the performances, but in the bringing together

of the friends of the cause, who turned out in large numbers. I hope that the success which attended the celebration is an omen of further good fortune yet to be attained to by the society during the year.

We need laborers; there is work for them; we hope they will not look quietly on and see a few bear the heat and burden of the times.

The cause demands the united effort of all who accept the facts of spirit-communion; if they will come forward, and engage as laborers in the vineyard, a harvest of rich fruitage awaits them, and the joyous songs of the harvesters will welcome others home."

San Francisco, Cal.

To the Editor of the Banner of Light:

The Spiritualists of San Francisco celebrated the 29th Anniversary of the Advent of Modern Spiritualism on the 31st of March and April 1st. The hall was decorated with a great profusion of rare and fragrant flowers, donations from friends. The chosen officers were Mrs. Laverna Mathews, President; Hon. Warren Chace and Mrs. Dr. French, Vice-Presidents; J. M. Mathews, and Mrs. H. F. M. Brown, Secretaries.

The meeting was opened with singing by Mrs. Cressley, "Waiting, only Waiting." Mrs. Mathews then repeated the following poem, given to her by a spirit Indian maiden:

THE WATER-LILY.

In the forest, in the lowland,
On the margin of a streamlet,
Where its waters, dark and sluggish,
Outward creep, beyond its banks;
Where the mud is deep and murky,
Where the lizard and the serpent,
And the myriads crawling reptiles,
Fatten on its poisonous vapors;
Where the beavers build their lodges,
Build their dams of trunks and branches;
Where the brant, with dusky pinions,
And a bill like two great paddles,
Frames her nest to launch her fledglings,
Frames her nest with cry and clamor;
Silently upon the surface,
Of the pond where waters gather,
On its bosom, smooth and tranquil,
Up from out the mud and vermin,
Up from dark and slimy sloughs,
Up from rank and poisonous vapors
Comes the water-lily floating,
With its broad leaves waving, whispering,
Sending out delicious fragrance,
Blessing all the lower orders
With the perfume of its sweetness—
Shooting down its tiny rootlets,
Feeling on the mud beneath them,
Gathering life from the water,
Opening out a thing of beauty,
Pure and spotless as the angels;
Who shall say with such a religion,
From what hidden source in nature,
From what secret laboratory,
In choicest earth and air,
Sprang to life such perfumed beauty?
Whence the spirit in that flower?
Whence the germ that gave it being?
Whose hand to mold its petals,
Pure and spotless as the snowflakes?
Who will even dare to surmise?

As from the dark and slumy pool
The water-lily greets our sight,
And one by one its leaves unfold
In golden meshes, soft and bright,
So from the hand of the Divine
The spirit's woe is wrought,
Unfolds its elements of bliss,
Through endless ages taught,
My friends, we still are children,
In the babyhood of our existence,
And as such we well may question
Whence these inner mysteries wrought?

Mr. Warren Chace, in the opening lecture, gave a very interesting history of Modern Spiritualism. He summarized the work that had been wrought in the quarter of a century just past, and, looking forward, he predicted a political and social reformation. The angels, he said, through honest mediums, are doing the good work.

Mrs. Dr. French gave a brief inspirational lecture, in which she welcomed the angels who were gathered with us to celebrate the day; and we were invited to join the celestial army in every good word and work.

Mrs. Hendee, a faithful apostle of the angels, gave a sketch of her twenty years' work as a medium.

Mr. J. L. York, of San José, made one of his well-timed speeches. As is his custom, he gave out cheerful words, and words of promise, but for the new life he had brave and hopeful words.

Mrs. Eliza Fuller McKinley, one of the early mediums, bore her testimony in a brief speech in behalf of Spiritualism. She is now an invalid, but confident that her work is to be resumed, and that a higher development will prepare her for the new labor. To her prophecy we all responded "Amen!"

Mr. Bates, of Wisconsin, in a few words declared himself a new convert to Spiritualism, and said he had, under some influence, been led to write. He proved his assertion by reading some of his poems.

Mrs. H. F. M. Brown opened the Saturday afternoon meeting with the question, "What have we done for the spirits?" She said if the law of compensation holds good in the higher spheres, we are indebted to the inhabitants thereof for what we have received. If we are forever asking, and never returning measure for measure, we are reprehensible in the extreme, and must be so regarded in angel-land; some time our every obligation must be canceled.

Anna Taylor, a venerable old woman, made a few remarks in vindication of the "new and living gospel."

Dr. C. O. Thomas, another friend, came forward, and confessed himself a great sinner, inasmuch as he was sick; some law had been violated, and the punishment was being meted out. Mr. Fucay, a member of the Methodist church, spoke in vindication of the Bible, of Jesus as the Saviour, and in defence of Sunday schools where Orthodox doctrines were urged upon the children.

C. M. Stowe took quite another view of the matter. He presented a rational religion, a faith founded in love, good-will and good works. Both gentlemen made manifest in their remarks honest-heartedness and large charity.

Mrs. King spoke earnestly for mediums. "Give them strength, hope, confidence. Uphold them by tender sympathy and honest appreciation, then great good will be wrought."

The meeting on Saturday evening was opened by the following original poem, given by Mr. G. C. Irvin:

FLORA, THE GODDESS OF FLOWERS.

Once on a time, as the story goes,
On a daisy cloud in the sky,
An angel of light, from her home afar,
Lured by the twinkling of this earth-star,
Guided her light down through the blue,
Lighting on earth as soft as the dew.

Long had the sun retired to rest
On the crimson couch in the far-off west,
And Night alone with her starry train,
Saw how this angel of light came down.

Soft is her footstep as falling snow,
As hither and thither, to and fro,
Lightly she trips, or with wildest dances,
Sowing the seed of a glad surprise.

And as she sows a mystic rhyme
Flows from her lips like distant chime
Of bells tuned to sweetest melody,
Or the rippling of a silver sea.

I learned this song from a star-beam bright—
The song that the angel sang that night:
Grow, Violet, where the falling dew
Lingers latest by the starry dew;

And you, dear Pansy, stay close by—
Watch Violet with your golden eye,
And, Lily dear, on the lakelet's breast
Shy spotless head shall bravely rest.

The dancing waves thy companions be,
For both are the emblems of purity,
From out green leaves shall the Daisy creep,
Or the lowly cot shall the Woodbine creep,
The Lilac climb o'er the window-ill,
And its fragrant breath the homestead fill;

And while I "m" sowings I'll not forget
To find a place for sweet Mignonette,
And Heliotrope, with its fragrance rare,
And form of beauty, shall make more fair
The home of man, while the Rose, my queen,
As fair a flower as ever was seen,

In beauty and grace without a peer,
Shall bloom anew each month of the year,
And thus did the angel sow and sing,
And forth from the ground the flowers spring;
And I fancy the sun far more bright
For the magical change that was wrought that night;

Hills, valleys and plains are all new,
In garments that rival the rainbow's hue,
Then let us crown with garlands of love
This beautiful angel from above.

Who brought these gifts to brighten life's hours—
Sweet Flora, the goddess of flowers,
The poem was well illustrated, as the sweet singer stood among all the flowers mentioned in the poem.

W. H. Mills gave a lecture on the "New Revelations." He claimed that the new revelations had been made to the soul senses. In the new light man sees himself the divine, the embryo God. He holds within his grasp power, wisdom,

✦ The stockholders of Onset Bay Grove Association, with their friends, will make an excursion to their grounds at East Wareham, Mass. on Thursday, May 3d, leaving the Old Colony dépôt at 8 o'clock. See advertisement on our fifth page.

A Pleasant Reunion.

On Monday evening, April 9th, Mr. and Mrs. Harvey Lyman, of Springfield, Mass., were surprised by a party of some fifty or sixty ladies and gentlemen, most of whom were Spiritualists of many years' standing. Harvey Lyman and his estimable lady have been self-sacrificing laborers for the cause of Spiritualism for years. Their house has sheltered weary itinerant lecturers, and mediums by the score have received kindnesses at their hands. Dr. Jack, of Haverhill, on behalf of the company, presented beautiful floral offerings to Mr. and Mrs. Lyman. A florist of the city sent an exquisite bouquet. Both Mr. and Mrs. Lyman feelingly responded. Remarks were then made by Mrs. Sarah Byrnes, Mr. Cephas B. Lynn and others. The sweet harmonies of song by the choir of the Free Religious Society followed. The spirits then controlled Mrs. Lincoln, Mrs. Byrnes, Dr. Jack and others. The evening was enjoyable to all, and the renewal of old friendships on all sides was a marked feature of the occasion. Long may Harvey Lyman and his companion live to enjoy the truths of the cause for which they have labored so faithfully.

Anniversary Meetings.

On our second page will be found reports of the services at San Francisco and Brooklyn, together with additional particulars of the Baltimore celebration.

The exercises at Battle Creek commenced on Friday evening, March 30th, and closed on Monday noon, April 2d, the sessions being well attended. Speakers present: Messrs. Fishback, of Missouri; Gibbons, of Kansas; Dr. Spinney, of Detroit; Mrs. Morse, of Illinois; Whiting, of Milford; T. H. Stewart, of Indiana; Dr. Johnson, of Michigan. There were many mediums present, and tests given were very fine. The State Board of the Michigan Association were present and joined in this Anniversary.

At Council Bluffs, Ia., Mattie Hulet Parry addressed the people, of which matter we shall speak more fully hereafter. We have also on file for publication the official report of the services held at New Orleans, La.

Religious Disputes.

Among all classes of believers—Spiritualists not excepted—seem to be the order of the day; and now we have to chronicle that religious difficulties have invaded the Indian Empire as well, and that the Hindoos and Mahometans are at loggerheads about the celebration of one of their feasts. At one of the solemn festivals in honor of a certain goddess the Mahometans have a habit of disguising themselves in different ways, commemorative of certain mythological or legendary events. This year the Hindoos adopted the same practice, but the innovation was taken as an insult by the Mahometans, who thought that their religious rites were being travestied. They fancied that the Hindoos were adopting their costumes in mockery of their religion. The English authorities interfered to prevent the innovation, but the Hindoos revolted, and petitioned for the right to make such changes in their religious rites as were deemed to be in accordance with the progress of the age.

Dr. Slade at The Hague.

We are informed that Dr. Slade is having excellent success in his present field of labor, his séances being reported as simply marvelous. The following card tells the story of the high appreciation in which this medium and his gentlemanly agent are held by their new-found friends:

To the Editor of the Banner of Light: Please be kind enough to acquaint the readers of your most valuable paper that, by decision of last night, Dr. H. Slade and J. Simmons have been elected honorary members of our spiritualistic society, Oromasa, here.

You will be good enough to consider this letter as a circular.

The Secretary of Oromasa, ad interim, A. DE BOURNION.

The Hague, 5th March, 1877.

A spirit representing himself to be Rev. Isaac White, late of Trinity Church, Newport, returns to give his testimony in favor of direct spirit-communication. See his message on the sixth page. As we have no knowledge of this individual—whether the statement made is correct or not—we hope some one who may be posted will verify the message or otherwise. Knowing that those whom the religious world calls "dead," can and do return and manifest—the good and the evil alike—we desire to publish the truth always, and nothing else.

James Freeman Clarke said recently that no soul, however low its ethics may be, but has some notion of Obligation, Responsibility, and Conscience—and so also some conception of another life after death; but until these three ideas have begun to be developed, man is only an animal; when they are present, no matter in how poor a form, he shoots up into the dignity of a man, and becomes but little lower than the angels.

We have published of late several communications relative to the so-called materialization-manifestations at Mrs. Boothby's séances in this city, and print another in this issue from the pen of Mr. John S. Adams, a gentleman well and favorably known in Boston. It seems he endorses her mediumship fully. But as we have not seen the lady, we cannot speak of this important phase of mediumship from personal knowledge.

We advise Rev. Mr. Mallalieu to peruse Paul a little more closely, and then ask his own soul if his wholesale condemnation of the Spiritualists is in conformity with the teachings of that apostle. Either Paul is wrong, or Bro. M. is. We suggest that this late gentleman of the Methodist persuasion preach a sermon next Sabbath, taking for his text 1. Cor. xiii: 1.

AMERICAN CHURCH.—Mr. Charles Ellis commences a course of free lectures on Sunday afternoon, April 29th, at 3 o'clock, in Amory Hall, Boston. Subjects: I. Authority. II. The Infinite Impersonal. III. Prayer to God an Absurdity. IV. Reconstruction in Religion. The public cordially invited.

An encouraging letter in regard to the progress of Spiritualism in Washington, D. C., from our valued friend John Mayhew, Esq., came to hand just as we were about closing up our columns for the press. It will appear in our next number.

Dr. D. Higgle, of Mungerville, Mich., says he will send back numbers of the Banner of Light, Religio-Philosophical Journal, and the Truth-Seeker, to any person forwarding him stamps to pay the postage.

A New Book.

LIFE BEYOND THE GRAVE, described by a Spirit through a writing Medium, is the apt title of a little volume of communications from the invisible through a medium in London, on a wide but deeply interesting variety of topics. The list is one of the widest scope and bearing. Some of them are as follows: The human body and its material surroundings, as seen by spirits; the relations of the embodied spirits to the disembodied; why spirits return to earth; danger from false spirits; the clothing of spirits; death described; condition of the spirit during bodily sleep; effect of bodily disease on the spirit; power of spirits to injure the body; personal magnetic spheres; the ill effects of concealing our thoughts; punishment of a bad man in spirit-life; the form of the spirit body; how the spirit-body grows; first impressions after death; the pain of dying; man leads two lives in two worlds at once; necessity of work for spirits; spirits at our meetings; the happiness attainable on earth; wealth a hindrance to future happiness; the philosophy of prayer; how prayer is answered; and, we shape our own future. There is a fresh charm in the plain directness of these communications which will cause them to be widely sought for and universally enjoyed. They come as close as possible to the comprehension and experience of every one, and in that way are full of the promises of the highest and most permanent benefit. There is a great deal in these pages that is calculated to beget contentment and peace in the human heart. The very atmosphere of the book is confidential and soothing. No more practical advice in relation to life could be given than is given on its pages. And it brings the other world and this so close together that there is a feeling of repose excited that is especially conducive to the growth of the spirit here and hereafter. We can cordially commend these beautiful and timely spirit communications to all readers, and say of them that they form a manual that will guide and bless those who adopt and follow it. Published in London by E. W. Allen, and for sale at the Banner of Light Bookstore. For price, etc., see advertisement.

Séances at Jamaica Plain.

Mrs. Brightman (formerly known to the public as Mrs. Seaver, the medium for materialization) has, since her vacation, become so improved, in point of health, that she has resumed her séances. On account of the distance from Boston of her present abode (Middleboro', Mass.), she has made arrangements to visit Jamaica Plain on the last Thursday of each month, holding an afternoon séance on each occasion at the home of Mrs. Hancock, on Burroughs street. We are informed by Miss Mattie A. Houghton, electro-magnetic physician, 3 1/2 Montgomery Place, who recently attended one of these séances, that the mediumistic powers of Mrs. Brightman are as strong as ever before. On the afternoon in question the place of meeting was filled by those desiring to witness the phenomena. During the séance, among the forms appearing (some thirty in number, most of whom were known at once), Miss Houghton recognized those of two lady friends who had passed on. Frequently two forms appeared at the aperture, while the medium, entranced, was occupying her seat, the voice of "Willie," her young control, pointing out the fact by a continued conversation with the audience outside the cabinet.

The beautiful message from spirit John Pierpont which was published in the last number of the Banner, is so characteristic of the man, so outspokenly withal, so full of spiritual truth, that we would fain allude to it at this time, and ask those who have not perused it to carefully do so. He was our staunch friend when on earth in his body of flesh, and is still our friend, an active worker in God's great vineyard, as he states in his message. He says, "I am no stranger here; I come because I love to come; I come because I help to do this great work. It is part of my mission. I love to sing the song of Spiritualism and its redeeming power, for it strengthens every weakened heart and makes each hour of life more precious." Thank God, Father Pierpont still lives! Thank God that his active soul is in our midst to-day, to uphold our hands and to inspire us to continue our labors in the glorious work in which we have toiled so long. Were it not for the assurances we receive from such men as Brothers Pierpont, Parker, and a host of other spiritual workers, that we shall be protected from the powers of darkness—it matters not whether these powers come from the undeveloped in spirit-life or from the dense darkness of old theology here—we should have given up the contest long ago. But they assure us that a brighter day will yet dawn for all the true workers, notwithstanding the inharmonies of the present.

The irreverent New Bedford Standard says of Mrs. Brooks, the charming and talented artist whose Centennial "Iolanthe" will ever live in the memory of all who have seen its delicate tracery: "She is exhibiting now butter sculpture in Boston. No one can do it but her, and it is worth a churn-ey to the Hub to see it. She is a perfect dasher as a butter sculptress." "Yes," the Boston Herald adds, "she is the cream of the profession. There's no oleo-margarine about her." She can be found by those desirous of viewing the process at Amory Hall, Washington street, Boston.

John Thomas writes us from Kirksville, Mo., under a recent date, that on the evening of the 4th of March, a highly successful materialization séance was held at Terre Haute, through the mediumship of Mrs. Anna Stewart. There were present on the occasion: Henry Von Pool, Mr. E. L. Lewis, Lucie E. Lewis, Mary E. Wolfe, and Dr. N. B. Wolfe, Cincinnati, O.; Mr. and Mrs. Harvee, of Southern Illinois; Mr. Stienbach, of Evansville, Ind.; and Dr. A. Pence, Mrs. A. Pence, Capt. J. Hook, of Terre Haute, Ind.

Prof. Samuel Maxwell, M. D., ascended to higher life April 11th. A series of resolutions passed by the Faculty of the Philadelphia University of Medicine and Surgery as a tribute to his memory will appear in the Banner for May 6th.

We have assurances from the committee who have had charge of the Slade Fund in England, that a detailed account of the expenditures will be forthcoming soon, which will be of a nature they hope entirely satisfactory to the donors.

Hon. J. L. O'Sullivan is now having, in conjunction with Count Bullet, remarkable experiences at Paris with the materializing medium Firman.

J. J. Morse lectured April 15th at Meyer Hall, Liverpool, Eng.

Movements of Lecturers and Mediums.

P. C. Mills, Dorchester Station, Mass., will answer calls to lecture anywhere in New England.

Warren Chase lectured in San José, Cal., during April, and may be addressed at Eureka, Humboldt Co., Cal., during May. Mrs. Chase is very successful in her mediumship, and accompanies Mr. Chase in his travels on the Pacific Coast. They will visit Oregon in July and August.

Mrs. H. Read, said to be an excellent medium, has removed from New York City to Saratoga Springs, to recruit her impaired health.

Professor Milleson, spirit-artist, will speak in Lynn, Mass., on Sunday, 29th inst., afternoon and evening, before the First Society of Progressive Spiritualists. His lectures are all illustrated by paintings done under spirit-control—little understood by the public generally—and are said to belong to an entirely new field of spiritual science.

Prof. William Denton was announced to speak in Brockton, Mass., at the Universalist Church, Sunday evening, April 22d. We regret that the notice, forwarded to our address, failed of reaching us in time.

Augustus Day informs us that Dr. T. H. Stewart's recent lectures in Detroit, Mich., were much admired.

William C. Massey writes from Farley, Ia., that Dr. E. W. Stevens, of Janesville, Wis., has recently accomplished much satisfactory work as a lecturer and medium at that place, and cordially recommends him to the attention of societies elsewhere, who may be in need of a speaker.

Mr. Massey says the friends there would be happy to receive a visit from any medium who may feel moved to respond to the invitation.

Dr. W. L. Jack will be at his Haverhill office, 60 Merrimack street, Post Office Block, about the 29th of April.

Nettie Pease Fox is speaking every Sunday morning and evening to good audiences in Mahler's Hall, St. Louis, Mo. The hall is new, centrally located—1007 Locust street—and has been permanently engaged.

Henry C. Lull, of Boston, has been speaking of late in Lowell, Mass.

Mrs. Lou M. Kerns is now in New York City, at the Grand Central Hotel.

William Wiggin writes us that Mrs. Nellie J. T. Brigham has been engaged for one year to lecture for the Society which meets at Republican Hall, New York.

J. Madison Allen is at present in Ma field, Mass., where parties desiring his services can address him.

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.

Mrs. Susie Nickerson-White (whose advertisement appears on our seventh page) has recovered from the illness which for two weeks past has prevented her from transacting business, and is now ready to receive sitters again.

Mr. Berks Hutchinson, surgeon-dentist, of Cape Town, South Africa—and a prominent Spiritualist—is now on a tour to Europe, partly of pleasure and partly professional. He expects to reach London in May.

It is claimed by the Oswego, N. Y., Times that the spirit of an English soldier who passed from earth nearly a hundred years ago is astonishing a strictly Orthodox family in that city by materializing at regular intervals at their home.

A correspondent at Baltimore says he regretted seeing an extract in the Banner from the "Bee" in regard to the lecture of H. N. Rothery; that its publication in that paper was simply a subterfuge.

A Chicago correspondent writes that the séances of Dr. Ernest J. Witheford are well attended; also that Mrs. Cora L. V. Richmond's lectures are awakening the widest interest in the cause.

The London Spiritualist says—and says truly—that professional jealousy among the media and workers is the strongest shadow on the face of Modern Spiritualism.

The Banner of Light, Public Free-Circle Meetings are held every Tuesday, Thursday and Friday afternoon, at precisely 3 o'clock. The public cordially invited.

J. William Fletcher has left Rome, and is now stopping at Lake Geneva, in Switzerland. His health is somewhat improved.

The call for the National Woman Suffrage Convention came too late for insertion in our columns.

Dr. T. A. Bland sends us a favorable comment on a recent lecture by Mrs. F. O. Hyzer, in Rochester, N. Y. We shall print it next week.

The concluding lecture of Mrs. Richmond's course on "Spiritual Spheres" will appear in the Banner for May 5th.

Read the essay on our first page, entitled Physical Man, by Hudson Tuttle, Esq., author of "Arcana of Spiritualism," etc.

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.

Peruvian Syrup is a standard remedy for building up and renewing broken-down or nervous constitutions. For dyspepsia, debility, liver complaint, kidney and bladder diseases, or any of the many irregularities of the various organs of the human frame, it is a sovereign remedy. It is a tonic without alcohol. This medicine is too well known already to require any commendation from us. It is only necessary for us to say to those who have never given it a trial that it will accomplish all that is claimed for it.—Troy Daily Times.

A GIFT.—J. L. PATTEN & Co., 162 William street, New York, will send every reader of the Banner of Light who will furnish them their address, and 3-cent stamp for postage, a sample package of TRANSFER PICTURES, with book of instructions. These pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting. Ja. 6.—Steele

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Payments in all cases in advance.

For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F. 10.13w*

Change of Locality.

DR. WILLIS may be consulted at the QUINCY HOUSE, in Brattle street, Boston, every Wednesday and Thursday till further notice, from 10 A. M. till 3 P. M. Ap. 7.

THE OVERWORKED BRAIN needs especial care in the choice of stimulants. Business men and invalids gain vigor by the use of Chocolate or Cocoa in place of tea or coffee. The preparations of Walter Baker & Co. retain the highest rank in the market. All grocers sell them.

A Clergyman writing to a friend says, "My voyage to Europe is indefinitely postponed. I have discovered the 'fountain of health' on this side of the Atlantic. Three bottles of Peruvian Syrup have rescued me from the fangs of the fiend Dyspepsia." Dyspeptics should drink from this fountain. 2w. Ap. 28.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examine the mind as well as body. Enclose One Dollar, with name and age. Address: E. F. BUTTERFIELD, M. D., corner Warren and Payette sts., Syracuse, N. Y.

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SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. 4w* Ap. 21.

DR. S. B. BRITTON treats chronic diseases, especially such as are peculiar to the female constitution, by *painless methods*, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtle and psychological agents. Rooms at 292 West 11th street, New York.

Patients visited at their homes when necessary. F. 3.

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J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 331 Sixth av., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap. 7.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh st., between 5th and 6th ave., New York City. D. 30.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 67 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOORE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Moore at his residence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng.

ROCHESTER, N. Y., BOOK DEPOT. WILLIAM WADSWORTH, 162 West Main street, Rochester, N. Y., keeps for sale the *Banner of Light* and *Reform Works* published at the BANNER OF LIGHT Publishing House, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT. WELLS & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Banner of Light* and *Reform Works* published by Colby & Rich. Give them a call.

HARTFORD, CONN., BOOK DEPOT. E. M. RICE, 56 Trist, 2d Street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 109 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

BALTIMORE, MD., BOOK DEPOT. WASH. A. DANKLIN, 702 Saratoga street, Baltimore, Md., keeps for sale the *Banner of Light*, and the *Spiritual and Reform Works* published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT. B. T. C. MORGAN, 2 South Jefferson ave., St. Louis, Mo., keeps for sale the *Banner of Light*, and a supply of *Liberal and Reformatory Works*.

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SAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (upstairs) may be found on sale, BANNER OF LIGHT, and a general variety of *Spiritual and Reform Works*, at Eastern prices. Also Adams & Co.'s Golden Pen, Planchettes, Spencer's Penholders, and Negative Powder, Orton's Antitoxico Preparation, Dr. Morse's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

NEW YORK BOOK AND PAPER AGENCY. CHAS. BAZAAR, 16 Woodland avenue, New York, keeps for sale the *Banner of Light*, and other Spiritual Papers and Reform Books published by Colby & Rich, at the Harvard Rooms, 42d street and 4th avenue, and Republican Hall, 55 West 3rd street.

CHICAGO, ILL., BOOK DEPOT. W. PHILLIPS, 100 Madison street, Chicago, Ill., keeps for sale the *Banner of Light*, and other Spiritual and Liberal Papers.

PHILADELPHIA BOOK DEPOT. DR. J. J. NORTH, 318 North 3d 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 above, at all the Spiritual Meetings. Parties in Philadelphia, Pa., desiring to advertise in the *Banner of Light*, can consult Dr. RIDDIS.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADSWORTH, 625 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, Pa., keeps for sale the *Banner of Light* for sale at retail each Saturday morning.

CLEVELAND, O., BOOK DEPOT. LEE'S BAZAAR, 16 Woodland avenue, Cleveland, O., All the *Spiritual and Liberal Books and Papers* kept for sale.

LONDON, ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

ADVERTISEMENTS.

MAGNETIC TREATMENT. THOSE desiring the aid of a good Magnetic Healer, situated in one of the most beautiful and healthy towns in the State, can be accommodated on reasonable terms at the residence of J. L. STONE, Greenfield, Mass. Send references be desired, address DR. JOSEPH BEALS, Greenfield, Mass.; Mrs. T. L. CLARY, Williamsburg, Mass.; Mrs. J. C. BECKWITH, Brooklyn, N. Y. Ap. 12.

\$7 WATCHES! Stein Whitting! One agent made for sale the every good watch. Sample Watch 45 and 47 Jackson street, Chicago, Ill. 13w*—April 25.

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To Onset Bay Grove.

THE STOCKHOLDERS, their friends and all who feel interested in using this new Spiritual Camp-Ground and Summer Resort, will make an excursion

Thursday, May 3, Leaving the Old Colony Depot at 8 o'clock A. M., and returning in the city at 6 P. M.

An opportunity will then be offered for Stockholders and others who wish to purchase, to select their lots and become acquainted with the favorable location, natural beauties, and adapted to the purposes above named. Chowder and Refreshments can be obtained on the ground at reasonable prices.

IMPORTANT NOTICE. All who intend to participate in this excursion, parties being on the line of the road, and others who desire to avail themselves of the cheap fare offered by the Association, must purchase their tickets in advance, of any of the undersigned. To all such tickets will be furnished at

the round trip. No tickets sold at stations except at regular rates, and orders must be sent in immediately. No postponement on account of weather.

H. W. WILLET, Ticket Agent, 70 Pine Street, Boston.

DR. H. B. STORER, 2 Indiana Place, April 25.

REMEMBER THE OLD STANDARD

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It is a significant fact, that notwithstanding the long period of time that the "PAIN KILLER" has been before the world, it has not shown the least sign of waning popularity, but on the contrary has increased in demand, and is now a household word, both at home and in all foreign countries where civilization exists, and is one of the most useful means by which the misfortune is enabled to approach the death. As an external and internal remedy, it has no equal. It is a quick and sure, and can be used with safety. Every family should have it ready for immediate use, in case of sudden illness. The "Pain Killer" is sold by all Medicine Dealers in all parts of the world.

DR. J. J. STORER, Proprietors, PROVIDENCE, R. I.

April 25.—20w

JUST ISSUED.

"The Analysis of Religious Belief,"

BY VISCOUNT AMBERLEY,

Son of Lord John Russell, late Premier of England.

A work of profound research, and just the thing for inquiring, thinking people. The lengthy and able article on "Jesus Christ" is alone worth four times the price of the work.

Republished complete in one volume from the London edition, (2 vols. 8vo), and at one-fifth the price. Cloth, \$3; leather, \$4; morocco, gilt edge, \$5.50. Sent by mail at these prices. D. M. BENNETT, Publisher, 41 Eighth street, New York. 4w—April 25.

DR. J. H. RAE.

On the Application of Electricity as a Therapeutic Agent.

DOERICK & TAYLOR, New York and Philadelphia. 12 pages, 12mo, cloth. Price \$1.50.

This work treats of the application of the ELECTRICITY in the treatment of all the diseases of the human system. It is a practical and scientific work, and is of great value to the physician and the patient. The author gives full directions in the electric treatment of all the diseases of the human system, and is of great value to the physician and the patient.

Address DOERICK & TAYLOR, by mail on receipt of \$1.50. Address DOERICK & TAYLOR, 156 Grand street, New York. 4w—April 25.

Life Beyond the Grave, DESCRIBED BY A SPIRIT THROUGH A WRITING MEDIUM.

The future life, as described in detail by a spirit, through a writing medium, has been given in this volume. There is so much in this that persons ought to be true, that is, that a disembodied spirit, with all the powers of the human mind, is sufficient to bring conviction. The medium began the work in the year 1840, and in the course of the work he has been able to give a full and complete description of the future life, and is of great value to the physician and the patient.

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NEW GOSPEL OF HEALTH, CONTAINING SEVEN SECTIONS OF WHAT MAGNETISM AND SPIRITUALITY CAN DO FOR THE HUMAN SYSTEM, FOR SALE AT THIS OFFICE. Price \$1.50; cloth-bound copies, \$2.50; postage is extra.

Each week to Agents, Goods Staple, 1000 Testimonials received. Terms Liberal. Particulars free, J. WORTH & CO., 160 N. Main st., St. Louis, Mo. 13w*—April 25.

OUT AT LAST. THE SEVENTH BOOK OF MOSES. The great and unexcused mystery of the world, the Hebrew, 30,000 sold. Price \$1.50. Circulars for sample, J. M. Stauder, Richmond, Va. April 25.—4w

Revolutionary 3-cent stamp. WESTERN GUN WORKS, to Dealership, Chicago, Ill. 4w—April 25.

MRS. A. G. WOOD, Clairvoyant and Magnetic Healer, 22 West 37th street, New York. 12 years practice in New York and Chicago, treating all diseases. Correct diagnosis of disease by parties at a distance by sending a lock of hair and \$2.00. Satisfaction guaranteed, and references if required. 4w—April 25.

INTERNAL ROADS. IMPORTANT to treasure-seekers and miners. For valuable information, price, &c., address E. A. COFFIN, 45 Bristol street, Boston,

Message Department.

The Spirit Message given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. RUDD, as reported verbatim, and published each week in this Department.

We also publish in this Department of Spirit Messages given each week in Baltimore, Md., through the mediumship of Mrs. SARAH A. DANKIN.

These messages indicate that spirits carry with them the characteristics of their earthly life to that beyond—whether for good or evil—consequently those who pass from the earth-sphere in an undeveloped state, eventually progress to a higher condition.

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

The Banner of Light Free-Circle Meetings. Are held at No. 9 Montgomery Place, second story, corner of Providence street, every TUESDAY, THURSDAY and FRIDAY AFTERNOON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, neither allowing entrance nor egress until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

As most of the messages given at the Banner of Light are published on this page, are from outside strangers—spirits to our friends, and it is desirable that those who from time to time may recognize the party communicating, should forward a verification to this office for publication. A few dollars, or other valuable articles, or numerous verifications, yet these most interesting facts to give as the proof. This will be to the credit of the office. We hope those interested will in future do us the favor to respond to our request.

Questions answered at these meetings are often prompted by individuals and are of great interest to those reading the controlling intelligence by the Chairman, are sent in by correspondents.

Donations of flowers collected.

LEWIS B. WILSON, Chairman.

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

Invocation.

Thou who art from everlasting to everlasting, wilt thou hear us as we come to-day before thee, asking for strength, power and wisdom to bring to the children of earth, that we may strengthen their strength, and give power to their power, until they shall realize the spiritual within them; and thine be the glory, now and forever. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We are ready for questions that may be offered, Mr. Chairman.

Ques.—[From the audience.] Why do spirits returning to earth differ so much in their estimate of the Bible, some telling us to cling to it, and others denouncing it?

Ans.—Spirits see as mortals see; they realize as mortals realize. When they come in contact with the Bible some realize the spirituality of it, others do not; consequently they return to earth telling their story as they receive it. Man must understand for himself, and not trust either spirit or mortal, but trust his own reason and power. Would he understand the Bible, would he be understood, God, would he understand the spiritual, he must trust his own reasoning powers; if he does not, then he is likely to be found walking in a blind path. God's greatest gift to man is reason. He must use it. When he fails to do so he makes a great mistake.

Q.—[From W. B. M.] Which kind of money is best for this nation as a national tender?

A.—Probably your questioner thinks that the spirit-world must be interested in the traffic and trade of the earth. Now, every call for a better piece of money than so much inflated paper. For my own part, were I here on earth, I should want that money which would bring me the most in return. If the gold dollar will bring a better return than a paper one, and if a hard currency makes traffic better and less inflation, then let us have it. Let us call that money best which does the most good, which brings to the poor man the most bread, which gives him work and the best pay.

Q.—[From the audience.] Why are the "exposed mediums" now traveling over the country so unsuccessful in their endeavors to expose Spiritualism?

A.—Truth ever asserts itself, wherever it may be found. Though you and I know there is a spiritual philosophy and a spiritual truth, we need not proclaim it to the people; and we would not lay our hand upon any individual who wishes to expose Spiritualism. We would not lay our hand upon a Bishop or a Bennett. We would say to them, "Go; do your work, as in the past you have done it, and know this: that when you have lived upon your earth-life you will go to the place prepared for you." Spiritualism has been "exposed" for the last twenty-nine years. From time to time it has been "annihilated," it has been "laid aside," but it ever rises from its ashes, Phoenix like, and asserts itself, and pours coals of fire upon the devoted heads of those who say, "Down, down at our bidding!—why wilt thou not go down?" We say to those who have unsuccessfully exposed it, "We will do for you whatever we can if you are suffering, but, oh mortal, listen while we speak to you: Be truthful. Tell what you know, and no more." And we say to every medium in the land, be true to yourselves; be honest and sincere; live such pure lives that bright angels may gather to your side, and then you need not fear. Only those who wallow in the depths of infamy and crime need fear the angel-world. For whatever class of spirits you bid to your side they will be your companions. Remember that they are ever ready to appear. Understand that you are sending into the spiritual every moment of your lives thoughts and aspirations, and what you most seek will come to you. If you desire those which will lead you down into the depths of shame, you will surely gather them to your side. If you would have bright and beautiful angels, live such lives that pure, bright spirits may be attracted to you, and then they will draw nigh. You have your choice. We have no control of the matter, but you have. Then we say to the individuals before us, Be true to yourselves; live bright and shining lives; then you will have no need to fear that the angels will desert you.

Q.—[From the audience.] Which is the most beneficial to society—Baldwin's *exposé*, or Moody and Sankey's meetings?

A.—Truly, Mr. Chairman, the question is amusing, and yet I am glad to hear it. If I must give my opinion, as a spirit, I will say they are equally beneficial to humanity. Moody and Sankey have their work to do, and they are doing it to the best of their ability. I do believe that Boston will be as hard a place for them as any they have ever been in, because there is such a concentration of spiritual force here. Baldwin's *exposé* is of benefit, for it shows pretty conclusively what a man can do if he tries. It shows pretty clearly, on the face of it, that if you call upon those who know but little of the subject you are talking about, you can stand as number one; and it shows pretty clearly, also, that there are certain phases in his *exposé* that he cannot explain. When he fully explains every position, then we shall have nothing to say. But he, also, has got his work to do; let him do it. And I trust he will do it with a will, because I do not believe anything is worth doing at all unless it is worth doing well. I think it is not an inharmonious thing for him to go hand in hand with Moody and Sankey; they belong together. Excuse me for what may seem strange language. I must speak as I see and as I feel.

Rev. Isaac White.

I come before you to-day, Mr. Chairman, not with any expectation of converting the multitude.

but with a feeling that it is my duty as a clergyman to appear before this audience to-day and assure them that I know Spiritualism is true; that this great gift which God has bestowed upon certain individuals called mediums is a truth. I would that I had understood it more fully while I walked the earth, for then should I have known that I was one of those individuals, and that God himself spoke unto me through his individual angels. I feel no shrinking, no feeling of shame, but rather that I must bow before you, and say, "Would that I had known this power before! Would that I had known that Spiritualism was really a truth! Would that I had been aware that the power which controlled me was greater than any power of earth! I feel that I must make a movement, I must make a pathway for the salvation of others. If any fail to recognize me, I cannot help it. I have done my work to the best of my ability. I endeavored to teach of God as I understood him, but since coming away I have learned so much of spirituality, so much of the great spiritual hereafter, that I wished to return to earth and speak my thought, saying to those who knew and understood me, and as the one who tried to establish a mission church in the city of Newport, I am here. I know whereof I speak. Be not discouraged in your work. If you only work in the name of the great Master, you shall succeed. I would say to them that Spiritualism is true. I have proved it, I understand it. My name is Rev. Isaac White, of Trinity Church, Newport, Rhode Island Dec. 30th, 1875.

Ann F. Paine Moore.

Mr. Chairman, will you give me the privilege of saying that Ann F. Paine Moore, of Wrentham, Mass., where her old body was buried, returns and would say to her friends and her beloved husband that if they wish to communicate with her the only way of doing so is by replying to some medium, who can give them the information which she will be willing to bestow? Should they call upon such an individual she would be glad; if not, all is well.

Marian Davis.

I come from New York City. I lived down where they call it so dark. I wish to get to my brother George, and if you will write a letter to him I think he will get it. I wish to say to him that I am with him, that I watch over him. When he is about setting his papers I work with him, and I try, every way I can, to have him sell a heap of 'em. Tell him not to get discouraged. I'll be with him, and help him every time. Will you please say this, sir? [Yes.] I'm not a big girl, but I am about twelve years old.

Ellen McGrath.

Shure, sir, I am here myself; no name is Ellen McGrath. I would like to send a letter to John, who lives here in the city of Boston. Shure, sir, it's near the North End—it's Salem street, I think it is; an' I'd like to say to him that I am round, an' I'd like to have him take care of the children, an' me old mither, an' not to be discouraged. If he would like Ellen I've no discouragement for him, an' no fault to find. If he thinks she'd make his house happy, then go there, an' take her to his house, but be careful what he does. Shure, Patrick, me brother, sometimes looks over your papers, an' he'll hear the message—it will get to him. You won't be mad wid me, sir, for coming? Faith, sir, an' I know no other way of sending a letter to me friends. You can realize, can't you, sir, that when you die there's but little chance of coming, unless you come through some such place, an' it's much discouraged ye are whin ye try to come, for but very few can get in. It's much like the old Scriptur, "many are called, but few are chosen." So we find it here. It's a great privilege I feel I've been granted to come here an' send a letter, sir. Thank ye, sir. I'll be going, an' I won't trouble ye no more.

Maria Kingman Marston.

Life, light and sunshine have broken upon my pathway, and I feel as if earth had receded and heaven had been brought to me. I have enjoyed the beautiful, I have enjoyed the sunshine and the flowers. Truly God has been good to me. I have met my brother, and my husband, and oh how glorious, how bright has the spirit-world been! And yet I have felt it a duty, as I stood here to-day, to come forward and tell you of the great immortal shores; that you need not fear if you only try to do your work well. If you only try to do your work, surely the angels will take you in. The door is ever open, the rays of sunshine are ever falling upon those who are wandering and dreary. They look me up. I would want to all who would like to hear from me that I am here, and send my love to every individual who desires it, and say to them I have clasped hands with Charlie. I know that my Redeemer liveth. I am redeemed, joyous and happy. Maria Kingman Marston, of North Bridgewater, Mass.

David Litchfield.

I'm afraid, sir, I've not got strength enough to tell my story, but I have, I want to tell it. My name is David Litchfield, of Thomaston, Me. I come here to say to my friends, or anybody that would like to hear from me, I would be most delighted to tell them the story of my life since I've come up here. It's a pleasant world, I enjoy it. The flowers bloom, the forests are more beautiful than I ever dreamed, the rivers flow so gently, the mountains are so high, I never expected to climb to their summits, yet I can, and look down on the valley beneath. All are happy, and I trust I shall be happy too. My beloved companion Abbie, "Look up! look up! the flowers are blooming, and I will try to do all I can for you."

Nancy Robinson.

Mr. Chairman, if I did not feel it to be my duty to subscribe my name on the side of Spiritualism, I would not visit your Circle-Room this afternoon. I have sometimes felt that I would like to keep aloof from the spiritual cause, because it was of that kind it did not please me; but, coming into the spirit-world as I did, realizing the great hereafter, and understanding the work that is before us, I felt as if I wanted to make a visit to your Circle-Room. I don't know as it will be acceptable to my friends. I don't care whether it is or not. They well know that I never undertook anything that I did not carry it through. I wish to say to my Sisters Green, Manuel, and Dunham, and to my husband, Robinson, that I am here, and that I stand ready to visit them through any medium whom they may call upon. In fact, I court their calling. I am not afraid to be called upon, not afraid that I shall be able to give satisfaction. I would be glad to have them call upon me at any time. I do not feel that I am dead. I know all that has transpired since I left the form. In fact, I am cognizant of all the trials and tribulations which come to them. They need not fear; I shall not work against them, I shall work for them. I would say to my sister-in-law, Charles's wife, I understand now her religion, her faith, and I know whereof she spake, and I will bring her sons as soon as practicable, with proof that they and I still live. There need be no fear of this. My name is Nancy Robinson. I care not what the world may say; I know this thing is a truth.

Susan B. Lewis.

I wish you would say that Susan B. Lewis, of New Bedford, called on you to-day, and would be very glad if her friends would allow her the privilege of talking with them through some medium. They need not be afraid; no harm comes of it; God himself recognizes this privilege.

Moses Harrison.

I wish to say, Mr. Chairman, in the Banner, that Moses Harrison, of Tallahassee, Florida, called at your office and registered his name, and would be glad to talk with his Brother Henry. Although inconsistent with his views, still I

would ask of him that he would call upon one of those beings whom he has learned to look upon with distrust and with contempt. If he will please call upon one of them, he will hear that which he will be glad to hear. I passed away about one year ago.

Susan Gershom Bowker.

My name is Susan Gershom Bowker. I came from Savannah. I would like to say to my friends in Massachusetts that if they will listen to me I will tell them where they can lay hold of a power which will bring them several hundred dollars. If they don't care to do so, then it is nothing to me. I will try to improve the spiritual, and let go the material, and care not for that which belonged to me in the past. I come to friends near Boston, Mass.

Nathaniel Whiting.

I am extremely glad of the privilege which I enjoy to-day of coming to this room and making myself manifest the best way I am able, and saying that I believe your world is a humbug, compared to ours. Seeing that, I find I still have a work to do which nobody but myself can do, and that as an ever-growing stranger, as spiritual strength comes to me, I have improved myself and learned to understand myself, and learned to develop what power I have, I now return to earth often, and would be glad to talk with any who may have known me in earth-life. My spirit-home is inhabited by my loved ones, the flowers are blooming brightly there, and I love to sail on the lakes—yes, with the Indians—and I love to greet friend after friend as they come here. Why, I believe we should sooner weep when man is born, than to weep when he dies, as you call it, but I should say, when he is born into the kingdom.

My name is Nathaniel Whiting. I passed out of this form in Watertown, Mass., some five years ago. I think it was in November. I was about sixty-nine years old.

Mary Clarke.

My name is Mary Clarke. I understand, since I have come to spirit-life, more of my organization than I ever understood before. I know that I had a good deal of scrupulous difficulty. I knew something of this; in fact, I employed a physician once who was a Spiritualist. Most of my friends are of a different belief, I might say are of the Orthodox belief; and I know that some of 'em are sincere, and others, I believe, think favorably of this thing, but they dare not really investigate it. It makes but little difference what they believe, for eventually they will all have to take hold of this truth, this philosophy, and they will be obliged to acknowledge the fact that there is such a thing as spirit-life. I have left those on earth that I loved and cared for, and they will be surprised at my coming, yet I felt that I would like to come. I passed away not quite in your city, but a little out. I have some friends here who will read my story and will wonder why I came here. I came here because it is the only outlet open to me, and I had no invitation to go elsewhere. When they will give me an invitation, and not feel that it will affect them in their church affairs, I will come and talk with them.

Josie.

I want to send a message to my mother. Say to her that Josie is close by her every day, that she must not take these things to heart so strongly; she must just say, "What can't be cured must be endured." Tell her that father and I and Little are working all we know how, to help brother. I want to say to my brother Orrin M., that I am here, and I have every chance to work it out. I have met many of my friends who have come up here since I went away. I have a pleasant home, by the lake-side, and all that I need to make life happy. I can stand and gaze upon the waters, and watch the Indian with his canoe. I can look into the waters and see the fish shooting to and fro, without the least feeling that I want to catch them. I can hear the birds sing in the trees, and they are far more musical than any birds I ever heard call their songs here. I can walk in the forest, I can converse with those that have left the spirit-life, and they can teach me, and yet I find the more I learn the more there is to learn. I sat myself down this morning, saying, "I know nothing." I really am an ignoramus, for I find such a mine full of knowledge ahead of me that it seems to me it will take all eternity, and more, to learn it; and yet I am rejoiced that it is so. The old idea that heaven was a place of rest and of music was exploded long ago. Now heaven is a place of work, if you call it heaven; the spirit-life is a place of work. Work we must. It is imperative. We have no lazy devils here for each one has some force which compels or impels him or her to do something for humanity. I have never found, even in the lowest spheres of spirit-life, that there is any idleness, but ever a ceaseless working. Though we judge each other, yet "Judge not, that ye be not judged," is the rule. It used once to be, "Cry aloud and spare not." As it was once part of my duty to cry, or to be a crier, so to-day I cry aloud and spare not, for I say, This is a grand philosophy, and Spiritualism is true. My name is G. M. Dawes. I passed away from Brookline.

G. M. Dawes.

I am quite an old man. Three score years and ten, nearly, did I live on the earth, and I have been in this life about five years. I must say that I have enjoyed more the last five years of my life than I did all the three score years and ten put together. It matters not to me now how the world goes, nor what comes. I know that my salvation is sure, for I have every chance to work it out. I have met many of my friends who have come up here since I went away. I have a pleasant home, by the lake-side, and all that I need to make life happy. I can stand and gaze upon the waters, and watch the Indian with his canoe. I can look into the waters and see the fish shooting to and fro, without the least feeling that I want to catch them. I can hear the birds sing in the trees, and they are far more musical than any birds I ever heard call their songs here. I can walk in the forest, I can converse with those that have left the spirit-life, and they can teach me, and yet I find the more I learn the more there is to learn. I sat myself down this morning, saying, "I know nothing." I really am an ignoramus, for I find such a mine full of knowledge ahead of me that it seems to me it will take all eternity, and more, to learn it; and yet I am rejoiced that it is so. The old idea that heaven was a place of rest and of music was exploded long ago. Now heaven is a place of work, if you call it heaven; the spirit-life is a place of work. Work we must. It is imperative. We have no lazy devils here for each one has some force which compels or impels him or her to do something for humanity. I have never found, even in the lowest spheres of spirit-life, that there is any idleness, but ever a ceaseless working. Though we judge each other, yet "Judge not, that ye be not judged," is the rule. It used once to be, "Cry aloud and spare not." As it was once part of my duty to cry, or to be a crier, so to-day I cry aloud and spare not, for I say, This is a grand philosophy, and Spiritualism is true. My name is G. M. Dawes. I passed away from Brookline.

Henry Morris.

Will you please say in your paper, Mr. Chairman, that Henry Morris, of Boston, called here, and wishes to meet a friend who said, a short time ago, that "if it were possible he would like to talk with me?" And he will meet me anywhere where there is an instrument. I will try, and make him understand that I still live. I was thirty-nine years old, and have been gone going on six years.

John Foss.

I left my old body about eight years ago, at Christmas time. I went out about the 29th of December, somewhere about twelve o'clock in the day, in Milwaukee. I was a native of Halifax, but was trying to see what I could find journeying about hither and thither. I went South and Southwest. I went East and I went North, and I finally landed out there. Having some trouble with my heart, and then getting into a slight altercation with a man by the name of Harris, on entering my room I found I was dizzy, and going to bed, I went to sleep. I found myself out of my body. Now I have a sister, some where, Eliza, and I would like to reach her, if possible, and tell her that if she will listen to me I can give her some advice which will help her out of her difficulties. John Foss.

Clara Hopkins.

I suppose I must tell you my place of residence before I went away. I went away with asthma, which terminated in consumption, from Atlanta, Ga. My name is Clara Hopkins. I want to reach my husband. His name is William, and he was there the last time I knew anything about him. I thought if he saw this, or if Aunt Emily sends him your paper, I should be able to reach him. Say to him that I have met Sarah and

Carrie. We are having a nice time, and enjoying ourselves, and I can have all the rose-bushes now that I want, and all the pets I care for, and that soon I will try and make him understand that I am with him often. I was twenty-five years old, and I have been gone away about two years and a half.

Daniel.

A friend has asked me to give a few ideas, and consequently I am going to do it. I would say most distinctly, that neither spirits nor Spiritualism ever teach that secret killing is a good thing. We do not believe in it, neither by drugs nor magnetism. We do not believe in killing, or taking life in any form, for we believe everything has its right to live—every individual has a right to his life and to her life. We came simply to express this idea, because we were called upon to speak it. I give my old name—Daniel.

Charles Pierce.

Will you please say, Mr. Chairman, that Charles Pierce, of this city, who passed away about two years ago, returns here, and if his friends would like to compare notes with him he will be very glad to do so? I was thirty-one years old.

Dr. Graves.

I am drawn hither to-day by one through whom I spoke in earth-life, a medium. I passed away from earth, and really felt that my usefulness was over, but I was attracted to one who was attracted to me in earth-life, and I found that through her I could manifest, and could send out an influence, and I endeavored to send her forth to the public, but she resisted with all the power of her nature, and would only work for me under cover. It was like a light shining under a bushel, and I became almost disgusted with it, yet, knowing her truthful nature, I could not leave her, and I always tried to alleviate the sufferings of herself, her mother, and her family. Now she has come up to spirit-life, and I no longer find myself attracted to her side; not that I have been constantly with her, for I have tried to do all the good I could, wherever I might be needed, but she has been a medium for me. Now that she has come to this sphere I no longer find her presence necessary as a means of communication, and I felt as if I would like to come somewhere within a public circle, and say to the friends that if there are any mediums in their midst, any through whom I can do good, I shall be glad to manifest myself. I have had various experiences in earth-life, and some strange ones in spirit-life, but God knows that, through the earth-life, I tried to do the best I could; and through the years that I have been in spirit-life I have tried to do the best I could there. I would send a word to those who have so constantly called on me in the past, and who feel that they have lost something in the future, when their medium passed from sight. I give my name as Dr. Graves. Perhaps I shall be known by many Taunton, Mass., people, particularly by some of the Spiritualists there.

Theresa Bowker.

Many questions have come up to me from my sister, who takes your paper, and who is a Spiritualist. I did not believe in this doctrine when I passed away. I knew nothing about it whatever. I heard some of 'em talk of it, yet it had for me no great pleasure. I used to live in your city, and formerly boarded with a lady of the name of Rice. I did the best I could under the circumstances which surrounded me; if anybody can do any better I am glad they can. I am not used to public speaking, Mr. Chairman, but an uncle of mine has encouraged me to come here and give a message. I would say to my sisters and to my brothers that this thing is true. They had better be true to themselves, and do as father and mother would have them do, and have them do, and do nothing else. Brother Lazarus is with me. My brother Andrew is with me, also. My father's name was Dimmock; they used to call my mother Peggy. There is a friend here by the name of Dexter. I want to say to my sisters and brothers, those who remain, that if they will try to do the best they can, I shall be very glad, and I will help them all I know how. I know all about the Daniels affair—I know all I've suffered. It's all right. I'm in a fair way of having a bright, shining home, if I only continue in the path I am in now, and follow the directions of the dear ones, the bright wisdom spirits, who are above. Tell them I send my love to all. My name—Theresa Bowker.

James Webb.

Will you please say, Mr. Chairman, that James Webb, who passed away in New York City a few years ago, wishes to say that if either his sister or mother would be glad to hear from him, he would be glad to meet them at any medium's house wherever they may call upon him? This is all I have to say.

Mary Candis.

Will you please say, Mr. Chairman, that Mary Candis has come to your Banner Circle in Boston, and would like to send a message to a friend of hers, Mary Jane C., who used to work in the shoe shop with her, and who sometimes wonders why she doesn't come oftentimes and put my hand on her head. Tell her she mustn't be discouraged, and that he who came here a short time ago, Mr. R., has helped me very much indeed. I know now that Spiritualism is a grand truth. I will help her and all the girls in the shop if they will only ask me to do so. I cannot work without the asking.

George Munroe.

Will you please say that George Munroe sends love to his parents and friends in Portsmouth, N. H., and would be glad to hear from them, if there are any who will respond to his message? I was about twenty-five years old.

George Mallory.

Mr. Chairman, I would like to subscribe my name—George Mallory, of New York City. I come here for the purpose of sending a message to my sister Mary. Say to her that if she will remember the last conversation we had, and will do as I bade her, I shall be very thankful to her. She will find that is true.

Capt. U. Frazier.

Mr. Chairman, I don't know as you will recognize an individual who passed away many years ago; but I come here to subscribe my name—U. Frazier, sometimes called Captain. I was killed in Florida, by the Indians. They called it "Major Onda's Massacre." If there is any individual on this earth plane who cares for me—I had but few friends left—if there are any of the old soldiers left who remember me, I would like to talk with them. I know this philosophy is true. If it entered into the army, it would do a great deal of good. I would have it taught at West Point, as one of the essential truths, if I could have my way. Will you please record what I have said?

I passed through, God knows, what terrors and trials and sufferings, but it is all over now. I've spent many years in the spirit-world, in happiness and in joy; I took strange to say, a strong part in the conflict between the North and the South, and to-day I come back wishing, not another conflict, but wishing that all may be happy, all may be united. I wish to say this: "United, you stand; divided, you fall." Whatever may be your politics, whatever may be your ideas, remember this: if you are true to the cause of liberty, each one of you, you will stand as one firm country; if you are divided, you fall. It may not appear at once, but the time will come when it will find you shattered from circumference to center. It will find you not the land of liberty, but the land of anarchy, the land of despotism. Oh, Spiritualists, wake up! Oh, liberals, wake up! Take hold with the angels, and with them hold the flag of freedom! Let the eagle of freedom perch upon your heads and say, "To truth, to liberty of conscience, to the great God of all liberty, and to the great God of truth

do we dedicate our country, and not to anarchy, or the love of rule and despotism."

Melzar.

I have long sought an opportunity of communicating with a very dear friend of mine. I will simply call him brother Henry G. He is many a long year since I passed out of this earthly form into spirit-life, still I have always lingered near him, I have watched over him from time to time, year after year, and I have caused him to do very many things for the spiritual improvement of mankind. When sent out by an assassin—if I may so speak—I was not sent into oblivion, but I took a stronger hold on life, I at once sought and found out what I could do. Although this brother of mine is rather an erratic man—that is to say, he has his peculiarities—yet he works with a will when he becomes interested, and he has done as much for the spiritual cause as any other man in the country. He has always worked with my hand upon his head, with my mother in her silence all around him, with her benediction, kind and true and loving, ever about him. We have ever tried to sustain him, and now in the days when we find his steps failing we long to reach out and hold him, we long to take his hand, and to gain a power to help him. We come to your Circle-Room for this purpose. I trust I am welcome, sir. I passed away from a Southern city. I wish to say to my brother, "Look up, look up, the angels are coming, and your house is being prepared. Your eyes will be opened to a brighter sunlight, and those that you have so warmly sustained in the past are gathering about you to hold your hands when you shall come into spirit-life. Be not discouraged; do not feel that you are not appreciated; rather feel—no matter what comes—we are helping you, and shall guide and guard you to the end of your life." Please say this comes from brother Melzar.

Maria De F—t.

I have a message which I would like to send to friends of mine here, and I know no way of reaching them excepting through this avenue. I have tried at various times and various places, and have never been able to reach them yet, but to-day, coming in here through the courtesy of some of the friends who control, I find the conditions easy, and if I can be allowed to do so, I know that my friends will read your paper. I think I can encourage them and strengthen them by sending this note; yet I have friends here on earth who would feel so badly to see my name appear in print that I would rather not give it in full. This is my excuse. I wish to say to those friends, J. and H., and W., I have a power, having held over them for the last two years by a spirit who when on earth was near to me, and whom I have tried to develop and unfold since its coming to spirit-life, but with the old prejudices which existed against liberality still in mind it has resisted every effort of mine to do what I feel is a conscientious duty. I know that they—my friends—are mediumistic, although they do not believe it, and in the midnight hour there has been an influence exerted over them which has made them feel wretchedly for weeks; not only has it affected the mind, but it has affected the body. Now, come to-day, bring with you a strength and gain a magnetism from here which I trust I can carry back and use to free them from this condition, so that they need not any longer be exposed to it. Not only that, but I trust I shall be able to unfold and enlighten that spirit who has been near them. They need not be afraid of Spiritualism; it is not going to hurt them. Let their mediumship develop, and bring forth all the power they have. I will add them all that it is possible for me to do. Say to them, be of good cheer. You can sign my name Maria De F—t. I came from New York State originally.

MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANKIN.

During the last twenty years hundreds of spirits have conversed with their friends on earth through the mediumship of Mrs. Dankin, while she was in the entranced condition—totally unconscious.

Mrs. Dankin's Mediumistic Experiences.

[Part Sixty-Five.]

BY WASH. A. DANKIN.

Theology having given man no definite idea of the future life, leaves him without the power to hold in memory, with strength or clearness of perception, the loved ones who pass to the interior world.

When the devout Christian says, "My mother has gone to heaven," he means that she has gone from his sight, but where or under what conditions he cannot conceive. Consequently the memory in time loses thought of the one who was so closely bound to us when on earth. To this condition the word "death" properly applies, for it is almost equivalent to annihilation. But Spiritualism has conquered death and triumphed over the grave, as the following incident will illustrate:

One evening, as Mrs. Dankin and myself were enjoying the rare privilege of an hour of uninterrupted converse, she was controlled by a spirit who brought from the supernal realms a young child who had lately passed from earth. The father is a peculiar man. With great energy and broad and liberal views, he succeeded in early life in amassing wealth by millions, until he became only second to our John Hopkins. The child said he wished me to send a communication from him to his father. I suggested that it would be useless, because his father, though not a religious bigot, was a confirmed skeptic in regard to spirit manifestations, and would perhaps think I was intruding myself upon his notice. The appeal of the spirit child very urgently repeated overruled my objection, and I sent the message to the father, with a note explaining that it was in compliance with the wish of the child, and whether accepted or rejected by himself was to me personally unimportant. Some weeks passed without response, and our little

