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The Rostrum.

SPIRITUAL SPHERES. NUMBER FOUR

A Lecture Delivered by Mrs. Corn L. V. Richmond before the Spiritual Lecture Association of Chicago, III.

(Reported verbatim for the Banner of Light.)

INTRODUCTORY.

(Before the commencement of the discourse (said the control) we have a statement to make, which is that the lecture this evening will be by three separate intelligences in three separate spheres, or states, of spiritu-Those who have been present on preceding Sabbath evenings will remember that "Spiritual Spheres" has been the subject—the three spheres: first, "The Sphere of Selfishness"; second, "The Sphere of spheres: first, "The Sphere of Selfishness"; second, "The Sphere of Beneficence"; third, "The Sphere of Love and Wisdom." This evening you will have a discourse, first, from the sphere of Belf. It will not be under the direct control of the spirit, but it will be a direct statement from that spirit concerning his condition in spiritual life. We trust the audience will bear in mind these facts while listening to the three grades of spiritual life depicted to-night.]

THE LECTURE (FIRST STATE).

Ladies and Gentlemen-I am requested to make a statement. Impelled certainly not by my own desire, but by a mandate which I do not seem able to disobey, I make this statement. It is inconceivable to me how it can be of any value to you. For my own part I should not choose to make known what I shall make known here; but as I am impelled I will describe to you my condition since departing from earthly life. My departure is very recent, and although I seem to be able to describe it. I am in no way able to understand.

My success in earthly existence, the achievement of what I most desired, the method of that achievement, perhaps some of you are aware of. It certainly was according to the accept-

ed methods of human existence. I found very early in life that to succeed one must care chiefly for one's self. I certainly did so. I found that to be honored and respected among my fellow-men I must succeed. I did succeed. What measure of honor I received I know not, but I know that I won my point. The obstacles to success were, regard for others and lack of will-power. The regard for others I soon ceased to be troubled with, for I found very few had regard for me. I certainly had a sufficient amount of will-power to avail myself of the methods of existence in the commercial life in which I was engaged.

The end and aim of human existence was arrived at. I do not say that I never had any compunction. I do not say that I never thought there might be something better. I do not say that there were not times when that did not seem to satisfy my whole existence. I saw nothing better presenting itself; I saw nothing which would command the regard and respect of my fellow-beings. I saw no other avenue to work out my way to success. I became preëminent in the region of my active sphere of life. I am not aware that I ever voluntarily forgot my own interests; I am not aware that I ever gave to any human being anything that I could not spare; I am not aware that I ever gave as an object of charity or benevolence, anything but what I considered would bring me a return. I did not consider it a good investment to give away what I needed myself—to throw away sympathy and charity upon the undeserving, probably, at least upon those who would forget it very shortly. I may have given to some one who was in sorrow or in want. If I did, it was very likely in order not to be troubled with them.

I state myself fairly before you. I did not wish to be good I wished to do my duty so far as would leave me blameless before my fellow-man and gain the point of success in life. I knew that death would come sometime; I did not know where it would take me. I knew of no other world but the one I inhabited. I knew of no other way to inhabit that world except to conquer the things in it; it never occurred to me that I ought to be conquered, for I did not create myself; the faculties of my mind were not of my own creation; the desires of my life were not of my own creation. If I could afford it, whose business was it?

I am dead now; the world calls me so. I won the point which a million men failed to achieve. There were words written and spoken of me praising the success, but despising the means of it. Those who do not succeed employ the same means; they fail because they have not the ability. There may be those who never employ those means. Of course I know all about philanthropy; of course I know all about religion, but I have not found in these two elements that which the world most prizes, and I have not found that, until many centuries, philanthropists are valued, or that those who have great piety are among their fellow-beings praised. I am now dead, and of course I know the condition into which I have entered; I have made it for myself; I do not know that I care at present to escape from it. Why should I care? The world offered me nothing; I expected nothing from it. What I gained I wrested from it, and I am ready to meet my fate. Somehow I find myself, however, without resources. It is a singular fact that I have noticed since my advent into this new state of existence that the usual methods by which I could turn my energy to account upon earth fail

me. I found myself seemingly upon a barren plain, at first standing all alone; I did not mind that, but I found nothing of tree, of leaf, or shrub, or plant, nor was I aware whether anything grew in the place to which I had come. Presently I saw warehouses; I thought I would find employment there at least-congenial possibly. As I approached them they vanished. Finally when I gained one it was empty. Baffled again. I saw some ships coming over a sea; I thought, 'Here will be a cargo at least for me to attend to." The ships came in near the shore, and there seemed to be no life | happiness, but we cannot do it successfully if that be the paraon board that I could discover. Baffled again. I saw habi- mount aim.

tations very like one that I had builded; there were familiar faces appearing there, but as I approached, they vanished, and a form resembling one who died rather unexpectedly, and under peculiar circumstances, because of the failure of a contract, which was no fault of mine, but his-his face haunted me. I cast that aside. I saw some squalld houses; I thought I might renovate them. As I approached them I found them inhabited by persons whom I had not benefited. Baffled again.

I am intelligent enough to know the moral of all this. recognize in the empty line of warehouses my own earthly power and spiritual poverty. I recognize in the ships that bring me no cargo the fact that I have no investment here probably in the right direction. I recognize in the habitation that was my pride, and in the face that haunts it, my own pride at the expense of a fellow-being. I recognize in the rows of squalid houses, that I must pass and repass every day, the people who supposed that I had wronged them.

I cannot say whether I shall ever have any investments in this world that I have entered. I cannot say whether I shall ever take an interest in the methods of life around me. There seems to be nothing real, nothing substantial, nothing that will pay. I do not take much stock in that self-abnegation of which I have heard so much, since I know that I have seen as much pride and as much selfishness with piety as elsewhere. I do not know about philanthropy; I always supposed it to be another kind of ambition. Very likely it is.

There came to me one day since I came into this sphere a little child. I am sure I was glad to see the child; it had a pleasant face, and it bore a flower. It did not certainly grow in any region round about me. I asked where it came from. She said it came from where they love little children, and where the mothers live. Then I thought of my mother and of my children. I had done justly by them before the world; I cannot say that I had done justly by them in my heart and life, and I wondered if it was possible that the whole foundation of my existence had been a mistake, and that I really had not lived, and had not succeeded, and was really dead. The tomb around me seems to be fashioned of my own life; it is empty and void of useful things, but still exists as the shadows of the things that employed my time upon earth. All the scenes that I am able to witness bear testimony of my own handiwork, but they bring me no return; they yield no fruition; they are there simply for me to see. All forms of thought in which I may engage seem to be the echoes of the thoughts that I had in my earthly state and plans for greater success and power, and I hear the sighs and the groans of many an aspiring man who went down because I would suc-

This may be a state that will last forever. It may be that it will be interesting to you, but if I had been left to the choice I should certainly say that it is none of your interest and none of your business. The common courtesy of earthly existence might prevent me from saying so, except in a business transaction; but I have been called here to make this statement. These are my exact sentiments. This is my precise frame of mind. I care for my interests upon earth; I care for my family so far as regards that interest for the ties that bound me to them, whatever they may have been. There are other things that haunt me, that I do not care to mention. I do not know whether this state will last forever. or whether out of that presence of a little child I am to be instructed how to plant some seed that will grow, or ship some cargo that will have weight, or fill my empty warehouses with something of value in this land. People come and go; friends have congratulated me, I am sure I do not know for what! A thought just occurs to me. I wonder if it is a part of my new business to tell this to you, that you may have a better cargo and better filled warehouses than I have? I go; I leave my statement; I care nothing about it.

SECOND STATE (CHANGE OF CONTROL).

I come to you, dear friends, after the summons of the guides who control this medium, to make statement of somewhat connected with the state in which I find myself for many years since my departure from earthly life. I was one known among men to some extent. I had interest in affairs of State. I chiefly loved the country that I thought valued humanity most. I have seen a shadow go out from your presence who seems to have no home in spiritual life, whose grand powers of mind have been perverted to the one aim of individual aggrandizement. I see the gleam which shines across his pathway even now. It doubtless will be the beginning of some surpassing career in spiritual life, since when there is a rebound in great minds that have been greatly perverted, the rebound is as great in the opposite direction.

My own consciousness of infirmity, when I entered spiritual existence, prevented me from properly judging as to the condition in which I entered. I felt myself unworthy of any high estate; I felt individually my own shortcomings. I had somewhat of pride, and, coupled with my love of humanity, I fear was a little of ambition. I strove, however, to make myself beloved, and in doing this I doubtless overcame much of my individual pride. I strove to make myself believe that my aims were for others. After what manner I besought my own country to aid in the abolition of slavery in her colonies, after what manner I besought her to improve the condition of her criminals, reached you across the waters, and America has followed in the wake of England, and the abolition of slavery has been bought with human blood. But the great nations of the earth go on toward freedom, and the highest work of man becomes the assistance of his fellow-man.

My existence in spiritual life has been among kindred minds who, like myself, have sought on earth feebly, and here with more or less success, to ameliorate the condition of humanity and of those beneath us. I do not say that we have done this unswervingly. I do not say that nothing of self ever crept in, but I do say that if into my mind there was a consciousness of exaltation or pride above those beneath, I felt within myself the scourge of such conscience as would even baffle the tortures of any outward inquisition to inflict. In the spiritual state to which I was admitted and welcomed, I fear with too much kindliness, I have been introduced as one of the co-workers of that sphere of beneficent counsel who seek for the elevation of the nations of the earth by the modification of all laws, of all codes and of all international customs that mar human life or degrade human existence. I believe that I have discovered that the wellspring of human existence has its origin in a higher and loftler motive than that of the individual pursuit of individual ambition or pleasure for the profit or aggrandizement that may come to the person. I believe that I know that whoever forgets himself in aiding others, thereby augments their happiness and his own. Maybe we sometimes do this for the augmentation of our own

I discover in the sphere that I inhabit all those minds who | have no right because a man chooses to drown himself, not to have successfully, in times past, plead with legislators and with counsellors of nations for the uplifting of any class of persons from bondage. I recognize here the sovereign souls that have striven to release the nations of the East from serfdom; those who have striven to release Italy from the double thralldom of servitude and priestcraft; those who have striven to release Europe from the thralldom of the laws that inflict heavy penalties upon the poor, while they sustain the rich; of those who wish everywhere that human life shall be held sacred, and that no human being shall arrogate to himself the right and privilege of taking away that which he cannot confer upon his fellow being. I believe that our aim toward this object has brought about largely the results which have ensued upon earth. - Representative minds from all the nations of the earth, cooperating together in spiritual existence and then again impressing those that sit in legislative halls upon earth, cannot fail to produce results.

Therefore I say that when slavery has been abolished in England and in America, when serfdom has disappeared from Russia, when the peasantry of France have risen to a higher estate, when Italy has been disenthralled measurably, when the East is being rapidly redeemed from her crimes and servitude, and when the Western land is glowing with a promise of loftier civilization and freedom for man, I say there is encouragement for the spirits in the sphere of beneficence to which I belong to continue our efforts in that direction and carry forward our earnest appeals to the minds of such legislators upon earth as are ready. Your own Charles Sumner (without detracting from his own aim for the uplifting of the slave) could not fail to be a mouthpiece of the sphere which his brow already touched. Over in England, Cobden, and now the Brights, Sir Robert Peel, risen to our own estate, carrying forward the aims that were a portion of my own life, could not fail to reach the sphere which I inhabit, even in their places in Parliament. We commence with earthly minds, when they are not aware of it. We sit near in solemn council and wait for the opportune moment when a breath may encourage a word that elsewise were not spoken. If the opportunity were lost, if the heart were faltering, if the mind hesitated, then we might bring a power that would make that courage greater. Abraham Lincoln, signing the emancipation proclamation, might not have done this but for a voice that came from that sphere of risen souls who gave him the strength that human legislation hesitated so long to give. The hand that released the serfs of Russia might not in the face of Europe and her rivalries have dared to do this but for the power impelling, and warning that it is not safe to hesitate to do a good deed when the hour is ripe, fearing the consequences. The Geneva arbitration, promising peace to the nations of the earth where war has been the custom, might be considered a precedent not safe to establish in the face of the agitating causes of political strife in Europe and in America, but whether safe or not, the precedent is there, and he is held all the more responsible who yiolates a compact that has been possible to be formed in the face of great irritation. We gained these points by slow degrees. The inhabitants of earth are wont to think by many deviating methods; sometimes they are of policy and sometimes of fear; but a good act or a good law once proclaimed upon earth, remains there to face the violators of it, and even if the nation fall back, the law is there for the encouragement of future generations. The massacre of San Domingo was considered evidence that slavery should not have been abolished—an insurrection of a race brought about by severe cruelties and agitation of long years; but was it not rather a comment on slavery itself that could have so crushed and stung a race as to lead them

All honor and praise to that race that, seemingly held by some omnipotent hand, waited the hour of their deliverance in your own land. All honor and praise to that plety which trusted to the God of deliverance instead of to the hand of violence for the release of slaves, and who made the first transgressors of human rights also the first transgressors against the last and highest of human rights, that of human life. If men must go to war, the condition that sows the seeds of strife had better be reaped by those who sow them than by those who sow them not. If you have sown in the wind it is better to reap in the whirlwind than to bring others

into the tornado to gather your harvests for you. The great work of human emancipation and elevation is not political merely; it becomes narrowed down to the limits not only of State and Church, but to those municipal laws and local legislations that make up largely the happiness and prosperity of communities. Nay, more than this, I find it narrowed down to the very small compass of the individual human life, and that for proper legislation we must have proper legislators, we must have proper individuals, and the individuals must have the right thoughts, and must not be taken because available or because it is the best policy. The temporizing policy of many nations has put off the day of battle, but culminated the day of earthquake. The temporizing policy of many people causes the wound to be healed over that should be probed and cured, and brings about destruction to the nations and to the social fabric of life. The real basis, I find, must be with the individual; the real tenderness to the criminal, and not to the crime. We do not need to pity jails and penitentiaries; they are made of wood, or stone, or iron; but the man that is in there is the object of our commiseration-his crime we condemn. Let us exclude the crime by uprooting the cause of it. We never destroy a tree by chopping off the branches. Let us find and root out those subtle influences in human life that lead to misery and poverty and ignorance and crime. Let us disseminate knowledge. Let us spread abroad useful moral information. Let us have schools that will establish this information to the eye of even the poorest and most degraded being. Let us make the conditions of moral growth possible in the world. Let us have all invitations to the higher and loftier. Ay, this is the secret-the tenderness for the individual is forgotten in the condemnation of the offence. We forget the love while we remember the justice. We forget the human being while we remember the wrong inflicted upon other human beings.

The great power of beneficence is compassionate as well as just-heals the careless child, or the wayward, while at the same time condemning the waywardness, the folly or the crime. Between the offence and the offender the law has drawn no line. In the sphere where I dwell the offence is a moral condition, and not the individuality. The culprit passes into the shadow; the shadow may remain there for others to pass into, but the culprit must be rescued from it. He who goes into a crime does not intend to go there forever; he goes blindly and with passion, or is driven on by ignorance and lack of moral power. We have no business to say that because he is there we shall make him stay forever. We

offer him means of assistance: it is our business to save him If we can, and restore his moral sanity, and teach him that it is braver to live than to die. What would the world say if an unfortunate man or woman on the brink of destruction, led by their own folly, were left to drown because they chose to take that step themselves? Suicide has been made a crime; of course it is a madness, and is not all crime a species of madness? Shall we not rescue a man from moral suicide as well as physical? Shall we add murder to suicide? I think not. I think that in the more enlightened ages the gallows will be unknown. I think that in the more enlightened period of time penitentiaries in their present form will be unknown. You have inebriate asylums, blind asylums, asylums for the deaf and dumb, and the whole world is an asylum in case of war. Is not the daily warfare of life as trying to mind and heart and spirit as the one great battle that leads heroes on to moral or physical victory, and maims them when they are proud of it? Do not these people, falling all about you in daily existence, struggle as manfully, strive as bravely, and wish to overcome yet cannot?

The sanitary board is abroad when the tocsin of Waterloo, or the Crimea, or the American war is sounded; the moral sanitary board of nations is not alert in the daily battle field of life. We let men go down through indifference, through inertia, through care for ourselves, through the various things that occupy, when a word, a suggestion, a helping-hand would turn the scale with them. This is the great moral power that is to be abroad in the world-that you are never to forget your responsibilities to one another; that you are never to forget that you are on life's battle-field, and that the suffering and the sinful and the various kinds of moral obliquity in the world are to be met and overcome by you. There are helps to do it everywhere, aiding hands extended from the skies, willing minds reaching down; but we cannot reach all the way. You do not begin to build an edifice from the top -we cannot put on the dome until you have laid the foundation and made the walls. The structure of moral and social life of earth must be commenced here by you. What the spirit-world can do is to encourage the laborers, point out the aim of the edifice, show the immortal obligations that lie beyond, and wait with the starry-crowned dome of perfect social and political life for you at last to possess. But here on earth your own deeds, and lives, and perceptions, educated and prompted by us, must lay the corner stone. You must fashion the walls, and if they are not secure and crumble away you must fashion them again, until finally when on tiptoe, as far as you can reach with every lofty aim and endeavor you rear the social fabric, lay its foundation in human equality, in human justice, in human love; then the hands of spirits engaged in the same work reach down from their height and crown the edifice with the dome that they have fashioned.

We are building this way. It is our aim in the future, wherever there is suffering or sin, to find the cause and assuage it; and the great moral healing of the world shall go on when every mind and heart feels his and her responsibility in presenting this fabric for the angels to crown.

> THIRD STATE (CHANGE OF CONTROL). From that divine estate Where souls must move and live In a supreme accord, Where guardian angels, bending, ever wait scatter far earthward

The one, the bles: 8d word; From where the portal opens just beyond, To show the glimmering light that glances through And unseen splendors, beautiful yet fond, Reveal the light that Heaven gives to you;

From where the soul, forgetful of all pain, Risen beyond its doubt, beyond its fear, Beyond its hope, beyond all it may galu, Walts only, in that stillest atmosphere For the behest of the one Perfect Mind That rules and governs by supremest power I come, your varying thoughts in love to bind, And wisdom, at this drear and darkened hour.

The three-fold life that, in the spheres above, Is pictured to your minds and thought to-night, May here, by charmed work of truth and love, Be made to gleam with loftlest influence bright; Each soul, up-growing from its lower state, May fashion out of kindly deeds its home, , And then beyond may touch the pearly gate Through which the innermost of light must come,

Oh, not in hope and fear, nor yet in wee, But through the pathway of a blossed control, That dreads no pain, no torture here below, So It perform the great work of the soul!

To do the thing that God intends you to; To act your part in the great play of life: To let sunlight or tempest gilmmer through While you go on with hope and purpose rife; To do the duty nearest to your hand Asking nor praise nor blame from human mind But only strength, that the divine command May all your purpose with His purpose bind.

To ask not whether mortal joy or woe, Based upon lower natures, man shall gain, But whether in the upward, onward flow

The truth may not sometimes be wrought with pain; Whether to take the step and plant the germ Within the future 's not a higher thing Than charity; we, stooping, view the worm, And find no bird upon the lofty wing.

Ah! we must climb if we would gain the height! We must unfold by whatsoever pain The thorns of life must bring us, or the night And nover ask if 't will be dawn again, But only, pressing forward in the dark, Feel that a hand is 'round us everywhere. And, whether silent, cold, voiceless and stark. There still is something in the silent air That bids us go and do our best the while Sail off in unknown seas, and vanguish them While all the time the spirit's loving smile Waits to receive us with its diadem.

We know it not; we must not seek the gems That wait the soul along the shining strand; We only know that all along the hems Of life's shores are the weary wastes of sand, And stones that pierce the feet and heart so sore; But still we bear, and tread, and suffer on, Nearing the light, and the soul evermore Finds strength and sustenance to lean upon-

Strength for the martyrs, heavenward driven by flame, Strength for the prisoner, from the dungeon cell Wrested without a hope on earth, or name. We know that from the heaven to lowest hell The law of life and God's love intervenes, And souls by slow degrees reach that estate Of triumph, where the spirit ever leans Across the bars of heaven-inly must wait For God's one word of calm, divine behest, That triumphs over all of life below, Yet do all that is needful, seek the best That you can think and that your souls can know.

The beauty seen is partly in him who sees. Kindness has resistless charms .- [Rochester. .

Spiritualism.

The Rationale of Spiritualism as Set Forth by an Old Investigator: Why Exposures of False Mediums do not Shake the Faith of the True Believer; The Attitude of Science and Religion Toward Spiritualism: Its Progress During a Quarter of a Century; The Status of Spiritualism.

[The following article on Spiritualism, which we copy from the Chicago Daily Times, is in the form of an interview with an old Spiritualist; but we venture to guess that this form is but a disguise adopted by the writer, whom we suspect to be Mr. Frederick F. Cook, a wellknown investigator, and for many years connected with that journal,-ED. B. or L. ?

The 31st of March was celebrated in every part of the civilized world as a day held in high esteem by Spiritualists—denoting the twenty-ninth anni-

by spiritualists—denoting the twenty-initial anniversary of the famous Rochester rappings.

Whatever origin may be attributed to those disturbances, it cannot be denied that they have made a noise in the world. Whether the result of trickery, as many believe, or produced by supramundane intelligences, as others fondly hold—whatever the cause, it must be confessed by partisan and opponent that they have wielded an influence, followed up as they have been by other phenomena, either genuine or spurious, that, for good or evil, is making itself felt in the

world.

The past two or three years have put Spiritualism to a very severe test. "Exposures" have followed "exposures," until one would think that there was not a medium left in the country that was recognized as "genuine" even by Spiritualists themselves. With a view to feeling what may be called the Spiritualistic pulse, the writer visited a well-known investigator considerably identified with the cause, and a pleasant interview followed.

ant interview followed.

In the course of the conversation the writer remarked, "How do Spiritualists feel about these exposures? Are they not afraid that what has been the fate of so many will be the fate of all mediums?

"The world at large," he answered thoughtfully, "seems to have a very crude notion about the matter. I am not surprised at this—indeed, I should be exceedingly astonished were it otherwise. I can assure you that the so-called 'exposures' do not affect Spiritualists in the least. posures' do not affect Spiritualists in the least. I will tell you why. Spiritualists are made up of two classes—those who are naturally ready to believe anything and everything that has the least supernatural flavor about it, and their diametrical opposites. The former you cannot shake because they are bound to believe anyway; the latter you cannot shake because they have been persistent and gone down to the very bottom, and are not to be surprised by one, a dozen, or a thousand 'exposures,' for the reason that all along the path of their investigation they met the very thing with which you now confront them, arong the path of their investigation they met the very thing with which you now confront them, and 'frauds' are as familiar to them as the genu-ine. When you ask an old Spiritualist like my-self to discontinue my belief in spirit-communion, because of the exposures now current, it strikes me a good deal like advising a banker to discontinue his business because there are a lot of spurious bank-notes in circulation. The fact of spurious bank-notes in circulation. The fact that new counterfeits are almost daily discovered will not dismay him. Very properly he will answer yon, 'My dear sir, I am well aware that there is much spurious money in circulation; but there is also just as much good as there ever was. My business, carried on these many years, has familiarized me with both. I can discriminate between the good and bad at sight. Now and then, perhaps, the bogus will for a little time deceive the very elect, but, believe me, all frauds are short-lived.

"The banker," continued the spiritual investigator, "has many peculiar ways by means of which he sorts the genuine from the spirious. Sometimes it would puzzle him to tell you how he does it, but he seldom errs. It is so with an old interest and the seldom errs. does it, but he seldom errs. It is so with an old investigator. About true mediumship there is an atmosphere which you by and-bye come to recognize, and, knowing it, though a thousand tyros cry, 'It is a fraud,' your experienced perception informs you that it is genuine, and you will feel disposed to stand up for it. I have heard it said that Spiritualists are not the proper persons to conduct an investigation. This, too, is said by scientists. Let me expose the fallacy of this argument by answering that scientists are not the proper persons to make scientific investigations. To hear them talk one would imagine that Spiritualhear them talk, one would imagine that Spiritualists were born so; that the belief in the supermundane was a part of their inheritance, when the fact is that not more than one-tenth are what you might call natural believers—contributions from the churches—while the other nine-tenths are recruited from the ranks of infidelity and materialism. These constitute the investigators. Perhaps a majority of them began their investigations with a strong prejudice against what they were disposed to call 'an old disease breaking were disposed to call 'an old disease breaking out in a new spot.' To their surprise they found something they could not explain by merely giving it a name such as 'expectant attention,' unconscious cerebration,' psychic force,' predisposition,' or even 'a mixture of delusion and humbug'. Being candid, they continued to investigate. They made slow progress, perhaps, but went steadily forward, and by-and-bye accumulated such vast stores of evidence and experience, that to doubt longer would be to dany surranger. that to doubt longer would be to deny supremacy to reason and the senses; and when a Spiritual ist is so constituted, the exposure of a pretended medium here and there gives him no sort of con-

"No more does it shake a Christian's belief in the morals of his religion to learn, as he almost daily must, that the members of the ministry are discovered in the character of pedestrians in 'by and forbidden ways'; mediums are often wrongfully accused—more often, for they have as yet not the respect of the general public, as have men of the cloth—and hence you must not take it amiss if Spiritualists sometimes prefer to make their own exposures, assuming that they are bet-ter qualified for the task than the individual who exposes the entire business' after the experi-

ences of a single sitting."
"Still, you must admit," the writer took occasion to remark, "that these reported exposures

"What I will admit is this: that these reported exposures for a time somewhat affect the making of propaganda. That is to say, converts are slower in announcing themselves. In fact, however, converts were never so numerous as they have been during this 'exposure' excitement. The reason lies at hand. A person reads in a paper that so-and-so, a medium, has been 'exposed.' Now he has a friend who is a Spiritualist—a fact that has grieved him sorely—and he imagines that if he can only 'expose' a medium at home, he will cure his friend of his delusion. He repairs to the nearest 'spirit shop,' and before the coarse jest has fairly left his lips he is dumfounded, if not convinced—though it may happen that his skepticism will be only the more confirmed, for the experiences of no two investi-gators are just alike. To an old Spiritualist the professional 'medium-exposer' is always a pleas-ant sight. He knows the exposer's advent is sure to be followed by a season of earnest inquiry Having seen the 'exposure,' a person is naturally anxious to witness somewhat of that which it presumes to 'expose,' and mediums flourish never so well as when there is a 'professional exposer about, or just after some one in their own ranks has been 'exposed' in the newspapers. But, after all, the public medium does not cut nearly the figure with reference to Spiritualism that most people suppose. Expose every public medium in the country if you will, the citadel remains unshaken. Public mediums are but the outworks. It is upon them the attacks are made. Now and then a weak or illy-defended spot may be found and a breach effected. But within all remains serene. If there is any truth in Spiritualism whatever, it behooves us to think that in their wisdom spirits may choose to work in a peculiar way—not according to the accepted way of the world—and while it may sound strange, I am prepared to say that I believe that spirits themselves have assisted to bring about an appearance of fraud—and I have no doubt for a

welfare of a great social, moral, religious and scientific revolution, Spiritualism, indeed, meaning all these things? The public medium is the red flag that is flaunted in the enraged Orthodox and pseudo-scientific face. They fly at it, tear it to fatters, and then sound the good news a broad that the enemy has been completely routed, and thereafter Spiritualism is let alone for a while. By and-bye, however, it makes a noise once more; the Orthodox and pseudo-scientists again combine, another red rag is trampled in the dust; the fury of the assailants abates because of the lacerated victim, and peace once more reigns in our religious and scientific Warsaw. Did these valiant defenders of 'true' religion, and what not, really appreciate that their labors up to the present are worse than vain, they would make still more determined efforts to suppress what they are pleased to term a superstition. One day the whole world—at least the Orthodox religious world—will be engaged against us, but that will not be until Spiritualism is so strong that it can afford to accept the challenge. Until is sufficiently powerful for this, spirits will apply their wisdom to keep the enemy under the delusion that he is really stamping it outs. Where there is one professional medium before the pub-lic, there are no less than a score, and perhaps fifty or a hundred, about whom the outside world never hears a word. Members of this vast army 'workers' are lodged in every community.
"At the quiet fireside mediumship comes un-

sought to daughter, son, or mother, and having produced a certain result, in a quiet way, goes no further, and when forced out of its legitimate sphere, often results in a so-called 'exposure'-that is to say, the spirits refuse to operate, thinking it not wise, and the person with mediumistic power, unavailable for the nonce, is pronounced a fraud, because it is assumed that a thing that that has been done once can be done again at any time. I am here admitting you into what may be called the rationale of Spiritualism. The study of this is as important as that pertaining to the phenomena itself, but as yet it is rather back-ward, for Spiritualism is still young."

"Then you hold that Spiritualism is under an

intelligent supervision, working for its best in-

terests?"
"I do most certainly. I am not at all surprised
that such scientists as Huxley, Darwin and Tyndall pronounce it a fraud. Many Spiritualists
find fault with men of this class for not giving the matter more attention, feeling assured that if they did good results would follow. I am disposed to deal more fairly with these gentlemen. I will give many of the leading men of science credit for excellent intentions toward Spiritualism and if they are not convinced of its verity they are not to blame. The fact is that Spiritualism is not yet prepared to receive the indorsement of science in the aggregate, and with few exceptions, when noted scientists investigate, the result is a flasco. Hence it is that they should not be blamed for writing it down a fraud. Such a conclusion is but the candid result of their observations. It would be a difficult task for me to tell you why I think that the phenomena are pur-posely withheld from many leading scientists who have made attempts to investigate. I can only indicate my argument: Science has its own battle to fight. The church at large is arrayed against it, just as it is against Spiritualism. With what may be called the liberal public, however, science is in high favor, and is thus doing a grand work for the cause of rational ideas. It only within a few years that science has dared to assume the aggressive. Hamper it with this Il-favored Spiritualism, and it would lose much of its laboriously-acquired vantage. Spiritualism is the friend of science. It will never make war on it, for science, when it is science, means truth, and with us Spiritualism means truth—that or and with us Spiritualism means truth—that or nothing. If you can convince me that it is not truth, I am your debtor. I seek truth only. Another point. Should the leaders of science, or a majority of them, announce themselves as Spiritualists, just imagine what a hubbub it would make! In spite of strenuous opposition from some quarters, the army of investigators would be swelled enormously, and the world would be literally turned upside down. This must not be, and no wise dispensation, having a must not be, and no wise dispensation, having a controlling influence, would countenance the precipitation of such a crisis, when the work can be done far more effectually, and in good time, by gentler means. Spiritualism, like all great truths, has its dangers. I have ever been fully alive to them, and nothing would grieve me more than to see a sudden everythelming out the state of the such as the see a sudden, overwhelming outburst of phenomena. It might not cause bloodshed—at least not in America or England—but it would set father against son, husband against wife, brother against sister. Spiritualism is iconoclastic, as are all genuine religions. Up to the present time that a new religion, let loose upon an illy-pre-pared community, will drag in its train, one need only study the history of early Christianity, when wives left their husbands without compunction; when maidens fled their homes to meet certain death at the stake, or to become the prey of wild beasts in the arena, and when tens of thousands rushed into the deserts of Syria, stood for years on solitary pillars, or tortured themselves out of all semblance of humanity. Many centuries elapsed before the Christian religion settled down into a beneficent state of quietism. The advent of Christianity was a mere preparation. It lacks the element of self-propagation. It is limited to the boundaries of creed—broad and beautiful, but still a creed. It is furthermore tied to the dead corpse of the old Jewish dispensation, and, struggle as it will, it cannot rid itself of this burden. Finally, it rests on miracle, claimed to be outside of natural law. In this it is against the age, and must succumb.'

"But is not Spiritualism based on something very similar to the old miracles?"
"Not at all. Spiritualism decisively rejects the merest suspicion that there is anything in this world outside of natural law. Christianity says, 'Believe,' Spiritualism says, 'Prove.' This is not a believing age—it is a proving one. All things must submit to the ordeal of investigation, and if anything fails to meet the test, it must go by the board. We hold that Christiani-

ty is not meeting the test of the age. "Were it still equal to its mission it would not be supplanted. It is visibly failing. Under its teachings the world is rapidly turning infidel. All science is arrayed against it. The world calls for absolute proof—and to give this is the mission of Spiritualism. Before this was the state of mind of a considerable portion of mankind, Spiritualism had no mission. It could only brew mischief. It could only furnish martyrs for the stake and gibbet. But with the advance of mind new religious era became possible, and the result is a religion based on demonstration.

"But does not a belief in Spiritualism lead to superstition?' On a few minds it produces what might probably be called superstition—that is to say, non-believers would give it that name. Although I am convinced that the spiritual controls use dis-crimination in their work of conversion, still all vho become Spiritualists are not mentally prepared for so powerful a solvent, and the illumi-nated vistas of thought that are opened up before them bewilder and daze them for a longer or shorter time. Superstition is a relic of Christianity imported into Spiritualism. Under Christiani-ty was propagated the ghost and hobgoblin idea, and fear of the dead is still a controlling influence. Superstition has an element of heredity in it. It is transmitted from one generation to the next. The virus of the dark ages is still in the veins of many people, and whatever they touch is overcast by the hauntings of that dread past. But the amount of mischief that thus ensues is really quite inconsiderable. I am surprised that it is not ten fold greater. It is a noble age that can welcome and accept Spiritualism. It is the perfection of the rational mind that can commune with the dead as it does with the living. To this advance we are indebted to the spirit of skepticism. It removed all rubbish, and, standing on the sure foundation of denial until proven, it treated the new-comer in a calm, re flective mood, and it is in this temper the living should meet the so-called dead. Spiritualism wants no revivals. The revival element is at best a dangerous one; and if coupled with Spiritualism, it would set the whole world in a blaze.

beneficent purpose, for what is the martyrdom of It is well that Spiritualism should meet with frea medium here or there when compared with the quent checks. It will meet with them as often as the influences controlling it deem best. A few of the leading Spiritualists have learned the lesson to make haste slowly, and are in no hurry to 'push the good work'; but the majority, and especially new converts, are ever eager to organize and carry the war into Africa. But all such efforts are, at least for the present, futile. Every forward movement, unless made with discretion, will be followed by a reaction, until such time when man, both as an individual and in the aggregate, shall be able to handle this social and ligious nitro-glycerine without causing an exdosion.'

"According to your view, the position of a Spiritualist is not altogether an enviable one?"
"Every rose has its thorns. With the boon of positive knowledge of the life hereafter, come painful duties and trials. I would advise no one to investigate Spiritualism at this juncture unless he feels equal to putting his shoulder to the wheel —in fine, unless he is conscious of having somewhat of the spirit of a martyr in him. It was not everybody who could be an abolitionist twentyive years ago. It is not everybody who can be a Spiritualist now and save his self-respect by doing spiritualist now and save his sent-respect by doing his duty. Truth brings with it obligations. Thousands are believers, but dare not own it. To such their knowledge brings little pleasure. A still, small voice is ever active in them, calling them cowards, poltroons, slaves to worldliness and publication. licopinion. Better never possess the knowledge than to acquire it and tacitly disown it." "Then you would have all believers boldly an

nounce themselves?"
"Far from it. It is purely a matter of individual conscience. As such—in a few instances—it may entail more martyrdom to repress than to announce the fact. This position applies with force to the case of several ministers in Chicago. They are as confirmed Spiritualists as myself, and would announce themselves as such to-morrow if they did not feel that their duty lay in an opposite direction. At present they occupy large fields of usefulness. By degrees they are bringing their flocks out of the regions of exclusiveness and illiberality. In this they are doing a nobler work for mankind than they could possibly do as Spiritualists, without pulpits, and hence, as I have myself taken occasion to tell them, it is their duty to stick to their posts as long as they can do so without losing the last vestige of self-respect. The fact of the matter is nowadays, when you scratch the back of a liberal minister you are very near the cuticle of a Spiritualist."

"If your theories are true, you present a diffi-

"If your theories are true, you present a difficult problem to the human mind. What are Spiritualists to do? How shall they discover whether or not they are in harmony with the purposes of those intelligences who, according to your view, are guiding this movement?"

"They will find it if they seek it intelligently. But a single factor enters into the problem—the human mind. If they will study this in all its relations to the past, the present, and the future, they have the key. Surely history is replete with 14ssons. What constitutes a statesman? Where does he derive his lessons? He studies the human does he derive his lessons? He studies the human mind, its operations in the past, and appreciating that under similar conditions the mind will operate similarly, he shapes his course according-ly. Statesmanship is composed of about equal parts of a knowledge of history and human nature, which I have designated as mind. The spiritual problem is the problem of the statesman, combined with that of the moralist and the reformer. The true statesman is never a onesided man. He blends radicalism with conserva-tism; he does not tear down before he is ready to build; he holds both the old and the new a their true value; he does not heedlessly shock public sentiment, the web and woof of all our passions; he studies the public temper, and never dashes forward to the point where his attack would involve a collision. Like a skilled engi-neer he saps and mines, and while the enemy is asleep he enters the citadel and possesses him-self of it without the shedding of a drop of blood. So complex a subject can only be treated in a general way except specific cases are presented for solution—to my mind at present Spiritualism would be promoted by an 'aggressive conserva-tive' course. I would sap and mine rather than indulge in assaults."

"Spiritualism is peculiarly an American insti-tution, is it not?"
"What is known as Modern Spiritualism—for

Spiritualism under other names is as old as the hills—had its birth here twenty-nine years ago, but now it can no longer be called an American institution. The leaven is working in every part of the habitable globe. In regions where even the mere names of Methodism, Presbyterianism or Episcopalianism are unknown, Spiritualism is a vital fact. In Mexico, in Central America, in South America, there are not only many Spiritualists, but they even have their printed organs. At Cape Town, Africa, the Spiritualists own the finest hall in the place. In New Zealand a flourishing paper is published; likewise in Australia. In Russia it is strong at court and among the nobility. In a quarter of a century it has spread all over the world-no, this is wrong; almost simultaneously it dropped down in every part of the world. Other religions may be com pared to rivers that flow onward, watering only their own courses, while Spiritualism is like the heaven born rain that falls everywhere. At present there are between thirty and forty periodicals published in the interest of Spiritualism."
"What of the charge that Spiritualism leads to licentiousness and immorality?"

"That charge is both true and false. So much is true that there have been exhibitions of gross licentiousness in connection with Spiritualism, but not growing out of Spiritualism per se any more than any other movement having a revolu-tionary tendency. Whenever old institutions are overthrown and new ones established an interregnum occurs, when the old habits are thrown off and the new ones not yet put on. You may call it the naked, shameless period. When liberty came to France less than a hundred years ago, she was recognized as a strumpet, and worshiped in the person of a living harlot. They made a mistake. They mistook for the white-robed mistake. They mistook for the white robed virgin Liberty her baser, scarlet-hued sister, Li cense. All revolutions make this mistake at the outset. Order is evolution. It comes with time, Spiritualism is to day a kaleidoscope. The beautiful and the base, the true and the false, are all strangely intermingled, but it requires no very discriminating eye to foretell the end. The dregs will sooner or later go to the bottom, leaving the rest all the purer and healthier for the shaking

up."
"What is the numerical strength of Spiritual ism in America?"
"Their number has been estimated at five or

six millions, but all such talk is wild. The probable figure is between one and two millions—per-

haps near two millions." Where are the chief centres in this country? "Spiritualism is spread pretty evenly all over the land, though the most active centres are Boston and Chicago. In this city the number of believers may be safely put down at twenty-five thousand, though not a twenty-fifth part are actively identified with the element always eager for the fray."

SPRING SONG.

Rolls the long breaker in splendor, and glances Leaping in light! Laughing and singing the swift ripple dances, Sparkling and bright; Up through the heaven the curlew is flying, Soaring so high! Sweetly his wild notes are ringing, and dying

Lost in the sky. Glitter the sails to the south-wind careening, White-winged and brave; Bowing to breeze and to hollow, and leaning

Low o'er the wave. Beautiful wind, with the touch of a lover Leading the hours, Helping the winter-worn world to recover All its lost flowers.

Gladly I hear thy warm whisper of rapture. Sorrow is o'er! Earth all her music and bloom shall recapture,

Happy once more!

-Celia Thaxter.

Banner Correspondence.

Indiana.

FORT WAYNE .- Wm. Lyne writes: "The following coincidence occurred on Thursday, April 12th: A family by the name of Clay reside on the east side of the city. They had a little boy (Toddie) four and a half years old; a very active and interesting little fellow, who required watching, as he would run away whenever the opportunity offered. At the time I allude to he was in the garden with his father, at about 2 o'clock P. M. The father having occasion to leave the place a short time, left the little fellow without notifying his mother. When he returned Teddie was gone. Father mother and the other Toddie was gone. Father, mother, and the other children, all started in pursuit of the runaway. After a fruitless search, the mother returned to the house first, and being all alone, she sat down awaiting the return of the others, but while she sat there she heard the voice of Toddie very distinctly calling to her from the cellar: 'Oh, mamma, do come quick.' She ran out of the house and down into the cellar calling to her boy, but no answer was returned; he was not there. In the meanwhile Toddie had strayed away nearly a mile and a half in a westerly direction through the city, a part of the distance on a railroad track, where he finally became tired, and sat down upon one of the rails, with his little feet turned in wards. This was about three o'clock as nearly as can be judged. A lady saw him, but was unable to reach him in time to save him, and a passing train struck him, and threw him off the track. She hastened and picked him up. It being a freight train, it was stopped as soon as possible, and backed up to where the fatal blow was struck. Toddie was not then dead, but died soon afterwards at the hospital, where the good woman accompanied him, he being an entire stranger in that part of the town. After a time some friends of the parents hearing of an accident to a child by the cars, and that he was then at the hospital repaired thither and found it was their little son After Toddie had been made as comfortable as his condition would admit of, the mother and the lady who had so kindly assisted the little fellow began to converse in relation to the accident When the mother remarked that she heard his voice calling to her from the cellar, using the words quoted above, the other lady, much surprised, quickly replied: 'Why, those were the very words he uttered while I was holding him in my arms waiting for the train to come back to take us to my residence, which was beside the railroad! These facts I have from reliable persons intimate with the family. The hearing of the voice and the time of the accident do not seem to be at variance. The parties were entire strangers to each other, and the distance intervening one and a half miles."

TERRE HAUTE.-James Hook writes: "We have been watching with interest the controversy, pro and con., on the subject of organization in the Spiritualistic ranks. In this section we are for organization on a business basis, eschewing all creeds, believing that the cause will be strengthened by such an organization, on the simple ground that in union there is strength. The position occupied by the Banner of Light sults us, and we hope a movement in that direc-tion will be had soon. We have felt the need of it; we have had charge in part of one of the best mediums in the country for a long time, and it has been an uphill fight, nearly all the while, against ignorance, prejudice, and willful mis-represention, to which all or nearly all good medlums are subjected, by pretended friends as well as open foes, and it is our opinion that or-ganization will in some measure remedy the wide.spread evil " wide-spread evil.

New Jersey.

NEW BRUNSWICK. - Dr. H. L. Fairchild writes, April 20th: "An estimable lady of this place passed to the Summer-Land a few weeks ago, yielding to brain fever, produced by intense watching for weeks by the bedside of a sick mother. The family being Spiritualists, highly respected, though traduced for their belief, have been insulted by many who have constituted themselves a huge coroner's jury, publicly recording that the cause of the lady's demise was 'her belief in Spiritualism.' Her character was so amiable, with a disposition truly angelic, it was not surprising that a large concourse attended the funeral ceremonies; but as the people passed to view for the last time the face, so sweet even in death, many were the exclamations, 'poor creature,' 'poor dear,' from the fair sex, casting a tribute of pity, not at the loss, but of her being so deluded as to have espoused the cause which they deemed the reason of her 'taking off.' I do not propose to comment upon the above, but to state that a few Sunday evenings since, passing along on my way homeward, I heard considerable noise in a church(?), and de-siring to investigate the cause, entered, taking a back seat. A poor imitation of Mr. Moody had so psychologized a portion of the audience that it required no very vivid imagination to believe was really in a Bedlam, and that some of the shricking, excited, deluded people who were calling upon Jesus—some exclaiming, 'Oh, I see him!'—were suitable subjects for removal thereto. I could not help but contrast the quiet, orderly assemblage of Spiritualists, intent upon obtaining absolute, tangible proofs of immortality, with the present bolstoness of the presen terous scene.

Pennsylvania.

PHILADELPHIA. - The following resolutions concerning the démise of Dr. Samuel Maxwell have been received by us from an official source:

SOUTCE:

Whereas, Prof. Samuel Maxwell, M. D., departed this life April 11th, 1877: In consideration of this event we, as his associates in college relations, present the following to his bereaved wife and family as an expression of our sympathy in their hour of trial:

Resolved, That we, the, Faculty of the Philadelphia University of Medicine and Surgery, record the removal (by death) of one of our members to a higher and happier spiritual existence, Prof. Samuel Maxwell, late Professor of Chemistry in the above institution.

Resolved, That the late Prof. Maxwell was a most able and successful teacher of chemistry, and that in his death the institution has lost a most valuable and cherished member.

Resolved, That the character of Prof. Maxwell as a

Resolved, That the character of Prof. Maxwell as a moral, social and professional gentleman was unexceptionable, and it is with the deepest feelings of saduess that we submit to the Overruling Providence which has so suddenly removed him from his sphere of usefulness.

Resolved, That we will ever cherish the memory of our distinguished colleague, and ever appreciate his abilities, graces and usefulness, and we offer most affectionately our condolence to his wife and family in this great affliction, trusting that they may be supported by the great Ruler of human events, and beguided by an Overruling Providence.

Resolved, That the Faculty attend the funeral in a body and pay their last tribute of respect to him who has so endeared himself to all the members of the institution.

Resolved, That these resolutions be read at his funeral obsequies, and a copy be sent to his family.

(Signed,) F. T. MILLER, Dean,

April 13th, 1877.

Massachusetts.

MARSHFIELD.-Mrs. M. P. Brown and Mrs. M. A. Baker, writing from this place recently, unite in recommending to the attention of the public, as a medium of honesty and worth, Mr. Caswell, of 9 Hancock street, Bunker Hill District, Boston, their good words being founded on actual experience as to the power and acuteness of his development.

LOWELL.-Ed. S. Varney writes, under a recent date: "On Sunday evening, April 8th, Henry C. Lull of Boston spoke in this place, and at the conclusion of his lecture, a most convincing test was given through his organism. He was controlled by what purported to be the spirit of William Livingston, a well-known gentleman of Lowell, who passed from earth-life some years ago. This control stated, during his remarks, that his son, Dr. Alfred Livingston, joined him on the 19th of March last-which is correct: he also said that he had a son living in Lowell whose name was William E. Livingston, and who had 'Hon.' prefixed to his name, which is also correct, Mr. L. having recently served in the State Legislature. It was remarked by a gentle man in the audience (Mr. Levi Stevens, of Low-

ell, who had been well acquainted with the deceased;) that it seemed as though the ascended spirit of William Livingston was really talking to them, so well did he preserve his identity. As Mr. Luli is a perfect stranger to the Livingstons and to Lowell, the test is all the better."

CHICOPEE.-Dr. W. L. Jack, of Haverhill, writing from this town, speaks highly of the many true friends of liberal sentiment who find a residence there. Several of its citizens he classes with the pioneers of the spiritual cause, classes with the pioneers of the spiritual cause, prominent among them being Mr. A. Bullens, a leading merchant, who has arranged a hall over his store wherein the Spiritualist meetings are held, and where Mrs. Sarah Byrnes, of Wollaston Heights, has recently called together large audiences. Mr. W. H. Gillmore, a prominent manufacturer in Chicopee, is also mentioned as one who earnestly contributes both of his means and his influence to assist the cause of spirit return his influence to assist the cause of spirit return and communion, being aided in the work by his estimable lady. Many others are to be found in the place who have worked indefatigably for years to advance Spiritualism in the community. Dr. Jack concludes by assuring us that the Banner of Light is met with by him wherever he journeys, and it is his privilege to hear the warmest encomiums passed upon its course and management. agement.

New York.

NEW YORK CITY .- Wm. Wiggin, Magnetic Healer, No. 1360 Broadway, writes: "Nellie J. T. Brigham has been engaged for one year to lecture for the Society of Spiritualists which meets at Republican Hall, this city. Her lectures are listened to by attentive and appreciative audiences; in fact, the numbers increase continually. The Society opens its doors free to the public, and pays the expense by voluntary month-

ly subscriptions.

Miss Ellen McAllister, daughter of Judge McAllister, of Chicago, is controlled by spirits to execute very difficult music on the plano, and the manner in which themes that are given her by the audience are improvised, is said by musical experts to be truly wonderful.

Mrs. A. G. Wood, who for over ten years has

been very successful in Chicago in healing mag-netically, is now located at No. 222 W. 37th street,

herically, is now located at No. 222 W. 37th street, this city, and is doing exceedingly well.

As a sample of practical Spiritualism, I will here state one of the many good deeds done by the members of the Helping Hand Society: Mrs.

H. N. Reed, a very worthy woman and reliable medium, was incapacitated by a long sickness, so that the spirits could not make use of her as a first court of communication with mostals. instrument of communication with mortals, when some of the ladies connected with the 'Helping Hand' gave her a benefit, which was well attended, and a goodly sum of money was raised for her. Skeptics cannot say but that is practical."

YONKERS.-Evert Gale writes, April 21st, as follows: "I saw in the Banner a few weeks past that you said you were credibly informed that Dr. W. O. Page was a good healing medium. Please allow me to say in verification of whomsoever informed you, that my wife was sick with hemorrhage, and was given up by the physicians. hemorrhage, and was given up by the physicians. She was so low she could not speak, nor raise a hand. A spirit said 'the only help for her was magnetism; send for Dr. Page." I employed a messenger, who drove seventeen miles to the city of New York, and returned in a few hours with Dr. Page, and in less than twenty minutes she could speak and raise her hands, and afterwards rapidly recovered. I feel that words are inadequate to express the gratitude I owe to the invisibles and Dr. Page."

NEW YORK CITY .- M. Young writes: "I have attended about twenty-five of Mrs. Wilson's materializing séances. I consider her a great materializing medium. I have specimens of cloth which I saw woven by spirits through her mediumship. I have held one end of the cloth while it was being woven by spirit hands. This was in the light, and may not be new to you, but it was to me."

ALBANY .- A. B. Pratt writes: "It is gratifying indeed, in these days of blue light and blue laws, to know that your Banner continues to reflect upon mankind the pure, life-giving light of Nature, causing the seeds of common sense and reason to spring up and flourish in the land, giving promise, in the not far distant future, of a rich harvest of thought, and also giving assurance that, here and hereafter, seed time and harvest shall have no end; that whatsoever ye sow that shall ye reap; also that the value of Give us more light!'

Maryland.

BALTIMORE. - Charles E. Brooks writes, April 23d: "Prof. T. S. A. Pope, of the Scientific Church' advocacy, has been lecturing at Lyceum Hall, 92 W. Baltimore street, during the past three Sunday nights, to fair audiences. He contends that 'Spiritualism is the outgrowth of exhausted Christianity,' in a new, superior and progressive form; and that 'the Christ' of Scripture 'is the unfolding of immortal principles, inherent in human nature thousands of ages before the birth of the Nazarene,' &c. He is a deep, philosophical thinker and expounder of scientific religious days and has a wakened considerable. eligious ideas, and has awakened considerable interest in the minds of many intelligent citizens of this community. Personally, within the time he has been here, I have found him a gentleman far above the average portion of humanity for sympathy and such fraternal characteristics as go to confirm and make up a true, sincere, and a loving soul. Though he differs somewhat in his general views and opinions from those of myself and a few others on certain of the spiritual phe-nomena, I nevertheless greatly appreciate his superior talent, and think him justly entitled to think and speak what I believe are the honest, unsophisticated convictions of his soul. Besides, he is an active and an energetic individual.

Whilst among us, he proposes to open his office on every Wednesday night, at 630 W. Lombard street, for the purpose of forming and establishing what he terms a 'scientific circle,' in which he will teach the laws governing 'spiritual batteries,' &c."

A Lecture by Mrs. Hyzer. To the Editor of the Banner of Light:

I must ask permission to give brief expression to my thought about a lecture to which I had the great pleasure to listen recently. Alcibiades said, "When Socrates speaks of virtue my tears flow like rain, and I earnestly desire a better life"; and surely one must be more insensible to the influences of truth and virtue than that renowned Greek demagogue, who could sit un-moved under the sublime inspirational lecture which Mrs. Hyzer delivered on that occasion. Her theme was "Inspiration," and surely she gave us of the "waters of life" from the deepest. fountain of angelic wisdom.

I dare not attempt an abstract report: my pen is too prosy for the task. I should fall as far short as the youthful Franklin did of reproducing Addison from memory. I can only say it transcends any lecture or sermon to which I ever listened. If this is a specimen of her lectures, I deeply regret having squandered opportunities for hearing her in the past, and do most earnestly commend her to my friends as one whose in-spired utterances are, in my humble opinion, worthy of the profoundest thought if not "of all acceptation."

Truly she wields the glittering blade of the spirit, and thrusts it to the heart and marrow of subjective truth. Her elocution is good, her expression poetic, her logic perfect. She is transcendently transcendental, yet so lucid is her speech that while a Plato would be instructed, a child would understand and be profited by it. I am often disappointed with lectures from those-claiming to be inspired; but with this speaker I

must confess I am delighted.

T. AUGUSTUS BLAND. Rochester, N. Y.

Foreign Correspondence.

A Medium in Egypt.

To the Editor of the Banner of Light: I presume there are many of your readers who will never ne to Egypt, and yet may have some interest in the country; it does not seem possible that a month of travel from New York could bring one into a laud where every semblance of American or English life is lost sight of. In Europe one is constantly able to draw comparisons and note differences, but in Egypt everything is so far behind the times, that comparison seems out of the question. It is six days' sail from Venice to Alexandria, across the Adriatic and Mediterranean Seas, and if calm, might be very pleasant; on reaching the port of Alexandria, small boats meet the steamer, and after a short row, one is landed on terra firma—so it would seem were it not for the incessant stream of talk and noise made by the porters, who selze you, baggage and all, very much in the same manner as dogs do a bone, and the strongest carries you to his vehicle; you have not the slightest proference in the matter, and amid shouts and noise you are taken to your hotel.

Alexandria, is a place full of interest, not so much in its present condition as its past history; it seems incredible that it could ever have been a city where the sciences flourished, unless it might be the science of doing nothing.
The Oriental costume is worn largely here, the men wearing Turkish trousers and immense turbans, generally red white; the women wear long, flowing garments, usually dark in color, with their faces always velled up to the eyes; indeed, from the balcony the costume of every nation and of every color can be seen. At noon, every store is closed, and the proprietors go to their homes and sleep until three o'clock, when they return to their places o business and resume their duties. It is a remarkable fact that nearly one-third of the population are blind, either in

Among the things to see in Alexandria are Pompey' Pillar and Cleopatra's Needles; the height of the Pillar is one hundred feet, the diameter at the base is ten feet. It is of red polished marble, elegant in finish, and stands on a slight eminence near a burying-place; some gentlemen from Glasgow are said to have taken dinner on the top of it some years ago. Cleopatra's Needles are two obelisks, one standing and the other lying down, and nearly covered with earth; they are in the eastern part of the city; they are about seventy feet in height. Mohamet All gave the fallen one to the English government, and it is now about being moved. We were also shown the ruins of a Christian church, destroyed, so said the guide, "between three and four thousand years ago '! It was useless to refer him to Father Thomas's Almanac—the truth is one thing these people never tell.

From Alexandria we take the Egyptian Railroad, and after riding through the most delightful country, arrive, just as the setting sun is bathing all the world with its light, in Cairo, which is much the finest city in Egypt; the Oriental customs are preserved here; the Great Khedive, the ruler, lives here in sumptuous style, and has a new wife each day," indeed so it would seem. I believe he has only three wives, but an immense number of Circassian slaves in the harem. His ladies dress in the latest Paris fashions. A wife in Cairo costs about thirty Napoleons, which is paid to the girl's father; if at any time she leaves her husband the money must be returned a man may have as many wives as he can pay for, provided he has not more than seven at one time. The men are indolent. A man with two wives never does anything but sit and smoke; his wives labor from morning till night unceasingly. The opposers to Woman's Rights say, "Let women take the scythe, the pickaxe, go into the field, and then we will talk about her rights." These Egyptian women do all that; the reservoir now building has much of its work done by women; they carry the stone and mor-tar in baskets on their heads twelve hours a day, and that, too, while their lazy husbands take all they can earn.

Nothing can ever equal the poverty of the lower classes they are taxed to the last farthing, that the royalty of the rulers may be kept up. There is a bit of gossip going the rounds in Cairo: The Minister of Finance (imitating the example of some illustrious statesmen of my own country) was proved a defaulter to the amount of twelve thousand pounds! He was banished, and is said to have committed suicide. His affairs were taken in hand by the officers of State: he had five wives and a harem of three hundred slayes. These, it is said, were sold at private sale. Is slavery abolished in Egypt? Healso had a young daughter who had a palace adjoining his, with some fifty retainers. She was nine years old, and about being married. The disclosures broke off the match. I hope we shall hear no more of "young America."

A carriage ride of ten miles over a delightful road brings one to the far-famed pyramids. Every child who has seen a picture of the pyramids has a perfect idea of how they look; the largest one is four hundred and seventy feet in perpendicular height: the ascent is made up the side; one Arab goes ahead, two on each side; one steps in advance to pull you up, one behind to push you as you go up: in other "give you a boost," while a boy carries a vessel o water. It is a wearlsome journey, and the view scarcely rewards one for the trouble.

The religion being Mahometan, we must of course visit

a morque or church. They are circular in form, and have one lofty minaret. The Mosque of Mahomet Ali is by far the finest one in Cairo. It is built of alabaster taken from the pyramids; his tomb is in one side of the mosque. The faithful are always obliged to remove their shoes, but we paid a few plasters, and some loose over-shoes were drawn over our boots, and we were allowed to enter.

The floor was covered with Turkish rugs. There is nothing in the church-no seats, organ or gallery. It demonstrates the necessity of the influence of women, for with all its beauty it is repulsive. Women are never allowed to enter there. Before the tomb of Mohamet All several men were sitting on the floor, an open book before them, with beads in their hands, chanting in a manner that would excite the envy of a New York auctioneer. From the site of this mosque a very fine view of the whole city can be obtained. We have all heard of Mecca, and have more or less woven a sort of superstitious halo around it in our minds Now is the time of the Pligrimage, and hundreds are setting out to make it. Well, all I can say is, if any of my friends think there is any poetry about the pligrims going to Mecca, don't come to Cairo to see them when they start. The wandering gypsies that sometimes invest our country towns are princes in comparison to them. About sever thousand make the journey annually. Returning, those who think they have sin, cast themselves before some one of their rulers, whose title I forget, and herides over them. his horse actually stepping upon their bodies, and if an one is hurt they shout for joy, fall upon his neck and kiss him, for God has thus signified his forgiveness. Who shall say "there are no spirits in prison"?

There is an Italian Opera House, where performances are given, and also the Theatre Francaise, both under the patronage of the Great Khedive. As Friday is the sacred day, Sunday becomes the gala-day. Concerts are given

every afternoon in the park by a fine orchestra. No one can visit Cairo without having at least one donkey ride; a few more venturesome may try a camel; the most timid, surely a donkey. Opposite the hotel is a stand where the donkey master. Ah Sinn, has nine donkeys. Our party have decided to drive, so coming down the steps I shout "Donkey!" Instantly the nine come, as on the wings of angels, flying across the street, not minding the sidewalk or passers-by, and each boy declaring that his is a "very good donkey." Babel is perfect quiet compared to the racket these creatures make.

The question is decided—the five disappointed boys drive

back the five disappointed donkeys to their places. Every donkey has a name, and among the first presented was "Yankee Doodle." I ought to have been patriotic an given the national donkey the preference; but a lear in the eye and a turn of the head made me feel that "Yankee Doodle and I had not better ride to town that day." I seated myself on the back of the "Flying Dutchman," and all was then ready for the drive. Each donkey has a boy who runs behind him with a stick, to keep him in motion, guide him, and help you pick yourself up when you are thrown off; so all you have to de is to keep your seat. I need not add that the most dexterous will find himself busily employed. We started off very well, the friends of the party presenting a fine appearance. I told my donkeyboy I would not ride very fast at first; now a donkey-boy has a very small vocabulary, and he only caught the words very fast, upon which he belabored the poor donkey; back mas a very small vocaminary, and no only caught the words very fast, upon which he belabored the poor donkey; back went the respected ears of my valiant steed, and like "Tam O'Shanter"! I sped away. Soon donkey-boy and friends were left far behind. Some poet says, "What is there in a name?" I answer, "A great deal in a name, if it is the Flying Dutchman and belongs to a small grey donkey," Coming to a steep bank, my donkey, believing "variety to be the spice of life." 'ran down the bank and out into a field, where be showed another side of his amiable nature by planting his four feet fast to the earth, with the evident intention of spending the day there. I surveyed the field—and the donkey—and then, thinking moral suasion would do but little good, thought I would appeal in another manner; so I took the end of the relins and "warmed?" his ear, as some mothers do those of their children when both are out of sorts. There was no apparent impression produced, and I finally made up my mind to dismount, when, as suddenly as he had stopped, he started up the embankment, and turning toward the hotel gare me a delightful ride home. Let all dyspeptics try donkey-riding, and be sure and ask for the "Flying Dutchman."

The museums are full of wonders and the bazaars are filled with curlous things; the hotels are all that could be desired, and English and French are commonly spoken. To those who enjoy everything that can conduce to comfort and health, this city offers unrivaled attraction during the winter months.

winter months.

I trust the cause of Spiritualism is not failing for want of arthly workers, and that you, Mr. Editor, are receiving he hearty copperation of all true spirits in the body. To morrow I start for the Holy Land. With kindest regards to all my friends in dear America, I am, Faithfully yours, J. WM. FLETCHER, Grand Hotel, Cairo, Egypt, March 2d, 1877.

The Annibersury.

Anniversary of Modern Spiritualism in New Orleans.

To the Editor of the Banner of Light: The New Orleans Association of Spiritualists held their meeting March 31st, in Temperance Hall, which at an early hour was filled to its ut-most capacity. The lady members had convert-ed the place into a fairy bower; roses and rare flowers covered stage, chandeliers and walls with garlands of bloom

garlands of bloom.

The President, Judge R. G. W. Jewell, opened the meeting with a brief and pointed address, and, as many strangers were present, gave a full explanation of our belief and teachings, as well as an account of the rise and progress of Modern Spiritualism, closing thus: "By this knowledge was a brought into direct and progress leadings." Spiritualism, closing thus: "By this knowledge we are brought into direct and personal relations with those who have 'shuffled off this mortal coil'—with those who have still as much use for, and enjoy life quite as much, nay more, than we now enjoy it, if their lives have been well spent while here with us. We call that philosophy, or scientific religion, which has grown out of this discovery by the 'Fox girls,' 'Modern Spiritualism.' It is the same fundamental truth, however, which was in the possession of perhaps all ever, which was in the possession of perhaps all nations in the earlier history of mankind. Evi-dences of this fact abound throughout the sacred volumes. But it was appropriated by the eccle-slastics, and cunningly discountenanced among the people, they finally and effectually preventing its use, on the plea of superstition. Many dark and bloody ages intervene between ancient and and bloody ages intervene between ancient and modern Spiritualism; during this period of terrible darkness, when it would occasionally crop out in some individual in one or more of its many phases of mediumship, that person was marked for persecution and final cruel death. Thank God, we have gotten rid of the shackles of ignorance that bound our ancestors. We have gradually progressed to that condition wherein we are permitted to incultain into all things under the are permitted to inquire into all things under the sun, upon the earth, within the universe—even into the origin of evil, out of which we find that good things are evolved by the infinite God. It ennobles men and women; and we move on, exclaiming with the poet, truthfully:

No pent-up Utica contracts our powers; But the whole boundless universe is ours, '''

This address was followed by a fine rendition of Mendelssohn's "Song without Words," by a young son of Dr. Wilhoft, who promises to attain enviable notoriety as a musician. Mrs. E. L. Saxon followed in a pointed address. She has long been identified with the liberal element and Sniritualism, as a fearless opponent of Ortho. Spiritualism, as a fearless opponent of Ortho doxy and an earnest advocate of woman's emancipation from priestly rule, believing this the surest means of elevating the human race, and agreeing fully with Ingersoll in his idea that "so long as babies lie in women's laps, and they kneel before the twin born devils, fear and faith, mankind can never progress as they otherwise

Songs were sung by different members, and Dr. Roberts recited "Out of the Depths," in a very effective manner. Mrs. Mary Field read an essay bearing upon Spiritualism in its influence, ante and post-natal, upon children, and was particularly felicitous in her use of language and continuous process.

was particularly letictous in her use of language and gentle persuasion of love and sentiment. She closed with a beautiful poem, "Catch the Sunshine."

Prof. E. V. Wilson followed, with an earnest, eloquent address, and held his audience in the closest attention for more than half an hour. Mr. Wilson has done much to provoke thought among elections and the components. among skeptics; and though some oppose his radical utterances, none can fail to respect him as a fearless expounder of this widely accepted

philosophical religion.

The Spiritualists of New Orleans have reason to congratulate themselves upon their present condition, and may well look hopefully forward in the future,

'For the good time coming, the yet to be, Depends on the good time now."

Council Bluffs, Iowa.

A correspondent forwards us the following abstract (from the columns of the Globe of that city) of the remarks made by Mrs. Mattie flulett Parry during the anniversary exercises there:

"We have met together ostensibly for the purpose of celebrating the advent of Modern Spirit-ualism. The phrase Modern Spiritualism signifies really to the world outside of investigation nothing but a series of tricks calculated to deceive our senses and beget another superstition more dangerous to mental freedom even than those already in existence. To those, however, who have come neither with prejudice to distort nor fear to bar out and intimidate honest investigation, it means much more. It means the answering of the question asked one on the verge of death, by the woman who loved him: me, she said, is there another land to which you are going? Shall we meet there? And, meeting, shall we know and love each other there as we do here?' He answered, 'I, too, have asked the question—have asked it of the stream that ran babbling at my feet, and it grew strangely silent; asked it of the hills that looked eternal, but they hid their faces in the clouds; asked of the stars that walked the shining path of heaven, but they turned away and left me in darkness; I cannot tell if we shall meet again, or, if meeting, we shall know and love each other there.' To us, Modern Spiritualism is the discovery of that unknown continent that lay beyond the silent waters of death—that continent for which the religious world has been searching so long. Oh, strange incongruity of belief and facts—that they who, of all the world, should have welcomed this discovery, were the first, as they continue to be the last, to stand apart and refuse to investigate as a demonstrable truth what they have always taught as a theoretical one! I have seen, hanging in the rotunda of our national capitol, a historical picture that represents Columbus before the king and queen of one of the kingdoms of the old world, pleading for the means and help to enable him to prosecute his work in discovering the new. Opposed to him, prominent in the foreground, are churchmen, priests from their altars, and monks from their cloistered cells, armed with manuscripts to prove that there could be no unknown continent. Failing to dissipate the dream, as they called it, by argument, they were ready then to another matize him for his presumption. Yet he followed his dream to the fulfillment, and gave to the world a continent on which to try the experiment of universal freedom. And so Spiritualism, in twenty-eight years, has brought to more than ten millions of souls the demonstration of the existence of this hitherto unknown conti nent; has taken away faith and has fulfilled hope; has stretched the wires of communion, pulsating with love and sympathy, from one shore to the other, and blended into one life the here and the hereafter."

Chicago, Ill.

To the Editor of the Banner of Light: Owing to a slight inadvertence, a report of the exercises in honor of the Twenty-Ninth Anniversary of the Advent of Modern Spiritualism has not been forwarded to you as early as might have been desirable, yet it was surely not on account of any lack of interest in the exercises on that occasion, which took place at Grow's Hall, 517 W. Madison street, under the auspices of the First Society of Spiritualists of Chicago, on Sun-

day, April 1st.

The morning exercises consisted of an eloquent discourse by Mrs. Cora L. V. Richmond, upon subjects presented by the audience, suggestive mainly of the advent, trials and strug-gles of the new "gospel" for recognition, after which a conference meeting for nearly an hour succeeded, ten-minute speeches being in order. in which quite a number of persons participated. The exercises concluded with a highly appropriate inspirational poem by Mrs. Richmond

I should not however, omit to state that the very efficient services of a well-trained choir of some ten voices, contributed largely to the har-

mony and enjoyment of the occasion, both morning and evening.

The evening exercises opened—after the usual invocation—with a "christening" ceremony, which was witnessed by a large audience with much apparent interest, a wreath of flowers being used instead of water. Then followed a most eloquent and exhaustive discourse by Mrs. Richmond, upon the following subject: "What has Spiritualism done for the enlightenment and advancement of mankind in the last twenty-nine concluding with an unusually interesting and lengthy inspirational poem.
Yours truly, Dr. W. N. HAMBLETON.
85 Clark street, Chicago, April 21st, 1877.

Organization in Washington, D. C. o the Editor of the Banner of Light:

I have the pleasure to inform you that the storm-cloud which has been for three years overshadowing Spiritualism in this city, is breaking up, and under the genial influence of the sun of progress is rapidly passing away, and, I hope, to be remembered no more. The old society having become extinct, a successful effort has been made to organize a new one based upon declared principles of truth and righteousness. I am very happy to say that the members of the old society are cordially uniting in this movement, with large accessions from without, and the promise we may all be able to come upon a higher plane of thought and action, and uniting our efforts be able to do a great work in this city for those who sit in darkness and under the shadow of death.

The plain, simple, unostentatious and unmistakable "Declaration of Principles" adopted by this "Society of Progressive Spiritualists" is as follows:

We acknowledge the Fatherhood and Motherhood of an infinitely wise, loving and powerful Intelligence, who is designated by the term God, or its equivalent, by all mankind.

kind. We acknowledge the universal Brotherhood of Man, whether on Earth embodied, or in the Spirit-World dis-

whether on Earth embodied, or in the Spirit-World discinnodied.
We acknowledge the fact of inter-communion between persons dwelling in both states of existence.
We acknowledge the fact of eternal Progression, and the obligation resting on each person to labor to promote, not only his own spiritual development, but that also of all.
We acknowledge that Immeralities indulged in tend to degradation, and that while we hate the sin, we love the slinner, and would help him to rise above his sin.
We declare ourselves opposed to every form of Immorality, among which, without closely particularizing, we would name Slavery. Physical and Spiritual, Licentiousness, Drunkenness, Violation of the Sanctity of the Marriago Relation, Lying, Extortion, Dishonesty and Inhumanity; and we have no sympathy with the Backbiter and the Slanderor.

The new society endorsing these principles

The new society, endorsing these principles and other humanitarian provisions of the Constitution, met on the evening of Wednesday, 18th inst., at Dr. McEwen's, to elect officers for the coming year, and to institute such other measures as were deemed necessary to ensure success The officers elected to serve from the present time to the first Sunday in June, 1878, are John Mayhew, President; J. Brainerd, Vice-President; S. W. Baldwin, Secretary; George White, Treasurer; N. Frank White, A. E. Duncan, H. M. Higby, Stewagds. The President will shortly write to certain speakers who have been designated by the society as desirable, to occupy our relations during the coming season. It is bened they will be willing the coming season. It is hoped they will be willing to respond readily to our invitations. I may be addressed 458 M street, S. W., Washington, D. C.
Yours for truth and humanity,

JOHN MAYHEW, President.

Washington, D. C., April 21st, 1877.

Passed to Spirit-Life:

From St. Louis, Mo., on the morning of Tuesday, April

From St. Louis, Mo., on the morning of Tuesday, April 3d, Mrs. Josiah Anderson.

After a few hours of illness, during which no danger had been apprehended, she quietly passed away, although from the first moment of attack she left that she was going. She saw her spirit/friends around her, recognized among them the familiar faces of loved ones, and declared her readiness and auxiety to go. Her transition was so rapid and pacceful, that the quiet and holy passover had really taken place ore loving hearts had time to mourn, or loving eyes to weep, it seemed like a "translation," and the friends who capne throughing to gaze on the casket which had held so preclous a soil-gem, could scarce realize, as they looked on the placid face crowned with the flowers she loved, that the spirit had really flown.

Mrs. Nettle Passe Fox (who is still the guest of Mr. Anderson and now located in our city.) conducted the funeral services, and during her touching invocation and inspirational consolations, the air scenned so filled with heavenly influences, that the breathing of the angels was felt in every heart. And when upon our ears fell the song. "She's crossed the shining river," from the lips of the gifted lady through whom the words were given, all present felt that there is indeed "no death," and that our sister, having lived in the beauty of hollness, had only "gone up-higher." Mrs. Anderson will be mourned and long remembered by a host of our needfums and lecturers, who have so often found a welcome in her harmonious home.

From Stoneham, Mass., April 19th, Mary N., wife of

From Stoneham, Mass., April 19th, Mary N., wife of John Parker, formerly of Hollis, N. H., at the ripe age of

Jayears.

Mrs. Parker possessed a genial, self-sacrificing spirit, and was beloved by all who knew her, and it can be truly said of her that the world is better for her having lived in it, and that earth has one angeliess. Mrs. P., more than twenty years ago, discovered that the Spiritual Philosophy was consistent with her views of the nature of things, and therefore embraced it as her religion, and lived it in her daily life. The Banner of Light was her weekly visitant, and from a nerusal of it she derived great comfort and consolation. As years advanced and her health falled her, she conversed freely concerning her new home in spirilife; it seemed to her like contemplating a permanent abode in a neighboring city, where relatives and friends had preceded her; therefore the "sting" of death was turned into a full resilization of the mission and use of material life, and became a joy to her spirit instead of an uncertainty of what awaited her in "the beyond." Her spirit being materially and spiritually matered, and being anxious to so to her spirit-home, the change of spheres was greeted by her glorified spirit with delight. Mrs. P. leaves on earth a husband, two children, four brothers and sisters, and many dear friends, who will not mourn her as lost, but as gone before to join the spirit-friends who have preceded her. The funeral services were conducted by the Rev. Mr. Fairchild. His remarks, being in full harmony with her belief in the philosophy of Spiritualism, also accorded with the views of many of her relatives and friends present. The spirit entrance to the immortal spheres, as witnessed by kindred spirits. has been heralded to a beloved brother now in earth-form.

From San José, Cal., April 10th, Ellen M., wife of J. E.

From San Jose, Cal., April 10th, Enga al., wilcol J. F., Fuller,
After years of feebleness and a severe sickness, a convoy of angels came and took her spirit back with them, she reluctantly leaving four little children, the last a mere babe. She was formerly Eilen M. Gates, of Cass Ce., Mich., and well known as a medium, and one of the genile and loving kind, making many friends. On the 12th the near and dear friends gathered about the body, and listened to such words as I could give them to assuage their grief, and them we followed the body ten miles into the country to Saratoga, where we deposited it in the rural burying ground near the home of the parents of Mr. Fuller-the mother for many years known as a medium, both in Cass Co., Mich., and in California. At the grave were assembled a large circle of dear friends to listen to the words that came to me and went from me as rain from a cloud. It was a beautiful sight, even in the tears, to behold the shell left on earth while the spirit had gone as a butterfly from its deserted case. Many readers of the Banner have known the mother and Ellen, but few have known either that did not love them. The nest of little motherless birds have gone to the grandmother, and with a kind father's care we trust will grow to manhood.

San José*, April 13th, 1877. srow to manhood. San José, April 13th, 1877.

From Calais, Vt., March 11th, Charlie Lee Stoddard, youngest son of Harvey and Louisa Stoddard, aged 18 years and 7 months.

years and 7 months.

That terrible disease, consumption, wasted the form and released the spirit, ere the friends were prepared for the sad event. A mother and father, a sister and brother mourn deeply his departure, while a large circle of friends sadly miss his gental nature, his lively presence at their social gatherings. Within three years the death-angel has visited their home four times, taking a lovely daughier, a darling child and its mother. God's blessed truth, spirit-communion, sustains them in their great sorrow. The writer's services have been required at each one of these funerals, and the controlling 'spirit offered words of instruction and comfort. God bless and angels help the bereaved ones in this sad hour.

Abbit W. Tanner.

From Vincennes, Ind., on Sunday, April 15th, Mrs.

From Vincennes, Ind., on Sunday, April 15th, airs. Mary Agnew, aged 49 years.

Sister Agnew was a firm Spiritualist, and an inveterate and untiring worker in the cause she loved so well. Spiritualism to her was science, philosophy and religion in every rense of the word. With the knowledge she possessed she passed from mortal tolumnortal life, recognizing the prospects awaiting her in the land of her hopes. She was a kind and affectionate mother, friend and nighbor, leading a life of exemplary goodness. May the husband, son and friends, feel and realize that the wife, mother and friend lives and loves with a love deathless and divine.

B.

From his home in Shawnee Township, Fountain Co. Ind., Geo. H. Galloway, Esq., on the 60th anniversary of his earthly existence.

nis earthly existence.

Bro. Galloway was for more than fifty years a resident of this county, and was well and favorably known as an upright, honest, conscientious citizen, as well as an arowed outspoken Spiritualist. He was a member of the Society of 'Progressive Friends,' and his departure to the higher life will be missed by his family and many friends. Stone Bluff, Ind., April 17th, 1877. G. M., JR.

From North Cambridge, Mass., Feb. 26th, Frederick A. M. Perry, in his 63d year. He was a veteran in the cause of Spiritualism, a man of great benevolence, and was universally esteemed and respected.

H. W. T.

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

Will hold its regular Semi-Annual Convention at Bradford. May 11th, 12th and 13th. Bradford is situated about twen ty-six miles from Concord, on the Concord and Claremont Railroad, Taking everything into consideration - the mountain scenery, which is grand and imposing, the hospitality of the Spiritualists, good hotel accommodations, the railroad facilities, &c.—the place is well suited for the

the railroad facilities, &c.—the place is well suited for the Spiritualists of the State to hold a grand council.

The services of Geo. A. Failer, of Sherborn, Mass., and Mrs. Carrle Tryon, of Nashua, N. H., have been secured for the entire Convention.

Let all those who are interested in the advancement of Spiritualism in the Grante State assemble at this Convention, for the purpose of adopting a rational Platform of Principles, and a Constitution which shall set forth in the platnest possible terms, Rules of Government for the State Association of Spiritualists,

The committee will do everything in their power to make all the meetings interesting and instructive. Furthermore, believing in organization as an essential law of nature, and that Spiritualism is no exempt from the action of this law, stremuns efforts will be made toward organizing into working order the spiritual forces of the State.

Let all who attend this Convention come with the determination to help make this one of the grandest ever held in New Hampshire.

GEO. A. FULLER. Secty, Sherborn, Mass.

CHARLES A. FOWLER.

DR. SYLVESTER WOOD, Committee.

New Books.

DOCTORS' PLOT EXPOSED;

CIVIL, RELIGIOUS AND MEDICAL PERSECUTION.

Being the Report of the Henring granted by the Senate Judiciary Committee, on a Proposed Act No. 46, entitled, "An Act to Regulate the Practice of Medicine and Surgery in the State of Massachusetts,"

The readers of the Banner are aware that for some years past the Regular Faculty M. D. shave been making extra exertions to obtain a monopoly of the healing art in various States in the Union.

In several they have been successful, and their acts under the laws which they have fathered have been such as to make the triends of justice in those States feel ashaned of their citizenship; but in Massachusetts, we are pleased to announce, this insideous inocement, thanks to the earnest opposition of the fearless men and women whose atternaces this pamphlet records, and the fair-minded and enlightened character of the Senate Judiciary Committee to whom the matter was referred, has met with a signal defeat!

Let residents in other States purchase and circulate this pamphlet, for the arguments which apply to the case in Massachusetts are equally true in every State in the Union, and the germs of thought fornished by Allen Putnam, Esq., A. E. Giles, Esq., Rev. Charles W. Emerson, Mrs. Ricker and others, as here reported, 4s 85 verthe most extensive diffusion among the people.

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Banner of Light.

BOSTON, SATURDAY, MAY 5, 1877.

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

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Modeks Spiritualism-The key which unlocks the mysteries of the Past, explains the Present, and demon strates the Future existence of man.

War and Its Results.

The war which Russia has at last openly declared against Turkey is a religious one, so called. Russia accuses Turkey of not being sincere in her promises to execute certain reforms in reference to the condition of the Christian subjects of the Porte; while the latter, on the other hand, answers that it is carrying out the internal reforms which it promised Europe as fast as it consistently can, but insists that it shall not be interfered with in its own dominions. Unable at the beginning to engage the rest of Europe withher. in entering upon this singular quarrel, Russia has issued her manifesto on her own account, and expects no doubt to draw the other powers into the affair from sheer necessity before she is through. It is styled, at setting out, a war between Christian and Mahometan. It will be a war of faraticism on both sides, tempered of course by obvious political interests; but to call it a religious war in any sense is to insult religion by coupling it with so degrading an association.

Both armies are now moving forward from the north and the south, to meet one another in the shock of battle. At what point the encounter will take place it is difficult to predict with certainty; still, great military operations cannot in the very nature of things occur far from the recognized highways of human travel. By crossing the River Pruth, which runs almost straight south into the Danube, the Russians enter one of the three states which compose Roumania, which principality the Danube separates from Turkey on the south. Parallel with the Danube lies the Turkish province of Bulgaria, and below that, almost parallel again with the Danube, stretch the Balkan Mountains. So that the Danube, with its strongly fortified Turkish towns on its south bank, constitutes the first line of defence for Turkey, and the Balkan Mountain range, with its fortified passes, the second line. Shumla lies between in the open country, connected directly with Varna on the Black Sea, and is the great fortified camp of Turkey on the north.

We need not indulge in any speculations or prophecies in respect to this war: it will prove no different in one sense from every other; and that sense is, that from its beginning, no one can foresee its ending. The better opinion seems to be that it will be the greatest war of centuries, and will result in changing the map of modern Europe. For ourselves, we expect if it lasts long enough, to see an entirely new state to become the result of it, that shall stretch to the east and south of Austria from the Adriatic to the Black Sea. And it is not impossible, if Germany becomes engaged in it actively, as doubtless she already is passively, that Au-tria will have to part with all her remaining claims in South Germany and move her chief capital eastward from Vienna to Pesth; or, at any rate, to take up her position in the future to the east of where it is

Germany must stand behind Russia in this encounter, or the latter would not show such alacrity in making war in the present deplorable state of her finances. And it looks very much as if both Germany and Russia were resolved to involve England in the conflict. It is morally certain that England will never stand by and see Constantinople fall into the hands of the Russians. And moreover, there is little doubt that Russia would be glad to see England paid off, as France already has been, for her part in the Crimean war. Where Russia cannot work by herself she can through Germany. They two are today the powers that aspire to command Europe. But France is excited, and England feels stung by the Russian manifesto; it would be no dream for England to make common cause again with France, this time against Germany as well as Russia; and a formidable Mahometan confederacy in Asia, having its origin with the Khans and extending into British India, is already one of the ominious suggestions that combine to make this the most stupendous war in modern

Augustus Day, of Detroit, Mich., writes: "Allow me to say that after twenty-seven years of investigating Spiritualism, by reading at least twenty thousand pages of books, visiting mediums and circles, and attending all the lecfures I could when at home and when in other cities, it is my candid opinion that for the money paid, the Banner of Light exceeds all other methods for information upon the subject. I would sooner miss my dinner than its appearance each Sunday."

Mr. D. Mackenzie Wallace, in his new work, "Russia," universally declared to be the fullest and most valuable account of the great northern empire yet published, incidentally reremarks (Vol. II. p. 452): "I have long known Mr. Aksakof, and have never in any country met | tion will hold a grand May Festival on Friday | turer in Battle Creek, Mich., but is now at home | Boston Radical Club, will appear in the Banner a more honest and truthful man."

Dr. Winslow on Insanity from Spiritualism.

Dr. Forbes Winslow, a physician of some note in London, recently came out with an attack on Spiritualism, in which he asserted that there were ten thousand lunatics, made such by Spiritualism, in confinement in the United States; also that there were twenty thousand mediums, and that these gradually become "haggard idiots, mad, or stupid."

In reply to these loose and ridiculous assertions, Dr. E. Crowell, of Brooklyn, N. Y., one of the most honored names in Spiritualism, collected from the Superintendents of the various American hospitals and asylums for the insane, elaborate returns entirely refuting the statements of Dr. Winslow. A copy of his admirable Reply to Dr. Winslow was sent to the latter by M_{δ} A. (Oxon.), with the request that Dr. W. would make the proper amend, and acknowledge his obvious error. But he evaded the demand, and no satisfactory answer having been obtained from him, the correspondence closed with the following letter from M. A. (Oxon.) which, it is hardly necessary to say, Dr. Winslow has not yet found it convenient to answer:

March 22d, 1877. To Dr. L. S. Forbes Winstow: SIR-It is hardly necessary for me to spend further time in endeavoring to force from you a confession of your fault. You cannot justify your position; yet you decline to set yourself right by abandoning

it, and apologizing for your error.
You ' see no reason to doubt the accuracy of the returns" which even the organ of your own profession (the Lancet) contemptuously throws over. It matters very little, for your statements have been already so discredited, and your tactics so exposed in the Standard, that to pursue the matter further seems almost like "hitting a

Englishmen do not like that, but they like as little the course of conduct which has laid you open to castigation. And your discredited pamphlet would be unworthy of notice altogether, were it not that it is a type of the spirit preva-lent among certain persons who think themselves justified in treating Spiritualism in a way which they would never apply to other subjects, and Spiritualists according to a code of honor not current among gentlemen. Those of us who know that such delusion as exists with respect to the phenomena known as spiritual or psychical is purely on your side, are determined that you hall not add to this the further delusion that you

may pursue these tactics with impunity.

The pamphlet you have printed, and the manner in which you have sought to defend the misstatements it contains, are alike contemptible. It is wonderful that a physician, who must be supposed to know something of his profession, should ever have committed himself to such a farrago of nonsense.

It is a still greater marvel that any man who has the right to put D.C. L. after his name should have written a pamphlet in such English as any fourth-form school-boy would be able to correct, and would be ashamed to use in one of his exer-

But the greatest marvel of all is that a gentleman in your position should condescend to a line of defence such as that which you have thought

proper to adopt.

If those hypothetical statistics of yours ever see light, I shall be happy to deal with them.

Meantime I shall consider myself at liberty to

use this correspondence as I find occasion. Note.—The Lance is the chief organ of the profession in England. Its contemptuous paragraph was reprinted in the Spiritualist Newspaper, together with a very damaging correspondence, in the London Standard, between a clergyman and Dr. L. S. Forbes Winslow.

Appeal for the Indians.

A delegation of Quakers recently called on President Hayes at the White House, to say a word for the peace policy toward the Indians, and were favorably received. Among the party was the venerable Mrs. Wharton, who is now nearly ninety years of age, but is still interested as ever in the cause of humanity. This lady, with great dignity of bearing and a sincerity which won the hearts of all present, read the following address:

Indians come into our city, delegated to the Government, meekly seeking for peace and fraternity. I felt much interested in their cause. That was seventy years ago, and during my long life I have not ceased to feel that unvarying regard. The stronger the persecution the deeper my sym-pathy, and I still hope to see them established in the hearts of their fellow-men before my long ife shall have performed its mission on earth. As a member of this general committee. I have visited the Indians in their homes in the Western wilds, and been in the wigwams of the seven agencies of our branch of the Society of Friends and I know we are doing much good. Our mer and our young women are with them, away from their refined and pleasant homes, whilst sewing societies in all the meetings are working for the unclad heathen. And oh, we rejoice to learn from thy own lips to day that thou canst ympathize with us in our work of peace and love. Be true to thy promise, and hold up our hands. Thou art at the head of the greatest nation on earth, upheld by thirty-eight sovereign States and forty five millions of people, surely possessed of too much virtue to go against the humane spirit evinced by thee in our presence to day. Farewell! We go back to our homes in joy, peace and hope."

A New Song Book

Has just been brought out by Colby & Rich, No. 9 Montgomery Place, Boston. It is entitled 'THE GOLDEN MELODIES," and is a new series of words and music for the use of Lyceums, Circles and Camp-Meetings. S. W. Tucker, known to the public by his superb songs, "Evergreen Shore," "My Home Beyond the Tide," and others, is its author. This little book, published in convenient form, is not a collection of old music re published, but the contents are mostly original, and it has been prepared to meet a want which is now felt all over the country. For contents, see advertisement elsewhere.

A Convention of the Liberals of Canada was held at Toronto, the 14th, 15th and 16th of April. It was the first Liberal Convention ever held in the Dominion. Measures were adopted to sustain Liberal lecturers, encourage the sale of books, and to start and support a free-thought journal at Toronto. J. J. Evans, of that city, a well-known business man, presided over the deliberations of the Convention, and among other workers Wm. McDonnell, author of "Exeter Hall," took an active and earnest part in the proceedings. An address was given each evening by B. F. Underwood, to very large audiences. Mr. Bell, of Boston, was also one of the speakers. Before the Convention adjourned, it organized what is to be known as the "Free Thought Association of Canada.".

Thomas Lees informs us (in a note which arrived too late for insertion last week) that in consequence of the immense success of the exhibition, on March 31st, by the Children's Progressive Lyceum of Cleveland, O., that organizaevening, May 4th, at Turner's Hall.

Spirit, Embodied and Disembodied in Some of its Modes of Action."

Under this title, a new and important work by M. A. (Oxon.) is now complete, and will be published as soon as a sufficient number of subscribers are obtained to secure the writer against absolute loss. The following brief outline will show the, comprehensive and highly interesting character of the work:

Introduction defining the scope of the work, which will mainly be: To present a view of Spiritualism in its various aspects, and to give the reader a summary of a typical work under each section. It will commence with a general treatise on the Claims and Pretensions and Present State of Spiritualism. A bird's eye view will be given, elaborated in the six following sections, the italicized book being reviewed and illustrated from others named with it.

SECTION I. HISTORICAL.—Epes Sargent's Planchette; Wallace's Miracles, &c.; Howitt's History of the Supernatural; Shorter's Two Worlds; Judge Edmonds's Tracts; E. Hendrye's History. SECTION II. SCIENTIFIC.—Crookes's Researches; Tuttle's Arcana y Hare's Spiritualism Scientifically Explained; De Morgan's From Matter

SECTION III. PHENOMENAL —Olcott's "People from the Other World"; Epes Sargent's "Proof Palpable"; Wolfe's "Startling Fac's." Section IV. CLAIRVOYANCE, PSYCHOMETRIC.

-Denton's "Sout of Things."
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SECTION VI. OCCULT.—"Art Magic"; "Ghost Land"; Mme. Blavatsky's "Vail of Isis." (An original chapter examining the claims of magic, and sketching its history.)

In addition to the above there will be a concluding treatise on the "Trans corporeal Action of Spirit," illustrated by authentic records, with especial reference to spirit action at the time of death, in the case of apparitions, &c., traced to its source and motive spring.

M. A. (Oxon.) is one of the ablest and most single hearted workers in the cause of Spiritualism. To high, scholarly culture he unites medial power, and is consequently thoroughly in earnest, as he knows that our representative facts are true from both his inner and outer experience and study. No more devoted and self-sacrificing laborer has yet appeared. He has never made, or aimed to make a penny out of Spiritualism, and we will venture to say that he is not likely to vary in his feelings and purposes on this sub-

The proposed work will cost ten shillings (English) a copy. Five hundred subscribers are needed, and about half this number have been obtained in England. Cannot American Spiritual ists furnish the rest? A subscription paper is now open at the Banner of Light office, and we hope that names will be speedily sent in. A compendium of all the truly valuable matter in the leading works on Spiritualism is much needed; and the proposed volume will undoubtedly supply it.

The Cat Let Out of the Bag.

A Rev. G. H. Humphrey, the pastor of the First Presbyterian Church in Birmingham, Pittsburgh Co., Penn., has braced up his nerves to swearing or concert pitch, and issued a pamphlet with the title that no doubt exactly expresses his feelings over the situation of things. Unable longer to restrain his wrath at seeing the current which progress in religious matters is taking, he sits down to write. We can see him as he seats himself at his desk to try to indite his feelings rather than his thoughts. They leap involuntarily to the point of his pen. " HELL AND DAMNATION!" is his mental exclamation, and he puts it down in black and white before him, because his hand refuses to let him say anything

It is one of his "happy thoughts," no doubt He owns up to it, in fact. He confesses that he "My Dear Friend, President Hayes—Rightcousness exalteth the people, but sin, if allowed,
destroyeth the nation; and oh, I beg thee to use
all thy power to prevent it! When a little girl
in Philadelphia, I was accustomed to seeing the reaction from the sickly mawkishness that prevails on this subject." He wants simply to force people to get rid of that "siekly mawkishness." He prefers to revel in the healthy delights of "hell and damnation." It is with perfect satisfaction that he exclaims-"there is a hell"; and he gloats over his statement that "lost souls are gone to the tough darkness of the second deaththe smake of their torment ascendeth forever and ever." What a happy wretch this Rev. Mr. Humphrey must be! How invaluable as a consoler at the hour when heart and flesh faileth We sincerely hope he may have all the "hell and damnation" he sighs for himself, and not be making other people unhappy in different spheres.

A Noticeable Ceremony.

A pleasant occasion was the marriage of Miss Dora Fish to Mr. Van Darrow, at the residence of the bride's father, Milan, O., on the 6th of April. Hudson Tuttle, officiating, is reported by the local paper to have said, after the usual questions:

"I need not tell you that the contract you have made is more than a civil agreement; that the obligation you have taken is the most sacred it is possible for human beings to assume. It not only affects yourselves, but all with whom you are related. By no possibility can you thrust it aside or avoid the infinite responsibilities it will bring. It not only will endure until death, but we fondly believe will bloom in immortal beauty on the evergreen shores of eternal life. Know ing that you fully understand the character of this obligation, and are willing to share the burdens as well as happiness it may bring, I pro-nounce you husband and wife; and may the good angels guard you and yours; may your life-lines be cast in pleasant places, and may you ever be true to yourselves."

The departure of the happy pair to the train which bore them to their Western home was the cause of many tears from friends and relatives mingling in the overfull cup of joy.

Professed Controls.

Information is wanted by a correspondent as to the identity or past history of the following persons, now supposed to be in the spirit-world, and professing to control an English medium who has given evidence of superior scientific knowledge while subject to influence:

"Walter Tracy, claiming to have been a stu-dent in Yale College; enlisted as a Federal soldier; was at Bull Run; lost a finger while clean-

ing his musket."

"William Tracy of Utica, N. Y., cousin of Walter Tracy; a lecturer on temperance. In connection with him there is reference to 'old Judge

Giles B. Stebbins, Esq., of Detroit, Mich., is, we are informed, busily engaged in compiling a volume to be entitled "Poems of the Life Beyond." He has recently had, during the Sundays of April, a highly successful campaign as a lecin Detroit.

"Lawrence v. the Queen."

This case was brought up, April 14th, before the Lord Chief Justice, Queen's Bench, (London) and Mr. Justice Mellor. After a brief parley, during which Mr. Ignatius Williams endeavored to show the erroneous nature of the verdict and judgment on this indictment against the medium. Lawrence, and both justices lowered their dignity by not only laughing themselves, but by allowing renewed peals of derision (at the expense of the prisoner and his cause) on the part of those present to disturb the gravity usually attendant on the simplest order of legal proceedings, the judgment of the court below was sustained. The Spiritualist for April 20th says of this action:

"It is more likely than not that the prison s have closed upon an innocent man.

The effect of the decisions in the Lawrence case will be to bring home the knowledge to many thousands of Her Majerty's subjects, that it is quite possible for ignorance and a priori ideas to condemn an innocent man in British law courts. Directly the judges pronounced the decourts. Directly the Judges pronounced the de-cision Mr. Massey rose from his seat among the barristers, and shook hands with Mr. Lawrence before the whole court. All we can do in these matters is to record in these pages the names of the judges, men of science, and other persons ignorant of the nature of psychological phenom-ena, who nevertheless pronounce decisions thereon. In the future, to the honor of themselves and their families, they will occupy the same place in history as those who condemned Galileo. They act in good faith, but they are ignorant.

The present Conservative Government has

spent great sums of the money of British tax-payers in the prosecution of mediums, the only result being the awakening of great sympathy for the mediums, and the national disgrace of the fettering of scientific investigation. What can be done to remove the ignorance of psychology of those who administer the law? A few weeks ago Mr. Eglinton, the medium, expressed the wish that Mr. Flowers, the maistrate, would sew him up to the neck in a sack, and in the presence of responsible witnesses, test the phenomena which take place in his presence. Mr. Flowers refused. In our opinion the Spiritualists' Defence Committee should still further fix the historical responsibility of the imprisonment of Mr. Lawrence upon the Government by applying for his release, and in short and sharp words pointing out that there is no evidence of any difference whatever between what took place in the presence of Mr. Lawrence, as testified by ignorant people, and the phenomena certified to be genuine by those who understand the subject, includ-ing Messrs. Crookes and Varley, Fellows of the Royal Society."

"Hold the Fort."

The Religio Philosophical Journal, of Chicago, has under the editorial head of its issue for May 5th a kind and soulful letter from Andrew Jackson Davis, wherein he counsels Col. Bundy, the earnest and enterprising editor of that paper, of hopeful cheer and practical advice which we are sure will find an echo in the heart of every well-wisher of the cause who may peruse them. To this epistle from the truly Harmonial Seer, his intention to carry on, to as successful an issue as it may be given him to do, the work inaugurated by Mr. S. S. Jones during his life in the form. Among other straightforward things Col. Bundy writes as follows, while referring to the duty now imminently pressing upon Spiritualists:

"With strong, well organized local societies, hard-working, high-minded lecturers, and pure literature, we can not only strike the shackles from the slaves of error and superstition, but we can do far more: we can attract their attention and respect. We can teach them what we our-selves know, that nothing is so ennobling, so ele-vating, and so powerful for good as a knowledge of the grand truths taught by Spiritualism."

We heartily join with Bro. Davis in wishing our contemporary, the Religio-Philosophical Journal, the fullest measure of success, and trust that the hands of Col. Bundy will ever be strengthened by ample pecuniary supplies for the arduous work into which he has entered.

Many of our people—the very best-have rate had sittings with at U. H. Foster, (the test medium,) now at the Winthrop House, 31 have likewise visited him, not one of whom have pronounced him otherwise than a "wonderful man." No person attending his scances can tell what his or her test may be. Not long since, to a stranger who visited him, the medium remarked: "A spirit who calls herself Susan, says you have something in your pocket that belonged to her. What is it?" The stranger took from his pocket two artificial teeth, which he had carried for about forty years. He seemed greatly surprised at the incident, and considered it a capital test, especially as the name given by Mr. Foster of the person who owned the teeth was correct.

The "Tabernacular" services in Boston closed Sunday, April 29th. The Herald for Monday, in commenting upon his work says of Moody: "His theology is a relic of barbarism. His doctrinal sermons have been the assertion and reiteration of dogmas which the civilization of the age has left behind, and which the evangelical pulpit generally has allowed to fade out. His stern realism has arrested attention, and his vigorous assertions have had some effect on the people brought up in the old doctrines, in the way of reviving their superstitions. . . Mr. Moody's theology, carried out to its logical conclusion, would put an end to all science and philosophy, all progress of the race through the in-

Dr. Carter Blake, a prominent English Spiritualist, with whose name our readers are familiar, has been called of late to suffer much in the way of physical illness. Late advices from Great Britain inform us that though much prostrated his condition has slightly improved. Spiritualism can spare none of its workers, and we therefore hope our transatlantic brother will be still spared to give of his influence and effort for the advancement of the cause.

We wish it distinctly understood that Mrs. Rudd, the medium engaged at this office, takes no fees for spirit communications. She sits exclusively for us, is paid by this establishment for her services, and the messages given through her instrumentality are printed from week to week in these columns. As we freely receive from the spirit-world, we as freely give to the inhabitants of earth.

The Spiritualists will hold a two days' meeting at Hardin City, Hardin Co., Iowa, on the 19th and 20th of May. The friends are cordially invited to attend and bring provisions and blankets. The meeting will be conducted by O. H. Godfrey, and others.

The fine essay on Spiritualism, by John Wetherbee, Esq., read at a recent meeting of the of Light for May 12th.

The Ordeal of Spiritualism—A Doctor Bringing Fagots to the Fire.

Every now and then some doctor of physic meets with a case of spiritual mediumship in his practice that furnishes the occasion for a new essay on popular delusions, or an opportunity to theorize on the abnormal possibilities of human nature. Having no idea that there is anything of man but his body, and following the lead of such scientific ignes fatui as Dr. Hammond and Dr. Marvin, they rush into the papers and at the same time ventilate their science and their ignorance. The latest example of this kind is presented in the case of Dr. James McHenry Smallwood, of Baltimore, who published in a recent number of the New York World a two-column account of the phenomena presented in the case of a lady under his treatment. That she is neither ignorant, subject to sudden impulses, morbidly sensitive nor unduly imaginative, but on the contrary highly intelligent, extremely cool and severely rational, we learn from the explicit testimony of Dr. Smallwood himself. On these points we quote the following paragraph from his letter:

his letter:

"Mrs.— is a lady of excellent judgment and rather superior intelligence. She has been well educated, having graduated at the Patapsco I. stitute while it was under the charge of Mrs. Lincoln Phelps, and she has exercised a matural taste for literature by reading the best books.—There is nothing mystical in her temperament; she is of a cheerful and equable disposition, rather undemonstrative and returing, and her impulses are more undertoned than quick or violent.— Her intellect seems as cool, as calm, as bright as a sabbath noon in December, and here is a logical directness and cogency in her methods and scope of thought which have often made me regret that Mrs. X. did not sacrifice her woman's life and domesticity to the lofter fields and more ethereair rewards of intellectual pursuits. If her powers of expression had at all come near her ratiocinative forces, and been properly cultivated, she would have had few peers amongst the great women of the country." This lady claims that she is "a spiritual mag-

net," and that her nature is so polarized as to be sensitive to the influence of other spheres. She entertains the idea that she is in "sympathy with the hidden pulses of humanity," and what was at first but "a simple vibration," an occasional "wave or shock," has become "a permanent condition" by "an unbroken and continuous current that forms a telegraphic communication between her consciousness and the sphere of inward principles and the realities of a spiritual life and world." She has periods of preternatural wakefulness, followed by deep sleep, resembling profound lethargy or a state of magnetic coma, during which all the functions of the vital organs are performed with their usual regularity. All the suffering she experiences results from her own instinctive efforts to resist the mysterious power or influence that from time to time assaults her sensation, consciousness and will. Dr. Smallwood testifies that if a death occurs in the immediate neighborhood coincidentally with one of these attacks, she is simultaneously reto "stand by" his guns, and speaks many words | lieved; but the beneficial effects do not continue after the process of decomposition supervenes. The Doctor has experimented on his patient by taking her "to death-beds, to cemeteries and even to hospitals and dissecting rooms, always Col. B. replies in kindred tone, declaring it to be being struck by some strange phenomena which she exhibited.'

It is said that the lady is not a Spiritualist, though her husband, who is a lawyer, "is a halfhearted believer in that inane faith for the doldrums." It is admitted that the "patient has a distinct, novel and ingenious demonology of her own." She is clairvoyant, and to her own vision the vail of the temple of her spirit is rent; in other words her body is transparent, and she can perceive the organic action of the whole vital apparatus. The Doctor tells us that "this is by no means the ordinary clairvoyance of the disciples of animal magnetism"; but he offers no evidence in support of his assumption. The truth is that clairvoyance, as the word implies, is the power to see clearly, and clear sight is everywhere, and at all times, essentially the same power, whether developed in an artificially induced sleep, or otherwise by the psycho-magnetic action of spirits on the faculties of the human

Some idea of the lady's system of demonology which her physician characterizes as "distinct, Bowdoin street, this city. Several clergymen novel and ingenious," may be derived from the following extract:

following extract:

"She contends for the actual immanent existence and presence around us of a race of 'spiritual' beings, in their nature neither friendly nor hostlie to man as man, yet mingling in and interfering with human concerns for their own purposes and in pursuit of their own business.

These spirits derive their pabulum and take their sustenance from the mental energies of man, his will, his consciousness, his streams of no matter what form of nerveforce, by a processo if frustrating, analogous to our processes of frustrating the physical potentialities of grain and other food-sources, and turning to our own use the forces that would otherwise have sprung up in wheat and corn. What of power we arrest in the corn which we grind and eat and convert from its original end of germinating and producing other corn into a source of supply of nerve-force and a means of restoring nerve waste, is one of the immeasurable but most enormous potentialities of nature. So, what these spirits, for whose existence Mrs. X contends, consume of human brain-force and energy by their frustrating devices must be, upon her hypothesis, an entirely incalculable potentiality of mind. It is not a case of parasitism, for Mrs. X, admits, I believe, the superiority to man of the spirits pasturing upon him, in the superiority to man of the spirits pasturing upon him, in the same sense that she concedes the superiority of the ox to the grasses which he crops from the meadow."

These are interesting suggestions, in which we recognize some of the elements of a profound philosophy. In the estimation of Dr. Smallwood these views are the offspring of disease; but he nevertheless makes them the ground of certain improbable speculations about the harvests the spirits reap in "great disasters, battles, plagues, pestilences, when men suddenly die with brain-forces in full sap." In the course of his reasoning, from premises furnished by his patient, he refers to the "rape of the flower" by the bee, and suggests that it may possibly turn out that the ravishment of our brain-forces may be only the provident weeding of an over-full garden with a view to a more perfect growth of what remains. The idea seems to be that these spirits, like vampires, feed upon or absorb the vital forces of the living and the dying. The Doctor admits that his patient is accus-

tomed to combat these notions, "making the point that, in her observation, the spirits only seize upon the active and developed mental energies, the will, the consciousness and the like," and that "they never seem to want a thought until it has sent up its fruit stalk, and is at least in flower." This would seem to indicate a decided preference for thoughts and ideas that are prolific of practical results. Herein is the evidence of a wonderful degree of intelligence and discrimination, quite equal to the discovery and refutation of the fallacious assumptions of a learned doctor of medicine. And yet these superior powers are, after all, presumed to be only the manifold forms of disease. All these hypo-thetical spirits are nothing else but the curious crotchets and phantom shapes of a disordered

brain.
Dr. Smallwood's patient is a spiritual trance medium; but in the name of science we are required to believe that the very sources of this amazing intelligence are the accidental quirks and quavers of the "nervous system unstrung"; the peculiar method of the lady's madness, or the morbid and monstrous creations conceived and born of the imagination of a sick woman!

We have thus disposed of this last sample of the Smallwood employed to renew the fires of the opposition to the grandest truth ever annunciat-S. B. BRITTAN. ed on earth.

Gone Higher.

On April 24th, Sarah Abbie Goodale, wife of Darwin C. Goodale, and daughter of Dr. John H. Currier, the pioneer trance lecturer, passed on from her residence 22 Causeway street, Boston, after a mortal experience of thirty-two years and three months. Her decease was occasioned by consumption, which had wrought its work upon her for some two years past, though it was more perceptible during the last few months; she was however, at the extreme hour, spared a lengthened period of helplessness, being only confined to her bed for some three days previous

Her funeral exercises were held at her home, on the morning of Saturday, April 28th, Rev. John P. Bland (Unitarian), of Cambridgeport, officiating. The floral offerings contributed, especially those from the Royal Arch Chapter of Masons (a harp), and a floral anchor from the artizans at Mason & Hamlin's Organ Works, were very fine; singing appropriate to the occasion was also rendered by a quartette from the same body of friends. The place of meeting was filled with those who had known Mrs. Goodale in the past, and desired to unite in bearing wit-

ness to her purity of heart and life.

Mr. Bland in well chosen words spoke of the quiet, unobtrusive pathway along which the deceased had moved, and of the good and genial influence she had shed on all who came within the sphere of her activities. The life of a man or woman was the best commentary concerning them; who could believe that all this kindness them; who could believe that all this kindness of heart, this tenderness of feeling, had gone out in the gloom of a rayless night; he could not; if (as some believed) there were indeed no after life for man she had fully utilized this, and performed her every duty well, but he preferred to look upon her as the arisen and resplendent heir of a glorious immortality in the paradise of God. The remains, at the conclusion of the services, were removed to Mount Auburn for interment. May the comforting influences of an assured communion with his ascended loved one be with Bro. Currier in this cended loved one be with Bro. Currier in this hour of his affliction, bringing to his heart, and to those of her husband and friends that "peace which passeth understanding."

Fatal Effects of Vaccination.

A case has recently been decided in Court at Covington, Ky., where a physician, who was sued for damages for vaccinating a child with impure "virus," the result being its death, was ordered to pay to the parents the sum of \$5,000. This pernicious practice of inoculating the human system with rank poison as a preventive of small pox, thereby entailing even worse diseases upon humanity for generations to come, should be abolished entirely. A movement is on foot in England to have it done away with, but is making slow headway as yet in consequence of the influence the "regular" M. D.s still possess over the minds of the authorities:

Another Veteran Gone.

A brief letter from Dr. L. K. Coonley, dated Newark, N. J., April 231, says: "Grover C. Stewart, an old and very radical Spiritualist, author of 'The Hierophant,' passed from the earthform last Sunday, at 2 o'clock P. M. He was a very remarkable man. Funeral services on Tuesday; Dr. R. T. Hallock, of New York, is to officiate."

Planchette!

Now is the time-to purchase and circulate Epes Sargent, Esq.'s, valuable and exhaustive work: "PLANCHETTE: OR THE DESPAIR OF SCIENCE. Those who would know the bed-rock facts concerning Modern Spiritualism, its phenomena and their outgrowth, will find the work eminently fitted for the giving of the desired information. For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

If gives us pleasure to announce that Col. JOHN C. BUNDY, the acting manager of the Religio-Philosophical Publishing House, has also become the chief editor of the Journal. Col. B. is a gentleman well adapted for his new position, being a firm Spiritualist and a worthy man. This Publishing House, which is devoted to the cause | ly the laborer is worthy of his hire. While the liam is about to remove its headquar ters to a more eligible location in one of the finest every Spiritualist who considers Spiritualism business structures in Chicago, corner of La Salle and Washington streets. Success to the new administration. We need all the legitimate accessories to our ranks which the importance of our cause can enlist, as superstition, self-interest and bigotry are in combination against the spiritual truths vouchsafed us from the angelworld. Let us be firm in the right, and victory will surely crown our efforts.

A. S. Hayward, magnetic physician, after May 5th will discontinue his office practice during the summer months, and visit different towns and cities where his services may be desired. He will also continue his magnetized paper treatment at a distance. Letter address for the present, 9 Montgomery Place, Boston. During his tour he will take subscriptions for the Banner of Light.

READINGS AND DISCUSSIONS ON SPIRITUAL Science. - Mrs. Emma Hardinge Britten will give her next Sunday Evening Reading from 'Art Magic," at New Era Hall, 176 Tremont street, Boston, on May 6th; subject, "Divination and Magic amongst the Jews." The reading will be succeeded by a short address, after which the audience will discuss the subject, and the proceedings will be summed up by Mrs. Britten.

Sojourner Truth—the oldest public speaker in the world—(a notice of the reduced price of whose life parrative will be found in another column) is, though nearly one hundred years old, still alive, with power as an orator—a fact borne witness to by the Governor and State Legislature of Michigan, whom she recently addressed at Lansing.

The Rochester (N. H.) phenomena still continue to attract the widest public attentionas witness the recent files of the Haverhill Publisher. We have no doubt that the discussion now going on will bear good fruit in the future.

A concise and clear-cut review of the positions recently taken with regard to Spiritualism and its phenomena by Prof. W. B. Carpenter, has been prepared for our columns by Giles B. Stebbins, Esq., and will appear soon.

Visit the Children's Spiritual Lyceum at Rochester Hall, Boston, on Sunday morning, and our word for it, dear reader, you will be amply paid for the time thus expended.

Robert Cooper can now be addressed by those desiring to procure any of his fine musical compositions, or to consult him on other business, at 943 Washington street, Boston.

Prof. S. B. Brittan's great work, "MAN all thinkers.

Movements of Lecturers and Mediums.

Capt. H. H. Brown will be at Plainwell, Mich., May 6th and June 3d; at Orangeville, May 8th, 9th, 10th; at Wayland, May 13th; at South Haven, May 20th; at South Bend, Ind., May 27th; at Meeting of the Wisconsin Association, at Princeton, Wis., June 8th, 9th, 10th. Between these dates he expects to visit Alamo, Otsego, Alaska and other points in Michigan. Can make a few week day engagements. He starts on a trip as far east as Boston, in July, to return in September, and would like to make engagements on the route. Address him at Battle Creek, Mich.

Geo. C. Waite, lecturer, has changed his residence from South Thomaston to Sandy Point,

Mrs. A. C. Torrey Hawks, inspirational trance speaker, will answer calls to lecture through the months of May, June and July, in the States of Tennessee, Arkansas and Texas. Her address is 344 Jefferson street extended, Memphis, Tenn.

Prof. M. Milleson speaks again in Lynn, Mass., at Pythian Hall, before the First Society of Spiritualists, on Sunday afternoon and evening. May 6th. He also will deliver a course of four lectures in Lowell, Mass., including Sunday, May 13th, afternoon and evening, and May 15th and 16th, at 8 P. M. Subjects - "Development of Spirit Art," "How Spirit Portraits are Obtained," "Psychic Force," "Intuition and Black

J. II. Mott, the materializing medium of Memphis, Mo., is going to New Orleans, where he will remain a month.

Thomas Gales Forster, spiritual pioneer lecturer, is in St. Louis. [Write to us, Thomas.] Mrs. Mary J. Hollis has lately assumed a new name, that of Mrs. Dr. Henry Billings. The couple will visit England the coming summer.

W. F. Jamieson is to hold a debate in Glenwood, Iowa, May 9th to 17th-nine sessions. He speaks there on Sundays at present. Address Glenwood, Iowa. Mr. J. is a close student and an energetic worker. Success to him.

Henry C. Lull, inspirational lecturer and test medium, has been speaking for the past month in Lowell, Mass., to good audiences. He will lecture in Lynn, Mass., on Sunday, May 13th. Would like to make engagements during the months of May and June. Address him, 943 Washington street, Boston.

Dr. H. P. Fairfield will lecture upon the Philosophy of Spiritualism at D. F. White's Hall, in Lower Howeville, south part of Fitzwilliam, N. H., Sunday, May 13th, at 101/2 A. M., and 11/2 P. M. Friends of progress are all invited to be present, as an organization is contemplated.

Mrs. Sarah A. Wiley is to speak in the Spiritualists' Hall in Bartonsville, Vermont, Sunday, May 6th.

Mr. Horace 11. Day, Esq., of New York, who is said to be the sole owner of the American side of Niagara Falls, has addressed the Governor-General of Canada with reference to the utilization of the immense water power of that renowned locality for manufacturing purposes. The chief points of his scheme are the formation of compressed air, by means of the water power, and its appliance to drive the machinery of cotton factories, placed where convenient, the air being conveyed in pipes and applied to the common steam engine, and the manufacture, by this means, of cotton cloth so near to the producing points of the raw cotton and of the food staples as materially to lessen the cost of production.

Mrs. L. A. E., writing from Bartonville, Vt., says: "I think the Banner grows better and better every week; that the spirit communications are excellent, and I wish I could largely increase your list of subscribers." [That is what WE NEED MOST OF ALL JUST NOW, and we do hope the lukewarm in the cause will give this important matter a little closer attention. Sureworth sustaining to lend a helping hand to those who stand prominently on the battle-field-

A Western contemporary remarks: "Massachusetts. Illinois and Wisconsin have rejected the Pill-dozers' Bill." It is to be hoped that other States that had similar bills smuggled through their Legislatures will see to it that they are speedily repealed. Laws should never be enacted to oppress the people in any particular. Of late years too much chartered corporation lobbyinfluence has been exerted in favor of the few at the expense of the many.

The journal of the Belgian Federation of Spiritualists of April 15th states that the Zouave Jacob, healing medium, "denies Christ and acknowledges the Indian Krishna ": moreover. he displays the name of the latter upon enormous placards in his dispensary. He operates upon patients without charge, and succeeds in effect ing occasional cures. We gave a full account of the curative powers possessed by Zouave Jacob in these columns many years ago.

Silas Arthur, the musical medium of Ohio, it is said plays the guitar and banjo and four other instruments at the same time, playing each one as any other performer would play it alone. He is denominated a "musical wonder." It is alleged he played two different airs at the same time, the one on the harmonicon and the other on the guitar.

Dr. John Mayhew, President of the Spiritualist Society, Washington, D. C., writes April 26th: "In the notice I sent you of the organiza tion of our society I gave the name of Baldwin as Secretary. It should have been Mrs. W. N.

The Shreveport, La., Spiritualists have perfected an organization by electing Judge R. J. Looney, President; W. C. Piggott and J. W. Fuller, Vice Presidents; Rufus Tabor, Secretary, and A. P. Williams, Treasurer.

The Narrative of Sojourner Truth is now offered for sale by Colby & Rich at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, at the reduced price of \$1, (former price \$1,25,) and postage.

The Sorosis, by a circular, invites public pecuniary assistance in the establishment of a university of education for women, for which the doors of the University of the city of New York

Miss Susan H. Wixon, the able and popul lar liberal lecturer, will speak at Investigator AND HIS RELATIONS," should be in the hands of | Hall, Paine Memorial Building, Boston, on Sunday morning next.

Spiritualist Meetings in Boston.

ROCHESTER HALL. - Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 30 Washington street, commencing at 10½ o'clock. The public cordially invited. J. B. Hatch, Conductor.

public cordisity invited. J. B. Hatch, Conductor,
NEW ERA HALL, Hole Codman, 174 Tremont street.—
Readings from Art Magic and discussions on Spiritual Science, are participated in on each Sunday ovening at this Shall, under direction of Mrs. Emma Hardinge Britten.

EAGLE HALL, 616 Washington street, corner of Essex.—
T-st Circle every Sunday morning at 10% A. M. Inspirational speaking at 2½ and 7½ r. M. Good mediums and speakers always present.

NASSAU HALL.—The Free Platform Society of Spiritualists hold a Free Circle, with good, reliable mediums, every Sunday, at 10% A. M. Moses Hull speaks at 2½ and 7½.

PYTHIAN TEMPLE, 176 Tremont street.—The Spiritualist Ladies' Ald Society will hold a Test Circle every Friday evening, commencing at 7½ o'clock. Many prominent mediums have volunteered their services. Admission 25 cents. Mrs. John Woocs, President; Miss M. L. Barrett, Secretary.

CHARLESTOWN DISTRICT, Evening Star Hall.—Spiritual meetings are held in this hall every Sunday afternoon, at 30 clock.

Rochester Hall.—The Children's Progressive Lyceum held its usual service in Rochester Hall Lyceum held its usual service in Rochester Ham Sunday morning, April 29th, the following pro-gramme being executed to the satisfaction of the large audience there assembled: Piano solos, Anna Folsom, Pauline Haberman; Songs, Nellie Anna Folsom, Fauline Haberman; Songs, Nellie Thomas, Jennie Miller, Jennie Shuman, Florence Danforth; Reading, Mr. J. B. Hatch, Conductor; Recitations by Lizzle Giles, Gracie Ames, Jennie Ellis, Jennie Bicknell, Ella Carr, Ernestine Eldridge and Miss Lizzle J. Thompson.

WILLIAM H. MANN, Rec. Sec. Protem.

Eagle Hall.—Notwithstanding the threatening espect of the weather, this place of meeting was well filled at all the services on Sunday last.
The morning circle was very interesting, and
much was said and done which might instruct
any candid and reflective mind.

In the afternoon, Mrs. S. Dick being somewhat indisposed did not give the lecture which was anticipated, but instead gave us a few practical thoughts upon matters of interest, and connected with the philosophy of Spiritualism, supplementing the some by a preventing the some by a some b ing the same by answering a number of sealed questions, which were testified to as being perfectly correct by those presenting them. Mrs. Wildes, of Dorchester, also read the fourth of the Wildes, of Dorchester, also read the fourth of the essays, (which have been written through her hand, and designed especially for Eagle Hall,) which was replete with elevated sentiment. In the evening Mrs. Dick gave a highly instructive lecture upon "The Reason of the Hope Within Me," narrating some personal experiences which were very interesting, also answering another installment of questions with equally as good success as in the afternoon.

Mrs. Dick will lecture next Sunday afternoon and evening in the above named place, and also answer a limited number of scaled questions.

The Complimentary Testimonial tendered to Misses Lizzle J. Thompson and Florence Danforth, by their friends, at Paine Hall, Boston, Friday evening, April 27th, took place according to appointment, under direction of Miss Lucette Webster and Conductor Hatch of the Boston Lyceum. The exercises were mainly performed by pupils of Miss Webster, and their work bore excellent witness to the faithfulness of this popular instructor. The programme consisted of music and singing, in which Miss Florence Danmusic and singing, in which Miss Florence Danforth, Miss Ida Foster, W. H. Alles, Gracie Fairbanks, Jennie Shuman, Misses Hastings and Dolbeare, Mrs. and Miss Prince, Messrs. Dearborn and Alles, and Mr. Fairbanks contributed in full measure to the enjoyment of the audience; also recitations of a high order of merit by Eva Masury, H. D. Simonds, Ella Fox, Hattle Wilson, L. E. Bullock and Miss Lizzie J. Thompson. Mr. Endress and Miss Fox in a scene from Knowles's Play of "Love"; Messrs. Frank Union and J. P. Hill in the well-known quarrel scene between Brutus and Cassius: and Miss scene between Brutus and Cassius; and Miss Thompson and H. D. Simonds in the Balcony

Scene from Romeo and Juliet, reflected great credit upon themselves. The house was well filled, and the occasion a pronounced success. The Independent Dramatic Association, (H. B. Johnson, Manager, H. B. Drisko, Stage Manager, will, in response to many requests, repeat their performance of Fred Marsden's new and original comedy in four acts, entitled "Clouds," at the Union Hall, 18 Boylston street, on Monday evening, May 7th. The members are all promi-nent Lyceum-workers, and deserve the counte-nance of the liberal public.

Closing Assembly.—The Ladies' Aid Society will give their last party (for the season) for dancing at New Era Hall, 176 Tremont street, on Friday evening, May 4th. They deserve a generous patronage.

M. A. Bennett, Secretary, writes from Rutland, Vt., April 29th: " A body of Spiritualists met at No. 2 East street, Feb. 11th, for the purpose of organizing a society of Spiritualists, and appointed the following board of officers: President, Mrs. Mary L. Jewett, M. D.; Vice President, John G. Bradun; Secretary, Mrs. Marcia A. Bennett; Treasurer, Oscar B. Dearborn. The society is to be known as the Progressive Society of Spiritualists of Rutland; our motto: 'We are seeking Truth.' We hope that the society may be remembered by all lovers of truth, and aided by the spirit-world ever and always."

On the evening of Tuesday, April 24th, a delegation of the friends of Mrs. Maggie J. Folsom, the clairvoyant and medium, "surprised" her at her residence No. 41 Dover street. Boston. The services partook of a social character, but were varied with the presentation to Mrs. F. of 'an ornamental box with something in it," also with music, and some short addresses by Mr. Bacon, Mr. Robinson, Mrs. Nelson (in trance), Mr. Hilton, Mr. Gates, Col. Atwood and others. The partaking of a collation closed the order of exercises.

Emily Kislingbury, Secretary of the British National Association of Spiritualists, writes to Mr. Harrison's fournal under date of April 14th that, the Easter recess having passed, the séances for inquirers re commenced on Thursday, April 12th, at 38 Great Russell street, the medium being Mr. Eglinton. The tests used were of a most precise character, and the phenomena during the sitting were of interest.

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.

THE SEVENTH ANNUAL CONVENTION of the American Labor Reform League will be held in American Labor Reform League will be field in Masonic Hall, 13th street, between 3d and 4th Avenues, New York City, Sunday and Monday, May 6th and 7th, at 10:30 A. M., 2:30 and 7:30 P. M., each day. J. K. Ingalls, E. H. Heywood, Wm. Hanson, R. W. Hume, Geo. W. Maddox, Dr. E. P. Miller, S. Mira Hall, Dr. C. S. Weeks, Edward Palmer, and other speakers are expected.

"The Methodist (newspaper) says: In reference to Mr. Mallalleu's resolutions in the Lynn Conference, 'we suggest that the author of these intemperate words should study Wendell Phillips less, and the Lord Jesus Christ more.'"

Is n't it singular that many of those who make the most professions of "following Jesus," are the most radical and pestilent mischief breeders we have?—The Gardiner Home Journal.

A few of the leading Spiritualists have learned the lesson to make haste slowly, and are in no hurry to "push the good work"; but the majority, and especially new converts, are ever eager to organize and carry the war into Africa. -Chicago Sunday Times.

See advertisement of the Banner of Light, published by Colby & Rich, Boston. This paper is devoted to what is called the Spiritual or Harmonial Philosophy, and is taken by numbers who are investigating the subject.—Worthington (Minn.) Advance.

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Message Department.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Ars. Jennie S. Rudd, are reported verbatim, and published

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

ship of Mrs. SARAH A. DANSKIN. These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-consequently those who pass from the earth-sphere in an undersloped 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 express as much of truth as they perceive—

The Banner of Light Free-Circle Meetings

The Hanner of Light Free-Circle Meetings
Are held at No. 9 Montgomery Place, (second story,) corner of Province street, every TUESDAY, THURSDAY AND
FRIDAY AFTERNOON. The Hall will be open at 20 clock,
and services commence at 30 clock precisely, at which time
the doors will be closed, neither allowing entrance nor
egress until the conclusion of the scance, except in case of
absolute necessity. The public are cordially invited.

Ar As most of the messages given at the Banner Circles and published on this page are from entire strangerspirits to our medium and ourselves, it is desirable that
those who from time to time may recognize the party communicating, should forward such verifications to this office
for publication. A few do so, but we verbally hear of numerous verifications, yet those most interested fall to give
interested will in future do us the favor to respond to our
request.

request.

Questions answered at these Séances are often propounded by individuals among the andience. Those read to the controlling intelligence by the Chairman, are sent in by correspondents.

Donations of flowers solicited.

LEWIS B. WILSON, Chairman.

RUPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS, JESNIE S. RUDD.

Invocation.

Oh, thou Father and Mother God, wilt thou hear us as we come before thee! Wilt thou bless us and guide us as we return to earth and endeavor to bring to the children of men flowers of truth, bright blossoms of immortality.

Questions and Answers.

CONTROLLING SPIRIT.—If you have any questions, Mr. Chairman, we will now consider them. Ques.—[From the audience.] Have you any evidence derived from higher orders of spirits that we shall retain our individuality throughout

eternity?
Ans.—It is true that as a man dieth so he is. He goes to his own place, and his individuality is sustained through eternity. You need not fear; as you are an individual here, so will you

be an individual there.

Q.—I would like to ask a question relative to the Summer-Land. Is it located upon this or

upon some other planet?
A.—Your Summer-Land is above your world. We can only simplify the idea by saying that it is terrace above terrace; yet there are many spirits hovering here in your life, and their Summer-Land is your land. There are some enfranchised spirits that come to us in the Summer-Land, which is above and beyond yours. To make ourselves better understood we will say there is a wheel within a wheel, terrace above terrace. In spirit-life we can journey beyond this planet and visit others, when sufficiently developed to do so. When you come immediately from earth, with earth's surroundings, to spirit-life, you will proceed at first but a little way beyond your planet.
There we shall receive you, and give you strength
to go onward and upward. You need not fear;
each hour and each day is an hour and a day of

Q .- [From the audience.] If we are born into the spirit world as we are born here, naked, who or what clothes us?

A.—We deny, Mr. Chairman, that we are born into spirit-life just as we are born into earth-life, for all nature speaks of progression. Each successive birth is more and more progressive. So when we leave earth behind us and are born into when we have spiritual stand as and are both into the spiritual, we have spiritual clothing; in fact; we are known very much by the clothes we wear. Many of you in this life have learned to say, "The dress is not the man or the woman." In spirit-life everything is symbolical - the dress shows the man or the woman, because we draw to ourselves certain colors, certain textures of clothoutselves certain textures of clothing which indicate our character. For instance, white will typify purity; blue is ever true; red signifies strength. And yet in spirit-life there is a red stripe, which we trust none of you before us to-day will be willing to wear. As soon as we enter the spiritual there is a clothing that comes to us—garments "not made with hands"; spiritual garments which we are very reductive. spiritual garments, which we are ever ready and

Q.—In the life of Newton, from four years of age on to thirty, there seems to be a great stride in progression. If this continues, what must be

in progression. It this continues, what must be his mental status in a million years?

A.—From four years upward was a big stride; you can contemplate it for yourselves. A Newton does not stand still, but he works on and on, ever upward, until he can no longer reach earth, but must give his ideas of life and the results of the graphing of through mediumistic spirits. of his experience through mediumistic spirits, and they, in turn, to mediums in earth life.

Q.—Can spirits, returning through media, remember names, incidents, &c., with which they were once familiar, with the same accuracy as when inhabiting their own body?

A.—This, perhaps, Mr. Chairman, is one of the most important questions we could have given us, and I certainly am interested in answering it to the best of my ability, because there are con-tinually misunderstandings in regard to this matter, and spirits coming back through mediums and conversing with their friends are expected to call up all the incidents of the past, to give names, dates, places of residence, and all the little details of life. Let one acquainted with mesmerism, who understands how to wield its power, take a subject, and try to impress on his or her brain all the little minute things of his life, and see if he can make that individual represent him completely. If he does so, he will find that many of his thoughts, many of his ideas, and many of his experiences will come to the surface very satisfactorily. But, again, he will find that his subject cannot comprehend him completely; there will be some sad mistakes, and the world will shout "Humbug." As the spirit of the operator affects the spirit of the subject in earth-life, so just in the same manner spirits freed from the body attempt to use their power and influence over mediums here in the form-sometimes completely enveloping them with their magnetism, at other times impressing upon the brain, by what you might call spiritual mesmerism, the facts and incidents of their lives. Now I have known instances of spirits controlling beautifully some medium—in fact I have myself been talking as readily and as freely through one as though in earth-life, when all of a sudden: somebody cut short my remarks by interposing questions such as: "What did you do such a day of your life?" "What did you do such a year?" The questions came in between me and the influence I was exerting, and attracted my attention to another thing, and entirely broke the thread of the thought, and I was standing nowhere. Then they said, "Is this really you, or is it some one else?". I remember well an instance of a spirit coming through this very individual I have possession of to-day, and giving little incidents of her life. She was talking with a friend and telling her of some of her experiences and of some walks they had taken together—some frolics they had had, which the medium, having lived some hundred of miles away, could never have been cognizant of. This was going on very sat-isfactorily, when, all of a sudden, the spirit was interrupted by the question being abruptly put, "What was your brother's middle name?" The influence was cut off at once, and it was an impossibility for the spirit to give it. I tell you there

is great difficulty in controlling a medium. We have got to learn to do many things—to hold on, to influence, to send forth our thoughts, and to remember. Some of you, on recovering from a fit of sickness and looking at an article of furniture in the room, have been unable to speak

to recall a name which you say to yourself you know perfectly well; it is impressed on your brain, but you cannot, for the life of you, call it up at that particular moment when you most with to do so. Now if there is the property of the particular moment when you most with to do so. wish to do so. Now if these things could only be more generally understood, there would be more charity for mediums than there is to day. Unless you learn the a b c of Spiritualism you cannot learn the a b abs. The organs of memory of the medium cannot always be the same as those of the spirit, consequently they cannot act always in harmony. The true way of talking with spirits is to let them say what they please. They will remember far more of their life than they will if you stop them suddenly with, I might say,
"Who made God?" These may be rambling
remarks, but I would bid all seeking for spiritual communion to remember that they themselves, for the time, forget what they very well know. It is the same with spirits.

Sabra Louisa Brown.

I want my friends to know that I have come. My name is Sabra Louisa Brown. I passed away in New Haven, some five years ago. I come back with the assurance that all is light and beautiful. That which I have experienced in my new home has been worth more to me than all of life's sojourn. I would say to my dearly beloved companion, and to others, "Only look up; look up to the bright beings beyond! Do not look down, but look up to the bright, happy future."

Samuel Cooper.

I do n't think I understand the whole of this subject. You open this room, I understand that, and furnish it according to the ideas of spirits, and allow us to communicate whatever we will. Certainly that is a very humanitarian idea. you expect to get anything in return for it? Well, sir, I have very little to say. I am here upon your platform, with numerous other spirits, yet I really don't understand why I've come. There was a power that brought me. I am very glad to speak to the friends before me—I don't feel that I am capable of instructing the public that the spirit-world is a great immortal shore. It is beautiful! it is grand! I will say to them, if they learn to understand and receive the instructions of the spirit-world, and realize that they are to go from this world to another, it would make this world brighter for thent, and they would see more sunshine than they have ever seen before. My name is Samuel Cooper. I passed away at Alexandria, Va. You may know me by reputation; you may have heard of the "Cooper Tactics," and some other matters. God bless humanity, God bless Spiritualism, and God bless alf true Spiritualists, is all I can

Susan Jordan.

say.

Can anybody come? [Yes.] Well, I've got in now. I got hold of this lady's head. I don't know but I shall rumple her hair; I don't know how to keep it smooth. I never kept mine smooth. My name is Susan Jordan. I went away from Baltimore. I used to sell things, candy, pop-corn, and so forth. My mother used to believe in this thing, and I did n't, and she said, "Susan, if you go away, I want you to come back." She's up in one of those lofty rooms. She's sewing with all her might to keep herself from starvation. She suffers a good deal since I went away. Now, sir, I've come back, and I want her to understand that I am here. Her name is Harriet L. I've told you my name, so I am going. That's all I've got to say, sir. Thank you, sir.

George L. Davenport.

I wish you to say, sir, if consistent with your Dubuque, comes here, and sends his name to his friends, to his sister Sarah, and to his wife, Ann, and if they would like to communicate with him all they was get to do is to see Annance with him all they was get to do is to see Annance with him all they was get to do is to see Annance with him all they was get to do is to see Annance with him all they was get to do is to see Annance with him all they was get to do is to see Annance with him and it is to see Annance with him all they was get to do is to see Annance with him all they was get to do is to see Annance with him and it is to see Annance with him and all they've got to do is to go to some medium, and I will manifest. I was twenty-seven years that I am here a good dear to go through. old when I passed away.

Mary Defoe Grath.

My name, sir, is Mary Defoe Grath. I come, sir, not because I expected to do any good, but because I expected to get a great deal of good myself. I had hard times in earth-life. I have seen many hopes go down in darkness, and I came here to day hoping I might do good to somebody, for that somebody proposed to come to your Circle Room, but is not here. I trust when my name is seen the person will be glad and publicly acknowledge that I have come. I bring a basket, and it is filled with the nuts of life and with flowers. I bring the "forget-me-not" and the wild rose, and I bring the chestnut. I hope they will not forget me.

John Bliss.

My name is John Bliss. I come from New York City. I wish to say to many friends that I am here; that there is no such thing as death what seems so is simply transition, the casting off of one old garment and the putting on a new one. I never realized it till since I got here. I realize it fully now. I wish to say to my friends -especially to my sister-if they will go where there is one of these mediums, and give me an opportunity to control, I shall be very happy. If not, they may rest assured they will hear from me from every point of the compass where I can get

Stephen Develin.

I come from New York City, sir; my name is Stephen Develin. I wish to say to my friends if they have any request to make, anything they wish to say, if they will meet me at a suitable place, at suitable hours, I shall be very glad to hear from them. I come here because I know no other outlet. I felt that this was free, therefore I come. Trusting you will forgive me, I bid you good afternoon.

Katie.

I desire, Mr. Chairman, to send a message to my husband—a nearer friend I cannot expect to reach. I would like to say to him that I have watched his progress, I have felt that I must be watched his progress, I have felt that I must be near him. Although I know that M. is very strongly attached to him, and that she comes very near to his soul, still I feel sometimes that I watch over him and guide him in a stronger sense. I can lead him up higher than she can. Tell him Sidney gives his name with mine, today, and he will understand it. I promised to come lease I may lead to him a him proof of the come here; I promised to bring him proofs of the immortality of the soul, but I find myself to day inadequate to the work. Say to him I trust he will work on and upward, that he will not leave one stone unturned until he understands the whole mystery, until he understands the great the divine principle which comes to the soul, which opens itself like a great, immense closet in which we can read our lives. Tell him I am near him at noon-tide, at morning light and at evening, to bless him and to guide him. Tell him Katle is ever near.

Direct my letter to Charles C. That will be

Frank.

There is a bright immortal path through which ill must walk, through which each individual, however besotted, however sinful, however dark, however light, must walk. It leads to a brighter future, to a grander development, to a great hereafter, and as you sit here before us today, we look up to those who once stood in earth-life, who are grand and noble specimens of humanity, whom you have crowned with the evergreen wreath, and we say to you, Look up and above; they stand not here; they stand, as it were, above, in that great circle. They bring to us their love, their power, and they ask us to use it each and every hour; they ask us to give it to you, not darkly, but wisely; and they ask us to say to you, each and every ohe, that there is a home beyond this earth, there is power beyond this earth, and the angels are watching and waithowever besotted, however sinful, however dark, however light, must walk. It leads to a

its name; many of you may understand something of this. Then, again, you occasionally try to recall a name which you say to yourself you know perfectly well; it is impressed on your would be the firmer of the great beyond. We say to you that the time is coming when each and every you that the time is coming when each and every household shall feel the presence of the immortals. We shall stand beside your hearths, we shall listen to your voices, and speak to you as in days of old.

George Allen Pray.

I find some difficulty in coming here this afternoon, and yet I felt that I would like to come, because Lanow that I still live. I know that this is a grand philosophy, that Spiritualism is true, and I would reach my friends and make them feel that all is well. No matter what may come, no matter what their feelings may be in regard to the past, it is well with me. True, it would have been well had I heeded the admonitions of my mother. Had I given close attention to her intuitions I might have been on earth to-day. But ambition point d me onward, and business which ambition pointed me onward, and business which I longed to enter seemed to beckon me away, and I went. I thought there was something strange, but that it must be nonsense which caused my mother to feel I must not go for one year. But time passed on, and the seeds that were sown in my being at the time life was germinated in the seeds that were sown in my being at the time life was germinated. minating manifested themselves, and proved to me that I must stay my hand. The atmosphere wherein I lived developed those dread symptoms of disease yet still I worked on, and I tried with all the powers of my being to throw aside that dread disease and stand before the world in my manhood, but at last I was obliged to succumb, obliged to bow my head to the old disease, which went to my lungs and took me from this life to the spirit life. I know they have wondered why they have not heard from me through this channel. This is the first time the way has seemed open to me, that I have found a clear avenue through which I could come feeling that my friends would recognize me, so as to give me

Yes, Spiritualism is one grand truth. Oh, how beautiful are our lands! Would I could picture to you the spirit-world, but, were you to realize it, poor, hungry souls of earth, you would long to leave this place and come to us, you would be the spiritual truth and truth an gladly free yourselves from earth; you would do anything to get away; and yet if you wait not your allotted time, if you work not out your own

lives, you are denied the beauties of this life.

My name is George Allen Pray. I passed away

Hattie E. Williams.

Will you please say, Mr. Chairman, that Hattie E. Williams, who passed away in Denver, Colorado, returns to day and would be very glad if any of her friends would feel that they can call upon her? Indeed, I know of quite a number who have wondered if I was coming back. Yes, I am here. I had friends in Watertown, Mass. I am very glad to return, very glad to give my name here, and to say I know that Spiritualism is true God bless you all, dear friends. Know this, that I am often with you.

George Shaw.

I wish you would say, sir, that George Shaw, vho passed out from New Orleans over two years ago, came to this Circle Room; and if there are any friends that would like to call upon me, I would be very glad to have them do so. Rest assured I will be ready to respond to their call and to shake hands with them the best I know how. to shake hands with them the best I know how. I don't expect I shall remember everything. I can't do that. You seem to think, as we come to you from time to time as spirits, that we ought to remember everything. There's a good deal to learn. One thing is, to hold on to the instrument we control; then we have to impress our thoughts on her brain and give them out. We have to talk, to think, and to hold on. There's three things to do at once, and that's more than most men can do. I know it's said you can do two

that I am here, and if they want to hear from me I wish they would go to one of these mediums. instruments, or whatever you call 'em. It's a queer concern, anyhow, friends, this way of getting back. But I'm glad to come, glad to make myself manifest. I would like to say, if Sam is anywhere round and would like to hear from me, let him call for me.

Helen S---.

me; she had raised her hydra-head, and, serpent-like, hissed in my face, and I lacked courage, though I knew I was in the right, to face it; I felt I had rather go out of this life. But when I came up here and found that I should have stayed in the form and faced it, and not have been afraid, it was to me a matter of sorrow. And yet I have worked on, feeling that I would do all the good I could. Still the word was ever, "Come, you must go back to earth and tell your story, or you can never go onward." I am a teacher today in the school for little children, and yet, with all the brightness there is, with all the dear ove these little ones give me, ever comes up, 'You must go back to earth and tell your story!' and I have come. You will please say that Helen S., of M—n, comes here to day, and she is sorry she faced not the world.

Dr. Albert Riggs.

If you have space in your columns, I would like you to say that Dr. Riggs, of Chelsea, has returned here and says to his friends, All is well with me, and I am stronger and better prepared to cope with theology than ever before. I have found it much as I was told. Spiritualism is very precious to me. Ask them to go onward and upward, not to fear, not to feel lonely, for Albert is with them.

John Norris.

Will you please say that John Norris, of Boston, who passed away some ten years ago, would be glad to communicate with any friend who would like to receive him? I think this will reach a nephew of mine, and he will respond to my call, and I shall be permitted to talk with him. I was about fifty-five years old when I passed away.

Dr. P---.

There is a great change in life. One can stand upon the platform in your life and can condemn his fellow-man, and say he is wicked and unjust, at the same time he himself may be more wicked and unjust than those he condemns. In earth-life I was one who had much to make life beautiful, much to make life pleasant and dear, and yet I did not mean to be uncharitable or unkind, but the scales of justice were very nicely bal-anced for me, and whatever was my just due I felt I could call in to myself. I have tried to do good, and tried to do good to those who lived in poverty; but by my own want of love, by my own lack of affection for my fellow-man, I passed into the spirit-world. As I have in the past, so I to-day stand before you and acknowledge that I, by my own acts, by my own words, was the cause of my going into the spirit-world at the time I did; and an individual passed out from this life because he took my life. Now, can it he possible that the

to say to you that what seems evil may be undeveloped good, and that though you may feel it is just to put your fellow-man in prison, and to hang him by the neck till he is dead, yet I, who was sent into the spirit-life by the hand of an-other, find that I was as culpable of his death as he was of mine. You can call me Dr. P-

Chin Pau Shu.

Me want to comee muchee good. Me know muchee of the Melican's comee. Me want to comee muchee, Me want to speakee muchee. Me goee from me countree; me comee to you. Me doee just what you doee. Me triee muchee to getee gold. Me getee muchee tied; me feel muchee bad, an' me muchee sick; den me layee down, me diee-muchee good. Me no findee it as dey tellee me. Me want to comee back and tellee. Me don't know muchee, but me want to sayee-no such place as dey tellee, but brightee, brightee, muchee muchee brightee muchee brightee, muchee, muchee brightee — muchee; goodee time an' happy time. Me muchee happy. Me want to send dis to John Sinechi, San Francisco. Muchee 'bligee.

George D. Moore.

A friend of mine in Atlanta has asked me, if i were possible that I come back, that I would go to the Banner of Light Circle and just give my name, George D. Moore. I have come here in accordance with that request. I register my name, and say to the friend that I have been here, and that my life's hopes, and the hopes that I had before I passed away into the spiritual, are all true, and I return to tell him so, trusting that he will look well to the way of his own life, and be ready to meet his God as I have met my God and the angel-world.

Fanny Spencer.

Mr. Chairman, it will give me great pleasure to communicate here to day, if you have room for my story, before I forget it, for I have been listening to the questions and the answers. Before I forget it I will give you my name—Fanny Spen-cer. I passed out of the form at Yates City, Ill. would say to my friends that I have got through with the old weaknesses, and life seems one grand illuminated day. I feel often as if I would like to convey my happiness to the dear ones here, and yet it is impossible for me to picture it really as it is, and tell them all of the beauties of it, for I cannot find language to express it, but I want them to know that I have come here, and I shall be ever ready, as in the past, to give them my hand.

Obed W. Bartlett.

I 've got a short letter to put in the post-office. If there is anybody that would like to talk to Obed W. Bartlett, of the Charlestown District, who has been gone about a year—went out some time in the spring, I think—I shall be very happy to see 'em. I was about fifty-eight years old—in my fifty ninth year. my fifty-ninth year.

Susan S. Bates.

Is there any room to day for little girls? I've come here with most my whole family, and I'd just like to let the folks know that I can come. It's pretty hard. I don't really know how to say it; I didn't know much about writing letters. I don't sign my-name, sir, till I get it done, do I? [Say what you wish to, and the reporter will write it down for you.] Well, I didn't think you'd have so many folks here. I did n't think you'd have so many folks here. I knew something of this. I saw a spirit just as I was going out, or coming up here, so I was n't afraid. I was n't scared, because father came and helped me, and then there was three more of us up here, and we left mamma all alone. But she's a Spiritualist now. There have been some changes, but we've got along with it nicely. We've got a nice home, and it's a big family now we're all together. They'll know me, because they used to know Grandpa Shaw. My name is Susan S. Bates. I was seven years old, going on eight years, when I went away from North Abington. This is a real pleasant place, you 've got so many beautiful flowers all around

Annie Jenkins.

Verily, friend, [to the Chairman,] thee has a pleasant gathering. I am glad to meet thee. I come with difficulty to-day—hope thee will excuse me, but I feel so much the necessity of bringing thee love and telling thee of the great wisdom power above. Thee must not forget that thee has a great duty to do. Thee must remem-ber that there is a great work for thee; that the Mr. Chairman, I have been in spirit-life some years, yet I have had but little rest. I went out by taking my own life, by hanging, and I will tell you why. I was afraid of "Mother Grundy." She had brought her powers to bear on years, she had raised her hade and something the gets darkened by the material—thee feels so thee gets darkened by the material—thee feels so much the need of gold, though thee covers it all

> Now I would say to the Spiritualists, Be of good cheer; thee needst not fear, for the angels are taking thee by the hand, and will hold thee up. Only love, love, ye must have much love for each other. Ye must feel that ye are brothers and sisters; ye must take each other by the hand. Oh Spiritualists, thee must send out thy love. The time is coming when there is a trial before thee —thee must stand steadfast in the truth. Truly the angel-world is a place of love. I wish thou couldst behold it; thou wouldst feel that the dew of love was falling on thy foreheads.

Thou shouldst have one little hour a day devoted to the spiritual, then thou wouldst grow much. Oh, Spiritualists! ye must love each other. Annie Jenkins, who went out from Providence, R. I., through the fire, returns to-day.

Jimmie Stiles.

I can't sit and talk about love; nobody never did love me, nor nuthin'. Did n't! that's sure! My name—you can have it if you want it. I s'pose you'll tell me to get out, when you've got it? [No; you are welcome.] My name is Jimme Stiles. Aint that a good enough name? I didn't always have that name, though. When the cops came I never gived it to them. Don't s'pose you want me to come. Wouldn't have come if that Quaker had n't have pushed me in. Did n't want to come, nor nuthin'. I knew you would n't want to come, nor nutnin. I knew you would n't want to see me. I aint got no love for nobody; nobody never loved me. Why should I love anybody? Don't care if they did shut me up and beat me! Anyhow, I did get out. Glad of it, too! They can't catch me agin if they try. They patched up that old body and put it in the box and buried it. Don't care! Don't want it no more. Can't catch this one if they try! no more. Can't catch this one if they try! I really thought that old Quaker used to be there. When she come for me she come like a heathen Chinee, she did. She just pushed me up here. Well, I like it. I'm more dressed up than I ever was afore.

Do you want to know where I got out? Won't Do you want to know where I got out? Won't tell ye where it was, but it was in 1874—very near the last of it. 'T was pretty near Christmas when I got out; two or three days afore, I guess—I don't know sure. I went out in Philadelphia—won't tell ye where. Now I guess you 'll let me go. Where 'll I go? [That Quaker lady will take you away.] I do feel better. I don't want her to take hold of my shoulder so hard.

George Stevens.

I'll give my name, sir, as George Stevens, of Detroit. I promised a friend of mine, about two weeks ago, that, if it was possible, I would make my appearance at this circle and give my name, and he promised to look over the sheet and see if it was there. I know very well that he will be surprised when he sees it, because he may not believe it was me who said it; but I cannot understand how he can well deny the facts when they are here before him. I have come, accord-ing to agreement, and I would say to him that the communication which he received from me was correct. He knew that much that I said was strange, and felt that the medium must have obtained knowledge in some way or other. Now I ing right around her, and if the dark hour comes, would like to say to him, If you will leave off a little of the old-time creed, and just take on a little bit of common sense and the Spiritual Philosophy, you will get through the world a great day of the shadow of death—as she looks upon it—is near her, we shall light the candle of faith and lead the way carefully; she need not fear. Say to father that I would be deal better, and find your domestic relations in a

better condition than at present. I shall rap at your door pretty often. I'd like to have you visit my wife and children. If they think it's wrong to receive me, all right; I'll wait until they can. I never expect anybody to swallow anything except they've got a mouth to swallow with I don't expect. with. I don't expect to put a quart of anything into a pint measure. I can wait until they can receive me. I want this friend of mine—Henry—to look out for me.

George Lunt.

Will you please say that George Lunt, of Savan-nah, called here to-day, that he may awaken in the minds of his wife and children a desire to know something of this philosophy? It will be sufficient for me to send this word, for I have a friend who will present the paper to them.

Dr. J. Mitchell.

I can't really understand, Mr. Chairman, why I came here this afternoon. I have heard of your Banner Circle, many times, and I have not cared to communicate, feeling that nobedy would, perhaps, receive me if I did; but there seems to be a magnetism here to-day—in fact, Mr. Chairman Lawrence and the communicate of th man, I have been here a great many times, and have looked you over and over, and there never has seemed to be a magnetism which gave me a power to control. I knew something of religion. I supposed I understood it pretty well. I believed in the "salvation of man through the blood of Christ," that only through that could be be sayed. I knew something of medicine, and the workings of the human body. I know that we physicians are apt to look pretty sharp, but I never allowed a skeptical thought to come up, if I could help it. I ever tried to be faithful to my Sunday school class, to all who came within the reach of my influence. I certainly had a good deal of experience with quite a rough class of men, and yet I have seen the infidel pass away just as happily as I ever saw those denominated Christians! Yet, for myself, I saw no beauty in aught but religion. I felt that they passed away in ignorance. But to day I return here, for as I said before there is a magnetism that brings me here, and I return hoping to tell the truth when I say to those who came in contact with me in earth-life, I was conscientious in my belief then, I am conscientious in my statement to day. I know that this great philosophy is true, and I feel as if I would like to return to earth and enter our old church and tell my story, tell of my entrance into this Summer-Land, and tell them all I've seen and heard; but I know well, that I might not be allowed to speak it. For the third time I repeat, there is a magnetism here which helps me to work. I will record my name as Dr. J. Mitchell. They knew me well in Chelsea, Mass., where I once

John D. Williams.

John D. Williams, who died in New York City some nine years ago, returns here to-day to say to some who have attracted him to come back at times to the old club room, Good-bye! I back at times to the old club room, Good-bye! I have got something better to do. Don't think of me; don't ask for me. I want to be a man. I want to get up there where my wife, May, is. I want to get hold of my sister Lucy's hand. I want to progress. I have been down here long enough, attracted by the old influences. I want to say, "Good bye." I 've tried to get away, but I couldn't. I was informed that if I would visit this place, that would free me. If so, Mr. Chairman, and you ever come up here, you shall be well paid for the privilege I have enjoyed in coming.

Zekie.

It's a rainy day, aint it, sir? And on rainy days all the little folks can come, can't they, sir? I'ye been twice before; can I come three times? I want to send a message to mamma, and send it right away, to papa, too. I want to say that Grandpa has come here to day—Grandpa Brooks. Eva comes, too, and Eddie came with me and holds my hands. Tell mamma not to worry any more, but to feel that we are all round—Pearlie and I are taking care of her and papa. I want her to he real happy. Lean't get to her say other her to be real happy. I can't get to her any other way, so I have come here to the Banner. If she'd only get smart, so she'd be able to go to some mediums, I would n't come to the Banner so often. Please say I am glad to come. I am growing real fast. I've seen both grandmasthree of 'em. I want papa and mamma to feel that I am there every night. I love baby ever so much. My name, Zekie.

Tom White.

Ho, massa. [How do you do?] Dunno, duntell whar I be. I 'se dunno what to say, now I 'se got here. I 'se dunno what I cum fur. 'Spect obody care weder I cum or not. Do you care? [You are welcome.] Don't see nuffin' of my massa or missus here. 'Spect it's too fur off for 'em to cum, aint it? You know whar dey live em to cun, aintit? You know whar dey live—Baton Rouge? I used to live down dar. I b'long to massa and missus White. Dey was white all over, beside de name, but dey did n't used to be white-hearted no more dan I; and massa James up here aint any whiter dan I be. I'se jest as white as he. Can't put no horsewhip on me ef I do n't hold de horse jest right for him—can't help hisself. I won't hold it at all no more.

Dunno how I got down here. 'Spect I filed—

hisself. I won't hold it at all no more.

Dunno how I got down here. 'Spect I filed—seems so. Anyhow, I cum—got here. I 'se colored. [Then taking hold of the flowers on the table, he added:] De black won't rub off, not a bit. Wish I could take 'em. Massa wouldn't like me to do dat. 'Spect I aint good-mannered. Say old Tom White cum. Dat's all de name I knowed, 'cause I b'long to 'em. I aint berry old; dey allus called me old Tom. I'se a nigger—black—none of your 'lasses niggers. I'se a real nigger, a 'spectable one, too. An' massa White gits it all right? Don't care. Can't step on me no more. Ef he hadn't whipped data Dinah so, an' dat Mary, dev been alive now. We go down dar sometimes. Aint much left ob de old place, but we can raise a row dar.

Massa [to the Chairman], I feel much obliged to you. I feel better. B'lieve I'se grown white,

to you. I feel better. B'lieve I'se grown white, so I'se going. Yes, I'se grown white. [After examining the medium's dress, he said:] 'Taint dis kind ob clothes I want. Dis don't make a jacket, nohow. It's too short. I rather hab dat one, [pointing to the Chairman's coat.] I'se grown white! I'll come agin. Good-bye.

Benjamin Glover.

It gives me great pleasure to report myself here this afternoon. My name is Benjamin Glover. I belonged in Plymouth, Vt. I am an old man, but I feel 'young again. I no longer look for the "Sweet by and bye," dear friends, but it is the present I enjoy, the communion with beloved ones in my spirit home. I desire to thank all who had anything to do with my funeral, or who had aught to do with anything connected with me in life; I desire to thank them kindly for the interest they manifested. I was a Spiri ualist before I passed away. I am a Spiritualist to-day. I was some eighty-seven years old. I have been gone about two years. I thank God for the privilege of returning to this Banner Circles.

Ennice.

Mr. Chairman, can I claim your indulgence this afternoon? I feel that I would like to speak to my father and mother. My mother does not feel at all well, and I know no other way of reaching her directly. True, there are many mediums, but I know that if I reach her through the columns of the Banner it will have more weight with her than it otherwise would, and if you will please to advance my message I will do all for you that I can to aid you in your way of progression. I wish you would say to mother to take courage; not to feel so lonely; that Henry and I are clasping hands with her, we are standing right around her, and if the dark hour comes, and the wellow of the send that wellow the send that well

he can. Say to him he need not fear that pride of position or love of, power has actuated the in-dividuals through whom we used to communicate, but that they are ever ready to lend their aid and hold the hands of all that need their assistance. Say to father and mother I am progressing, and that if I had learned more of this philosophy before I passed into the spirit-world I should have understood more of life, and should have escaped many of the mistakes which were made. God bless them all a regular with and grand them.

bless them all; angels guide and guard them.

I thank you, Mr. Chairman, for the opportunity of again presenting my views, and sending a message to my friends. Say it's from Eunice, to her father and mother R——.

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

James Lynah.

James Lynah was my name. I died at Chesnut Hill, Philadelphia, but I was from Charleston, S. C. There is a destiny that works out every man's path, however rugged or pleasant it may be. The incomprehensive mind of man, while diving down here in the material, never comprehends the laws nor the works of the in-

However practically he may talk, however romantically he may speak, still he never speaks with confidence regarding that wonderful change called death; I hold myself with others. When we are children we talk as children; when we are men we are called upon to act as men. How many preachers or priests are there who act up to what they preach? They instill in the human brain the fear and awe of God. Ask yourself, Is this right? I say no. When a man steps out into life the first thing he is taught is that he must die; after that he is left to grope his own way in darkness. Is this right? I say no. Man should never be taught to fear God, he should be taught to love him, for where there is all love

I died, passed from this life to a better, a finer and a purer one, but I started not on my journey with fear of meeting my eternal Father; and why? I weighed it, I measured it, and I anawhy? I weighed it, I measured it, and I analyzed it in my silent meditations, and the whispering angels came, unseen by others, but not unfelt by me, and told me of the home beyond the grave; made me acquainted with its plots and its plans, and when I entered into that luminous city I was not a stranger there, I met those I once knew. The greeting was given, and I was baptized and made one of the number. and I was baptized and made one of the number. Then the whispering angel came again, and spake thus: "Return; thy garments are not yet free from the material of earth. Return; make thy brethren acquainted with this new truth, the new scenes and the new unfoldments which have been given to you." And now, written on my forchead is this: "Fear not God, but love him, for in loving him thou shalt draw nigh unto him. He is and he will ever be a father unto you. This is the kingdom of heaven." And with it I sweep all the dust of earth away from my garments, and return, and take up my cup and drink—drink from the fountain of knowledge. Farewell; I go.

Ann Purdy.

I died near the Black Horse Tavern, in Har-ford County, Maryland. My name was Ann Purdy. You see I didn't live there all the time. I was formerly of Baltimore County, and now

comes the juice to the lemon.

I was just about eighty years old when I went away from here, and really it seems strange to me how I got out, and where I am, and what is going to become of me. There's two sides to this question. I'm a spirit, and still I know, see, and feel. Now how does that come about? Is it on account of some of my nerves being relaxed, or is this coming here and going and seeing and feeling—is it to be of any use to me or use to others? I feel strengthened in my mind, for it was weak and feeble with age and infirmities which seemed little by little to pass away, and I appear to comprehend the use of another life, with all the beauties attached to it.

Am I ever to go on in this way, expressing my-self from point to point, or will the time come when the wearied soul will find rest? Angels hover near me; now they bathe me in sweet odors; now they bid me raise my mind from earth to heaven where the angels dwell, and they will guide the weary feet and they will give rest to the wearled mind, and teach me, they say, that death is not so hard as once I thought

it was.

I feel the zephyrs fan me as once they did in my bright girlhood days. Oh, ye who placed me in the coffin, and tightened down the screws, and lowered it in the ground, and gave dust to dust and ashes to ashes—I am not there! I am tolling in the spirit to manifest God to myself as
well as to all of you who sometimes gave me kind
words and at others gave me harshness. It is
not well to live beyond the years of usefulness,
for then you become troublesome and tiresome
to others

I am going away now. I have done my work. I do not know that I shall come again; if I do will I be welcome? [Always welcome.] Kind, generous feeling brought me here to night, to pour out the joyous tidings. Even though we die, we carry the senses with us to the beautiful world of spirit.

Harriet Burtts.

In Charlestown, Massachusetts. Harriet Burtts by name. I was born in Richmond, Virginia, but for many years I lived in Charlestown, Massachusetts. My father's name was John; my mother's name, Mary Gildelment.

The boundless universe is mine. I am not hampered on either side by circumstances. With honesty of purpose do I now return from the green fields of Eden to spread the beautiful thought of a life beyond the grave—with perpetual youth and beautiful unfoldment intellectually.

lectually.

God, the infinite mind, the eternal ruler, the God, the infinite mind, the eternal ruler, the founder of all things, earthly or spiritually, sits not upon a white throne; he has his seat in the heart of every one who is a friend to himself and a friend to his neighbor. Why, there is nothing more pleasant than to die, when the conscience is clear and the mind has its purpose for good; then no preacher need come to pass you through the realms of light eternal, for the work has been done and must be done by yourself. Oh, I had some years. I had some experiences in the matesome years, I had some experiences in the material world. I had some pleasant surroundings. I, too, like others, sometimes wept over things which seemed to me dark; but now I can see that it was for my ultimate good, for I am now enjoying that peace which passes the understanding of men.

enjoying that peace which passes the understanding of man.

Infinite Judge, when thou didst call me I did answer. Thy home now is my home, with all that beauty, with all that grandeur which words from myself can never convey to the human mind. Blessed are they who die in themselves, for they shall inherit the kingdom not made with hands.

I think I had reached somewhere near the age of seventy five. 'I is a golden thread of life that gives me power to step back and take up my womanhood. Are you going to give this to the world? [Certainly; I will send it to the Banner.] Some will term me erratic. What care I for that? I am only working out my nature.

Captain Butler.

Captain Butler, of Galveston, Texas, aged thirty-four; formerly of Edgefield, South Carolina. When a man dies, either with length of time spread out before him, or with shortness, he finds he still has time and place to search and find out what he is, who he is, and whence he came; but hard work to find out whither he is

It is a matter that concerns nobody but myself
—as regards this affidavit which I am making;
nor do I understand the letter of the law. I will
do the thing as well as I can, because I am being
learned it by some one else. It takes a stouter
heart to live than to die; for in the living we are,
constantly whipping and being whipped by the

material action of life; but when we spring out into the spiritual we have time for thought and meditation. In this world we are not cramped

for time.

Well, what of it? If I was a captain I was not harsh or unkind. I only had to be obeyed, for the laws of ships demand it. Well, the storms are over, the rains have fallen, the winds have blown, the ship has been to seed to and fro, and I have that here there have done the storms. have at last been landed on the shore of immortality. That's all I've got to say.

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Dec. 16. Publisher Voice of Angels.

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April 7.

April 7.

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Spiritualism Ibroad.

REVIEW OF THE FOREIGN SPIRITU-ALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

South America: No brighter periodical comes to hand than the Eco de America, published at Buenos Ayres. In every department of literature it commands respect. In science, art, politics, government, a judicious spirit characterizes and tempers its opinions. It is ever to be regretted, however, that a portion of its fair pages are not devoted to an equally judicious examination of the claims of Spiritualism.

The Eco notices with high commendation the acts of the present governor of Paraguay, S. D. Juan Bautista Gill, * who is "seeking the advancement of his country, and with immense sacrifices is attempting to rehabilitate the ruins of the grand, social, political and religious edifice which he encountered. Those who do not know the extremely sad history of Paraguay, the peculiar character and education of its unfortunate people, can form no idea of the progress which has been made in a little time under the paternal care of Gov. Gill; the more astonishing when we consider the thousands of difficulties in his way which he has had to vanquish; aiming at nothing less than infusing a new energy into the Paraguayans, and a reconstruction of the nacionalidad." The sad soil, which has been wet by many tears and drenched with blood, will have a new aspect; but if education is to be left to the priest, if the schools and colleges are to be under the direction of an archbishop, however worthy he may be as a man, farewell, we may say, to any permanent national advancement.

Another article in a following number of the Eco under the head of "Seccion Doctrinal," supports by a few words what I have just suggested And whither shall we drift if our priests are sonquered by their ignorance? And who will conduct the people in need, if those who attempt to lead them verify what Christ said in regard to the blind leading the blind?"

The able writer, Dr. J. A. Escudero, continues here also his historical sketches. I have before me his "Bethlehem of Judea," written in his graceful style; also the "Feast of the Nativity,' 'Controversia," and much else that it would be well to transcribe if space permitted.

Revista Espiritista of Montevideo: No number of this interesting periodical has reached me since my last review, but I will turn back to one already noticed, to cull a few words from an artiele by its editor, "One Absolute God": "By the study of Spiritualism, or, better said, by the study of the science espirita, we know that the earth-the planet on which we temporarily live -is a place of expiations and of trials, by which those who inhabit it come to explate the faults committed in anterior lives, and by means of this explation purify their spirits. . . . By doing good we defeat evil. In defeating evil do we not fail in charity? No. Because on the edifice of

error we construct the sumptuous palace of truth. . Unmasking false mediums and those who sell Spiritualism, we follow where Christ led when he castigated the money-changers in the temple.'

Mexico: La llustracion Espirita has its usual abundance of attractive matter. Don Santiago Sierra lends his able pen to a consideration of the universe from a scientific and spiritualistic point of view; and after expressing some opinions regarding the action of the Creator upon matter of which there is no augmentation or diminution, but in regard to which there is an action equivalent to an addition of a certain quantity of force, he says: "To arrive at this conclusion we will first expound in a brief manner the famous hypothesis of universal evolution, which one will and largely elaborated in the work of the English master in philosophy, Herbert Spencer. (See his "First Principles," also "Principles of Psychology and Science," and the works of Wunat, Hackel, Dumont, Ribot, Clifford, Bain, &c.) The universe in all its manifestations, physical, chemical, biological, intellectual, moral and social, never remains identically the same (a si mismo,) but is always in a state of transformation; it is a number given of forces which are converted one into the other, struggling among themselves perpetually, tending without ceasing to an equilibrium which is always unstable." After considering some adverse propositions, and stating that according to the law of evolution the qualities of the spirit are simply a mode of manifestation of matter, he adds: "The doctrine of evolution gains ground day by day by its interpretation of the physical and organic world, the authorities most eminent, as Lyell, Darwin, Hæckel, Lubbock and Broco, having given no little support to it; in fact, the most eminent physicists and naturalists have united under the banner raised by Darwin and Spencer, but before them by the distinguished learned Spiritualist. Russell Wallace."

Following the above is an able article by Don Juan Cordero, of which I must give a few lines. He is treating, and certainly most learnedly, of the history of dogmas, and says: "In all countries there have existed men who with authorization or otherwise have taken the name of God and legislated in his name for the government of the remainder of their fellow-creatures. Manou, Manes, Minos, Zoroaster, Moses, etc., are only a prolongation of the sacerdotal power of the Brahmatma. The initiated who, probably discontented, wished to divulge the secrets, and flying from persecution to neighboring peoples to carry to them civilization and advancement, (el

. t'.lanto) fell into the same errors and weaknesses, an did little more than transfer, with more or less fidelity, the vicious organization of India under the sacerdotal yoke to parts far and near. Such is the history of the inspired of God, and such the infallibles in their declarations up to the period of Christ's advent." The writer then gives an account of the various "councils" that were held by imperial or ecclesiastical authority in behalf of priestcraft in the early ages of Christianity, graphically outlining history and bringing his observations on the deeds of the church down to the time and acts of Pius IX.

The Ilustracion also says that "the spiritual movement is every day more active and fruitful in spite of the dark and persistent intrigues of the clerical element. Suits multiply, but every one of them but serves to fix public attention upon the question filosifica, which, based on reason and science, makes an adherent of the disaffected who decides to study it."

France: The Revue Spirite, April number,

* Since writing this about Gov. Gill, I hear that both he and his brother have been assassinated.

opens with a translation of Miss Anna Blackwell's "Introduction" to her translation of Kardec's "Book of Mediums."* In this, she makes mention also of the "Book of the Spirits," and savs: "They not only mutually elucidate each other (s'eclairent), but are a complement to or complete one the other;" and subsequently that the "Book of Mediums" does not address itself to materialists. It is a clear exposition of a grand work, considered to be translated with that manifest ability which has characterized her other productions.

This is followed by a lengthy notice of Hepworth Dixon's "New America," translated into the French language by M. Philareta Charles. The more salient points of the book are here produced briefly, such as relate to the Indians, the Mormons, the Shakers, and the Spiritualists. It will doubtless interest the French reader if it does not impart to him any true knowledge of the Americans, as the now dominant class, or of

their many valuable institutions. Mons. Rosen, No. 43 street Victoire, Paris, communicates to the Revue two predictions of death which had come under his notice, both of which were fulfilled. A medium, companion of Mme. Honorine L-, said to her: "Your deceased friend, Mme. Barban, appeared to me last night and said : ' Honorine will not reach fiftytwo years.' Mme. L-, thinking it to be only a dream, gave no heed to it, but a few days after, on the 1st of April, died suddenly of apoplexy, and would have been fifty-two on the 3d." (This same medium saw in the night a friend, who, approaching her, extended her hand, saying Adleu, I depart for the other world." The next day the medium learned that her friend had died at the hour in which she had appeared at her bedside and bade her farewell.

I find here also (though it may seem tardy) a notice of the cremation of Baron de Palm. The editor of the Revue thanks Messrs. Col. Olcott and H. J. Newton for their courteous invitation to attend said cremation, but owing to the dividing ocean he was obliged to forego the satisfaction he would otherwise have had. Further notes of a scientific character, in relation to this affair, will appear at some future time in said magazine.

Several interesting communications through media, and a translation from the Italian regarding one of the last descendants of Zoroaster, add to the value of this excellent periodical.

Belgium: Le Galileen, No. 3, of Ostend, has an article on education, or religion as a necessity, and on original sin; but as they are somewhat lengthy, and cannot well be abbreviated, I will give now no further notice of them.

Le Messager, of Liege, April number, has its first columns graced by an article from the pen of Mme. Dufaure. Justice and Love is her theme. "Man thirsts for the truth," she says; but she is evidently not acquainted with the American clergy and politicians. Money, place, and our creed have vastly more influence here than the truth. Mme. D.'s closing paragraph, however, is this: "Now how can we reconcile the idea of a just and good God with the pains that make humanity writhe upon this earth, which, to a superficial observer, seem exceptional, incomprehensible in the harmonious order of the universe? There is the eternal question, mother of strange legends, where are ever cradled the credulity of peoples, without ever solving the problem, the most important, perhaps, encountered in this holy thirst for the truth."

The same paper reports from Donal a singular case of obsession; and a son pleads for the prayers of his Belgian brethren in behalf of his afflicted father. At a séance which he attended, evil spirits were summoned, that they might be assisted out of their bad condition. One of them, it seems, had so got possession of this M. Jesupret, that his mechanical work was interfered with to such an extent during the day that he was likely to lose his place and his salary. The very wood upon which he was working would change color: it would turn white after five or six efforts to make it of a necessary dark hue. His labor was hence much augmented, and he was obliged to work some sixteen or eighteen hours per day.

The Messager, quoting from an American paper, says: "The Indians of Idaho recognize the presence of the spirits of their deceased friends. During the Modoc war we invariably obtained through their mediumship news of fights and the results of battles, six or seven days in advance of the arrival of information by post."

"Physiology of Magnetism," following the above, should have attention if space permitted; also, "Catholicism before the time of Christ," and several minor articles, one of which includes a notice of Buguet, advancing the idea that he is now a secret agent of the police. He has in reality established a gallery on whose facade is placed, Photographie Anti Spirite.

El Criterio Espiritista, of Madrid, is largely devoted to a consideration of the subject, "Catholicism before the time of Christ," and a "Contestacion" relative to the same by the able scholar, the Viscount de Torres Solanot. The March number of this magazine las also several original articles, and a translation from the Italian by the writer last named. In the former of these he advocates an international congress of Spiritualists to be held in Paris during the great "Exposition" there in 1878. Those which he names as doubtless prepared to take an active part in such an assemblage, are "La Federation Espirita," of Belgium; "The British National Association of Spiritualists," England. "La Sociedad Central Espirita," of the Republic of Mexico; and "El Central General del Espiritismo," in Spain. Notice is also taken, and with a hope of its ultimate success, of the attempt in this coun try to form a national association and unite all the discordant elements under the one broad banner of simple Spiritualism.

The Critic, with many other noticeable contributions, has some good words for the Banner of Light, referring to its publication of M. A. (Oxon's) response to Mr. Carpenter's vagaries: to testimonies in favor Jennie S. Rudd; to Nellie Brigham's lectures in Brooklyn; to Dr. J. R. Newton as healing at Louisville; to Mrs. Maud Lord, whose powers and charms all recognize; to Mr. Foster's wonderful mediumship, and Mrs. Danskin as having made notable diagnoses. The Rev. Samuel Watson's most excellent "Spiritual Magazine " is also named, as well as his séances, to which he has invited persons ilustradas, who desire to study the phenomona of Spiritualism.

An able advocate of and a writer on Spiritualism has, for his "Hidrologia Medica," just received a prize of ten thousand reales-about one thousand two hundred and fifty dollars-from "The Royal Academy of Medicine," in Madrid. The noted Spiritualist Captain of Infantry, D. Cæsar Bassols, has been called to the secretary-This famous book is for sale at Banner of Light Book-

ship de causas in the military district of Castilla la Nueva. Our Madrid critic also states that D, José Maquer has just published, at Kingston, Ja maica, a work entitle I "Impressions of Spiritualism since my conversion, and Revelations from beyond the tomb." In Auckland, Australia, where a year ago Spiritualism was unknown, they have now a large "Society of Spiritualists," which holds both public and private sessions. At a late meeting, at Melbourne, of the "Spiritual Society," five hundred dollars were subscribed for the propagation of Spiritualism.

La Revelacion, of Alicante, has resumed its publication, under the heading of Ecos, of those valuable contributions regarding our faith, written by "our illustrious sister," Doña Amalia Domingo Soler.

Since my last Review, no Annali Dello Spiritismo, of Turin, has reached me, nor Pychische Studien, of Leipsic. Two numbers of the Scandinavian Dagslyset, however, are at hand, containing articles on Communism, Socialism, the Grangers, and Politics.

Theodore Parker.

The name of Theodore Parker is never mentioned by those who knew him but in terms of affection and reverence. The solidity of his in-tellect and the amazing extent and variety of his equirements were acknowledged by his keenest assailants; the transparent beauty of his character won universal respect; his active, practical and unsectarian beneficence was felt in countless homes of the poor; but only those who had the honor of his friendship knew what a tender, sympathetic nature he possessed—how full of the sense of beauty, purity and holiness he was. It is not easy to write of him as he appeared at his Sunday evening receptions without the suspicion of extravagance. Those who remember the clear light of his eyes—so free from worldliness and guile, so earnest and single in their regard—and who recall his gracious speech and the magnetic pressure of his hand, cannot but feel how noorly qualified such a rough and vehement man as the Rev. Mr. Cook is to understand him or his opin-

The great preacher has been exhibited now for weeks on the dissecting table, and the knives and pincers of the demonstrator have been busy upon his doctrines and him. The "Orthodox" public hears with rapture every belittling phrase, and every species of villification of the man whom they so dreaded while living, and for whose speedy death they had prayed to their Old Testa-ment God. For it will not be forgotter that at a Park street meeting, while the old theology was staggering under his terrible blows, Mr. Parker in person was the subject of prayer. "Put a hook in his jaws!" was one of the Christian petitions—worthy of a place in Mr. Cook's litany -"Convert him!" prayed another, "or if that is not consistent with thy wise purposes, we pray thee to remove him out of the world!" That is, "give us peace from his attacks by fixing him in an eternity of torment." Charitable, generous, loving soul! when we picture that prayer meeting, what a ravishing vision of the humanizing, refining influence of "orthodox"

plety.

Since the death of Mr. Parker great changes have taken place in and out of this "Orthodox" camp. The efforts of Parker had been mainly destructive. He attacked the Calvinistic theory with all the earnestness of his nature, and not in vain. The number of his professed followers furnishes no measure of the results of his work. The Twenty-Eighth Congregational Society "may flourish or may fade," but the seed sown by its illustrious minister has taken root in thousands of souls among all classes, and largely among the "evangelicals." The clergy, of course, will not admit this, but the proof of it is everywhere. The clergy never hear the honest speech, nor know the honest thoughts of men upon these topics. Church-going men, with the minister in sight, begin to put their minds in order, in a Sabbath day attire, as it were, and show their countenances sicklied o'er with a cast of other world-liness. But while each "Orthodox" believer himself might resent the imputation of Parkerism, and while he still imagines himself a pillar of faith, you will find that he has not the faith of wo centuries, nor of one century ago. Recall a few evident facts: Infant damnation has become an obsolete dogma, and is mentioned or thought of only with horror. The literal fire of hell is no or only with horror. The iteral has or hell is no longer insisted upon, except by a few ignorant or simple-minded persons for whom Mr. Moody is the fitting preacher. The old pictures of a personal devil are as faint as faded photographs. The name survives, but only as the symbol of a forgotten terror. The deluge, with its mathematical impossibility and its attendant train of impossibilities, contradictions and absurdities, is quietly put aside as a tradition of some geologic convulsion that devastated a large portion of the

That the earth and the moon stopped in their majestic course about the central sun, at the command of a chief of a predatory tribe, so that he might prolong his day of successful butcherywho believes it? No man of intellect—not even the clergy themselves. It is probable that Mr. Moody does. People may say they believe it because it is in the Bible, as they may think they think what is unthinkable. But the life of such marvels is gone. The perception of the reign of law throughout the universe makes such a tale as idle as the fall of Phaeton from the sun chariot. So of the Biblical chronology: very few except in remote districts believe that the history of the human race, whether through evolution or otherwise, has been comprised in six thousand vears. There are explanations, of course—there must be-to show that the facts of science are in harmony with the Jewish records or legends. But the explanations take all the vitality out of the text, and leave a painful sense of incomplete ness and uncertainty, fatal to the claim of in-spiration. Hugh Millers have toiled upon this problem until their hearts broke with the strain. Divines have dogmatized. Professors of science who happen to be clergymen, have tried to mez-zo tint the antagonistic lines of the tradition and new fact. But in vain. No one in his soul believes in the literal truth of the first chapter of Genesis. Perhaps Mr. Cook may believe it. If he does, will he not publicly subject the account of the six days of creation to the same strict examination which he has given to evolution? Will he dare go over this ground, every step of it, without flighting, and under the electric light of out flinching, and under the electric light of science?-Boston Sunday Times.

Verification of Spirit Messages. To the Editor of the Banner of Light:

In your issue of Jan. 6th, 1877, I noticed a message from one Seth Stoddard of Hingham. I knew the man for many years, and had dealings with him. As he states, he was a horse-trader, and lived on the road from Hingham to Scituate on an elevated part of it called "Mount Blue," as his message reads. His death (by "being thrown from a bridge") must have occurred since my removal from Hingham; but the message in all respects characteristic of the man, and l have no doubt whatever of its authenticity.

There are also messages from two old physicians of Hingham, whose names were like household words to the inhabitants of that town the first half of the present century. I refer to Dr. and Dr. Shute, in that of March 10th. Both messages are characteristic of the men, as many others besides myself can testify. There can be no doubt of their identity and the correctness of

their messages.
Truly yours,
345 Broadway, New York. WM. STURGIS.

The Banner of Light publishes a communication purporting to come from Rev. Arthur Caverno, through the mediumship of Mrs. Jen-nie S. Rudd. Rev. Arthur Caverno used to preach in the Free Baptist Church in this city. We have no doubt that there is quite as much truth in this communication as in the average of his discourses of the same length. - Gardiner (Me.) Home Journal.

BRIEF PARAGRAPHS.

SHORT SERMON .- Man foreseeth the evil that is to come he remembereth it when it is past; he considereth not that the thought of affliction woundeth deeper than the afflic-tion itself. Think not of thy pain, but when it is upon thee, and thou shalt avoid what most would hurt thee.

A poor woman went to an eminent but eccentric surgeon, to inquire what was the proper treatment for some bodily wound. "Put on a cataplasm," was the answer." But, Doctor, it's for a child." "Then put on a kitten-

SPRING .- The Orange (N. J.) Journal is responsible for the following:

the following:
The blessed rain 1
Buds bursting 1
Grass in a gleet
Lawns laughing 1
Meadows merry 1
Pastures prophesying 1
Gardeners are busy 1
Beautiful pring weather.
The music of the mosquito will soon be heard in the and.

To fasten emery to leather, boll glue very thin, add a little milk, raise the pile of the leather, and put on the glue with the brush. Then sprinkle on the emery, and let it

The important thing is not so much to be, as to do. Grace C. Bibb.

The Earl of Caithness is of a mechanical turn of mind; He has invented a tape loom, a steam carriage to run on ordinary roads, and a gravitating compass, which is said to

The greatest genius the literary world of America has nissed in many years is Madame Le Vert, who died. March 3th, at Augusta, Ga.

Every one thinks his party has the kernel and others only the shell. Whereas they are all apt to let the kernel tone and dispute about the shell, as if that were the kernel...—Gossner.

Castor oil applied to leather builting is one of the best articles to be found for keeping it soft and pliable; it is also a

One day, just after King Bolomon had written a column of solid nonparell of wise and moral proverbs, he took his eldest son by the elbow, led him down the back way of the palace, through the back yard, past the woodshed, out into the alley, backed him up behind Ahltopel's wood-pile, looked warlly around to see that no one was listening, and whispered into the young man'sear, "My son, a little office in a spread-eagle life insurance company is better than a ceat-load of preferred stock in the Ophir mines." And then the monarch threw his head on one side, drow in his chin, shut one eye, and gazed at his offspring in silence. Three years afterward, when the Great Hebraic Consolidated Stormy, Jordan Life Assurance Company, of which that intelligent young prince was president, wont into bankruptes, the young man was able to let his father, who was a little short at the time, have 275,000 shekels for 90 days on his simple note of hand, — Burlington Hawk-Eye.

"This insurance policy is a queer thing," said Dobbs, effectively. "If I can't sell it, I can-cel it; and if I can

A NEW MUCILAGE. - The Journal de Pharmacle states that If, to a strong solution of gumarable, measuring 8½ fluid ozs., a solution of 30 grains sulphate of aldininum dissolved in % oz. water be added, a very strong mucilage is formed, capable of fastening wood together, or of mending porcelain or glass.

Whether woman is inferior, superior, the equal, or the complement of man, it still remains true that each human being would thrive best under the fullest culture and with the largest liberty to grow.— Grace Anna Lewis.

Why should artists live on paint? Because it suits their A good Quaker was wont to say, "I expect to pass through this world but once. If, therefore, there be any

kindness I can show or any good that I can do for my fellow-beings, let me not defer or neglect it, for I shall not pass this way again. "

If the young man who sat in the chair where a lady had eft a dish of maple sugar to cool, will leave the dish at Phisto's hookstore, he will save himself further trouble, -Orange (N. J.) Journal.

An irreverent suburban exchange remarks: "Jame Parton having married his first wife's daughter, and that daughter having presented Mr. James Parton with a baby, Mr. Parton has become his own father, and no longer

Men all in debt, Wives in a pet, Boys mere muscles, Girls puffs and ruffles, And every body cheated.

An old theatrical dead-head-The Skull of Yorick.

A New York policeman shot at a mad dog and hit a man in the neck. Then the man was mad.

The saint of the future will hold his body as noble as his spirit, and of equal importance. The bravest soul is useless in a corrupted body.—Hudson Tuttle,

During the review of the Sunday school lesson last Sunday the question was asked, "What became of Elijah?" and the entire congregation was electrified by a small shrill voice that piped out with extreme unction, "He went to heaven like a house afire, you bet."

springfield, III., has a female dentist. She is said to be a lady of gentile extraction. —N. Y. Commercial Advertiser. Such a woman is bound to pull through life—peaceably if she can, forcep-ly if she must.—Norristown Herald. Such discouraging talk is calculated to make the young woman feel down in the mouth.—Burlington Hawk-Bys.

There are now sixty-nine daily, weekly, and monthly eriodicals in Bengalee and Tamil, the two languages of ndia in which the greatest literary activity is at present shown. Twelve of these sixty-nine are devoted to Mussulman interests, and about twenty to Christian. All the rest of the productions are purely Hindu.

Country patience is long-suffering, but at times sarcastic, as the following shows: "At first there meanders through this section a book agent, then a tin cart, then a tree man, then a patent medicine individual, then two tramps, then a thief or two, then a salve man, then half adozen duplicates of each, and finally the cider-barrel buyer, the white-wire clothes-line fellow and the lightning-rod demon incarnate."—Springfield Republican.

It is not high crimes, such as robbery and murder, which destroy the peace of society. The village gossip, family quarrels, jealousles, and bickerings between neighbors, and meddlesomeness and tattling, are the worms that eat into all social happiness.

Inventions have taken from woman the distaff, the shut-tle and the loom, only to call her genius into wider work.— Mary N. Adams.

TO PREPARE AN EGG FOR AN INVALID. - Beat an egg until very light; add seasoning to the taste; then steam until thoroughly warmed through but not bardened—this will take about two minutes. An egg prepared in this way will not distress even very sensitive stomachs.

The Chinese have a method of waterproofing pasteboard The Chinese have a method of waterproding pasteboard, by mixing four parts of slacked lime into three parts of fresh blood, with a little alum added. As soon as mixed, the pasteboard is brushed over with two successive coatings of this preparation, and thus becomes impervious to water.—American Stationer.

A case of supposed death and subsequent return to con sciousness recently occurred at Cambridge, England where a railroad porter named Lawrence was suddenly taken ill with bronchitis, and was soon pronounced dead by the physician. After lying in his comin for two days, and as he was about to be buried, he suddenly alarme friends by rising and quietly taking his usual chair, and he has since entirely recovered.

If you would put your ideas into good prose, they would appear much better than when dressed up in poor poetry. Even inferior prose can be got along with sometimes, but bad poetry causes nervousues in the reader, and that is not a think to be encouraged.—Editor Boston Investigator to a Poatical Contributor.

A young man living on a farm at Bockara, Australia, re cently fell asleep on a sofa after a hard day's work, but after lying there some time he suddenly arose and went out of doors. Although asleep, he passed through several gates, carefully untying and refastening the complicated knots of rope with which they were secured, went to the sheep-fold and sharpened a pair of shears, caught a sheep and completely sheared it before he was awakened by his companions. Though the night was a very dark one, the sheep was sheared as well as if it had been broad daylight.

ANTIDOTE TO STRYCHNIA.—The East Indian physicians recommend nicotia as the surest antidote, which is given in exceeding small quantities in shorry several times a day. In default of nicotia, a decoction of tobacco leaves (half an ounce to a pint) is given.—Amer. Jour. of Pharm.

The Turkish answer to the demands of Russia-No Czar!

That is (in my opinion) the most perfect government where an injury to any one is the concern of all.—Solon. The Fifty-Eighth Anniversary of American Odd Fellow-

hip was celebrated generally throughout the country on Thursday, April 28th. When will the spiritua! "harmonial philosophers" har-

monize? Don't all speak at once.

THE TBLEPHONE.—The apparatus is wonderfully simple. Only a telegraph wire, a horse-shoe magnet, two helices and a vibrating disk at each end, and a manogany box on the table, of the appearance of an ordinary photographer's camera. The tube in the end is used in this par-

ticular case to speak into and hear out of. Within the box is a horse-shoe magnet. Opposite each arm of the magnet is a helix of the usual construction. One end of the wire among the helices is connected with the ground and the other with Boston or the place in operating connection. Set up against the helices, within a sixteenth of an inch, is a sheet of thin polished iron, upon which the voice of the operator impluges when speaking. The magnet induces an electrical current in the telegraph wire. The vibrating disk imparts pulsations to the electrical current corresponding to the sounds, which are conveyed to Boston and reproduce themselves upon the vibrating disk there with exactness of tone and articulation. The little four inches of iron utters the whole gamut of the human voice.

The Atlantic House at Salisbury Beach was recently sold o Mrs. George Hills for \$9100.

An anecdote of long standing has just sat down,

White swan of cities, slumbering in thy nest
So wonderfully built among the reeds
Of the lagoon, that fences thee and feeds.
As sayeth thy old historian and thy guest!
White water-lly, cradled and caressed
By ocean streams, and from the silt and weeds
Lifting thy golden pistlis with their seeds,
Thy sun-lilumined spires, thy crown and crest!
White phantom city, whose untrodden streets
Are rivers, and whose pavements are the shifting
Shadows of palaces and strips of sky;
I wait to see thee vanish like the fieets
Seen in mirage, or towers of cloud uplifting
In air their unsubstantial masourv.
—[Henry W. Longfellow, in Atlantic Monthly.

VENICE.

The most intelligent dog known—the type-setter.—Philiteliphia Bulletin.

The writer of the above is a Spitz pup .- The Type-Setter. Does n't a man contract a debt when he pays part of it?-Lowell Courier.

They have only just introduced the bell punch on the San Francisco street-car lines, and this is what one of the 'Frisco conductors says about it: "If a conductor knecks down for ten cents, that's stealing, but if a stockholder gets away with \$10,000, that's a neat business transaction. It 'sall mighty nice, but I tell you if you wanted to keep a stockholder from stealing, you would have to harness a fogbell to him."

Current Events. War was declared, on Monday, April 23d, between Rus-

sia and Turkey. Again, for the fourth time in this century, the legions of the Cross are arrayed against those of the Crescent. Itappears as though the sentence in the lecture of Mrs. Cora L. V. Richmond, on our first page, was being proved true, viz., "The temporizing policy of many nations has put off the day of battle, but culminated the day of earthquake." Along a line of battle which spreads five hundred miles, from Galatz on the Danube to Erzoum and Batoum in Asia, the hostile forces frown upon each other at all strategic points. England has thus far maintained neutrality, and has promulgated a declaration of that character in the Queen's name, forbidding British subjects alding either belligerent; France is busy with her proposed Exposition, and declares her intention of remaining strictly neutral; what Germany and Austria may do is beyond prophecy, though they are on the neutral side of the question at present. Roumania holds a passive attitude toward Russia, allowing a free right of way to the Czar's troops, but announcing that any attempt, on the part of Turkey, to violate her territory will transform her into an ally of Russia. Bervia is reported as preparing to defend her frontier against any forward movement on the part of the Sultan's army; and the most extraordinary efforts are found necessary, on the part of the Greek govern-ment, to prevent its entire army from deserting in order that it may take part in the war against its old hereditary enemy, the Turks. Persia is evidently willing—though not as yet openly in action—to assist the Czar against the Sultan. Egypt's khedive, burdened by the demands of foreign bond-holders, and awed by Russia's threat to bombard Alexandria, is by no means hasty in forwarding the troops demanded by his Suzerain at Constantinopie. The strategic results of the first week of the war may be briefly ummed up as follows: The Russians have secured the pasage of the Danube at or below Galatz. Their main body is concentrated to the west of Galatz, so as to threaten either Widdin or Rustchuk; they have reduced the Turks to the defensive. The Asiatic half of the war is much sim-pler and easy to understand. On Wednesday, April 25th, the Grand Duke Michael moved in two columns, one on Erzeroum, the other on Batoum. Erzeroum is in the interior of Armenia, about one hundred and twenty miles from Kars, and a great dépôt of the caravan trade. Batoum is an insignificant village on the coast of the Euxine. The advance on Erzeroum was, in all probability, the main movement; that on Batoum a diversion to protect the Russian communications. This movement in Asia has been rightly judged as a mere feint to keep the Sultan's troops in that quarter busy, so that they may not be transferred to other parts of their line of defence. As we go to press the left wing of the Russian army in European Turkey is at Reni, the Grand Duke Nicholas having his headquarters at Jassy, and a battle is reported as imminent at Brailow, in front of Galatz. The Danube has been closed to navigation by proclamation from Russia. Hobart Pasha, the English naval officer in the service of the Porte, is reported to have a splendid and well-appointed fleet at his command, but the telegraph assigns so many localities to him that his field of operations cannot now be safely designated. Russia has 300,000 men on the Danube, and 125,000 men in Caucasus, while the opposing forces of the Turks are 100,000 along the Danube, and 50,000, or less, in Asia Minor. The Czar is playing for a heavy stake. Even Napoleon the Great, in his day, said of Constantinople: "Russia wanted it, and I could not resign it. Constantinople is worth an empire of itself. It is the real keystone of power; for he who possesses it may rule the world."

An extensive conflagration occurred on Saturday after noon in the Phanar quarter of Constantinople. Six hundred houses were destroyed. The fire originated accidentally about two o'clock, and raged until nine in the A mosque built all of stone was ruined. Two women were

It is reported that the celebrated Stevens battery has been purchased by Russia of parties in this country for use in the present war, at a cost of \$1,000,000-1t took \$3,000,000 to build it.

Ex-United States Senator William G. Brownlow (better "Parson" Brownlow,) died at Knoxville, known as Tenn., Sunday, April 20th. He was born in Wythe Co. Va., in 1805.

Advices from Capetown state that the South African exhibition was opened on the oth of April by Sir Bartle Frere. A report was read from Mr. Edmund Johnson, European commissioner, regretting the absence of contributions from America. There is a paucity of continental exhibits. The exhibition is regarded a success.

Mitchell, the American geographer, has arrived at Suez, from Massowah. He says the report of the capture of Gondar by the King of Suva is untrue. One thousand houses were destroyed at Tokio, Japan, on

the 6th of April. The Novelty Works building in Montreal, Canada, was destroyed by fire Sunday morning, April 29th, and nine

walls. The fire is supposed to have been the work of an incendiary. Half the business portion of the village of Canojoharie, N. Y., was destroyed by fire on the same day, entailing a property loss of \$200,000.

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