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HELL

FITZ ADAM'S STORY.*

The next whose fortune 't was a tale to tell Was one whom men, before they thought, loved well,

well, And, after thinking, wondered why they did, For half he seemed to let them, half forbid, And wrapped him so in humors, sheath on sheath, 'T was hard to guess the mellow soul beneath; But, once divined, you took him to your heart, While he appeared to bear with you as part Of life's impertinence, and once a year Betrayed his true self by a smile or tear, Or rather something sweetly shy and loath, Withdrawn ere fully shown, and mixed of both. A cynic? Not precisely; one who thrust Against a heart too prone to love and trust, Who so despised false sentiment he knew Scarce in himself to part the false and true, And strove to hide, by roughening o'er the skin, Those cobweb nerves he could not dull within. Gentle by birth, but of a stem decayed, He shunned life's rivalries and hated trade; On a small patrimony and larger pride, He lived uneaseful on the Other Side (So he called Europe), only coming West To give his old-world appetite new zest. A radical in thought, he puffed away With shrewd contempt the dust of usage gray, Yet loathed democracy as one who saw,
In what he longed to love, some vulgar flaw,
And, shocked through all his delicate reserves,
Remained a Tory by his taste and nerves.
His fancy's thrall, he drew all ergos thence,
And thought himself the type of common sense,
Misliking women, not from gress or whim Misliking women, not from cross or whim, But that his mother shared too much in him, And he half felt that what in them was grace Made the unlucky weakness of his race.
What powers he had he hardly cared to know,
But sauntered through the world as through

show, A critic fine in his haphazard way, A sort of mild La Bruyère on half-pay. For comic weaknesses he had an eye Yet you could feel, through his sardonic tone, He loved them all, unless they were his own. You might have called him, with his humorous

A kind of human entomologist: As these bring home, from every walk they take, Their hat-crowns stuck with bugs of curious make, So he filled all the lining of his head

With characters impaled and ticketed, And had a cabinet behind his eyes For all they caught of mortal oddities. He might have been a poet—many worse— But that he had, or feigned, contempt of verse, Called it tattooing language, and held rhymes The young world's lullaby of ruder times. Bitter in words, too indolent for gall, He satirized himself the first of all: In men and their affairs could find no law, And was the ill logic that he thought he saw.

Marin -

Scratching a match to light his pipe anew With eyes half shut some musing whiffs he drew And thus began: "I give you all my word, I think this mock-Decameron absurd; Boccaccio's garden! how bring that to pass In our bleak clime save under double glass? The moral east-wind of New England life Would snip its gay luxuriance like a knife: These foreign plants are but half hardy still, Die on a south, and on a north wall chill: Had we stayed Puritans! They had some heat, (Though whence derived, I have my own conceit,)

But you have long ago raked up their fires;

Where they had faith, you've ten sham Gothic spirės.

Why more exotics? Try your native vines, And in some thousand years you may have wines Your present grapes are harsh, all pulps and

skins,
And want traditions of ancestral bins
That saved for evenings round the polished board
That saved for evenings round the polished board: Old lava-fires, the sun-steeped hillside's hoard; Without a Past, you lack that southern wall O'er which the vines of Poesy should crawl; Still they 're your only hope; no midnight oll Makes up for virtue wanting in the soil; Manure them well and prune them; 't won't be France,

Nor Spain, nor Italy, but there's your chance. You have one story-teller worth a score Of dead Boccaccios, nay, add twenty more, A hawthorn asking spring's most southern breath, And him you're freezing pretty well to death. However, since you say so, I will tease
My memory to a story by degrees,
Though you will cry, 'Enough!' I'm wellnigh

Ere I have dreamed through half my overture. Stories were good for men who had no books, (Fortunate race!) and built their nests like rooks In lonely towers, to which the Jongleur brought His pedlar's box of cheap and tawdry thought, With here and there a fancy fit to see Wrought to quaint grace in golden filagree: The morning newspaper has spoilt his trade, (For better or for worse, I leave unsaid,) And stories now, to suit a public nice Must be half epigram, half pleasant vice.

"All tourists know Shebagog County; there The summer idlers take their yearly stare, Dress to see Nature in a well-bred way, 't were Italian opera, or play, Encore the sunrise (if they 're out of bed),

*The greater part of this poem was written many years ago, to form part of a larger one to be called "The Nooning," made up of tales in verse, some of them grave, some comic.

And pat the Mighty Mother on the head: These have I seen—all things are good to see And wondered much at their complacency; This world's great show, that took in getting up Millions of years, they finish ere they sup; Sights that God gleams through with soul-tin-

gling force gling force
They glance approvingly as things of course,
Say, 'That's a grand rock,'-'This a pretty fall,'
Not thinking, 'Are we worthy?' What if all
The scornful landscape should turn round and

say, 'This is a fool, and that a popinjay'? I often wonder what the Mountain thinks Of French boots creaking o'er his breathless

Or how the Sun would scare the chattering crowd, If some fine day he chanced to think aloud.

brinks.

"I, who love nature much as sinners can, Love her where she most grandeur shows—in man; Here find I mountain, forest, cloud and sun, River and sea, and glows when day is done; Nay, where she makes grotesques, and molds in

jest
The clown's cheap clay, I find unfading zest. The natural instincts year by year retire, As deer shrink northward from the settler's fire, And he who loves the wild game flavor more Than city-feasts, where every man's a bore To every other man, must seek it where The steamer's throb and railway's iron blare Have not yet startled with their punctual stir. The shy, wood-wandering brood of Character. There is a village, once the county town, Through which the weekly mail rolled dustily

down,
Where the courts sat, it may be, twice a year,
And the one tavern reeked with rustic cheer;
Cheeshogquesumscot erst, now Jethro hight, Cheeshogquesumscot erst, now Jethro hight, Red-man and pale face bore it equal spite. The railway ruined it, the natives say, That passed unwisely fifteen miles away, And made a drain to which, with steady ooze, Filtered away law, stage-coach, trade and news. The railway saved it, so at least think those Who love old ways, old houses, old repose. Of course the Tavern stayed: its genial host Thought not of filting more than did the post On which, high-hung, the fading signboard On which, high-hung, the fading signboard

creaks, Inscribed, 'The Eagle Inn, by Ezra Weeks.'

"If in life's journey you should ever find An inn medicinal for body and mind, 'T is sure to be some drowsy looking house Whose easy landlord has a bustling spouse: He, if he like you, will not long forego Some bottle deep in cobwebbed dust laid low, That, since the War we used to call the 'Last,' Has dozed and held its lang syne memories fast; From him exhales that Indian summer air Of hazy, lazy welcome everywhere, While with her toil the napery is white, The china dustless, the keen knife blades bright, Salt dry as sand, and bread that seems as though Salt dry as sand, and bread that seems as though 'T were rather sea-foam baked than vulgar dough.

"In our swift country, houses trim and white Are pitched like tents, the lodging of a night; Each on its bank of baked turf mounted high Perches impatient o'er the roadside dry, While the wronged landscape coldly stands aloof, Refusing friendship with the upstart roof. Not so the Eagle: on a grass green swell That toward the south with sweet concessions

As aboriginal as rock or tree. It nestled close to earth, and seemed to brood O'er homely thoughts in a half-conscious mood, As by the peat, that rather fades than burns, smouldering grandam nods and knits by

dwelt retired, and half had grown to be

turns, Happy, although her newest news were old Ere the first hostile drum at Concord rolled; If paint it ere had known, it knew no more
Than yellow lichens spattered thickly o'er
That soft lead gray, less dark beneath the eaves,
Which the slow brush of wind and weather leaves. The ample roof sloped backward to the ground, And vassal lean-tos gathered thickly round, Patched on, as sire or son had felt the need

Like chance growths sprouting from the old roof's seed,

Just as about a yellow pine tree spring
Its rough-barked darlings in a filial ring, But the great chimney was the central thought Whose gravitation through the cluster wrought, For 't is not styles far-fetched from Greece of

But just the fireside, that can make a home: None of your spindling things of modern style, Like pins stuck through to stay the card built

pile, It rose broad-shouldered, kindly, debonair, Its warm breath whitening in the October air, While on its front a heart in outline showed The place it filled in that serene abode.

"When first I chanced the Eagle to explore. Ezra sat listless by the open door; One chair careened him at an angle meet, Another nursed his hugely-slippered feet; Upon a third reposed a shirt sleeved arm, And the whole man diffused tobacco's charm.
'Are you the landlord?' 'Wahl, I guess I be, Watching the smoke, he answered leisurely. He was a stoutish man, and through the breast Of his loose shirt there showed a brambly ches Streaked redly as a wind-foreboding morn. His tanned cheek curved to temples closely Clean shaved he was, save where a hedge of grav Upon his brawny throat leaned every way About an Adam's apple that beneath Bulged like a bowlder from a furzy heath.
'Can I have lodging here?' once more I said. He blew a whiff, and, leaning back his head You come a piece through Bailey's woods,

s'pose, A crost a bridge where a big swamp oak grows? It do n't grow neither; it's ben dead ten year, Nor th'aint a living creetur, fur nor near Can tell wut killed it; but I some misdoubt 'T was borers, there 's sech heaps on 'em about; You didn' chance to run ag'inst my son, long, slab-sided youngster with a gun? He'd oughto ben back more'n an hour ago An' brought some birds to dress for supper-Sho There he comes now. Say, Obed, wut ye got? (He'll have some upland plover like as not.) Wal, them 's real nice uns an' 'll eat A 1, Ef I can stop their bein' over-done; Nothin' riles me, (I pledge my fastin' word,) Like cookin' out the natur' of a bird; (Obed, you pick 'em, out o' sight an' sound, Your ma'am do n't love no feathers cluttrin

round;) Jes' scare 'em with the coals, thet 's my idee.' Then, turning suddenly about on me,
'Wal, Square, I guess so. Callilate to stay?
I'll ask Miss Weeks; 'bout thet it's hern to say.

"Well, there I lingered all October through, In that sweet atmosphere of hazy blue, So leisurely, so soothing, so forgiving,

ing;
I watched the landscape, erst so granite glum,
Bloom like the south side of a ripening plum,
And each rock-maple on the hillside make
His ten days' sunset doubled in the lake;
The very stone walls draggling up the hills
Snowed touched, and wavered in their roundhe Seemed touched, and wavered in their roundhead

wills.

Ah! there 's a deal of sugar in the sun!

Tap me in Indian summer, I should run A juice to make rock-candy of—but then We get such weather scarce one year in ten.

"There was a parlor in the house, a room To make you shudder with its prudish gloom. The furniture stood round with such an air. There seemed an old mald's ghost in every chair Each looked as it had scuttled to its place And pulled extempore a Sunday face, Too smugly proper for a world of sin, Like boys on whom the minister comes in. The table, fronting you with icy stare, Strove to look witless that its legs were bare, While the black sofa with its horse hair pall Gloomed like the bier for Comfort's funeral. I'wo portraits graced the wall in grimmest truth r and Mistress W. in their youth-New England youth, that seems a sort of pill, Half wish-I-dared, half Edwards on the Will, Bitter to swallow, and which leaves a trace Of Calvinistic colic on the face. Between them, o'er the mantel, hung in state Solomon's temple, done in copperplate; Invention pure, but meant, we may presume, To give some Scripture sanction to the room. Facing this last, two samplers you might see, Each, with its urn and stiffly weeping tree, Devoted to some memory long ago
More faded than their lines of worsted woe: Cut paper decked the frames against the flies, Though none e'er dared an entrance who were

wise, And bushed asparagus in fading green Added its shiver to the franklin clean

"When first arrived I chilled a half-hour there Nor dared deflower with use a single chair; caught no cold, yet flying pains could find For weeks in me—a rheumatism of mind.
One thing alone imprisoned there had power
To hold me in the place that one half-hour—
A scutcheon this, a helm-surmounted shield,
Three griffins argent on a sable field; A relic of the shipwrecked past was here, And Ezra held some old world lumber dear: Nay, do not smile, I love this kind of thing, These cooped traditions with a broken wing, This real estate in Fancy's pipe blown ball, This less than nothing that is more than all! Have I not seen sweet natures kept alive Amid the humdrum of your business hive, Undowered spinsters shielded from all harms By force imagined of a coat of arms?"

He paused a moment, and his features took The flitting sweetness of that inward look I hinted at before; but, scarcely seen, It shrank for shelter 'neath his harder mien, And, rapping his black pipe of ashes clear, He went on with a self-derisive sneer: "No doubt we make a part of God's design, And break the forest path for feet divine; To furnish foothold for this grand prevision Is good—and yet to be the mere transition— That, you will say, is also good, though I Scarce like to feed the ogre By and byel My skull has somehow never closed the suture hat seems to bind yours firmly with the future So'you'll excuse me if I'm sometimes fain To tie the past's warm nightcap o'er my brain; I'm ouite aware 't is not in fashion here, But then your northeast winds are so severe!

"But to my story: though 't is truly naught But a few hints in Memory's sketchbook caught And which may claim a value on the score Of calling back some scenery now no more. Shall I confess? The tavern's only Lar Seemed (be not shocked) its homely-featured

Here snapped a fire of beechen logs, that bred Strange fancies in its embers, golden red, And nursed the loggerhead whose hissing dip, Timed by nice instinct, creamed the mug of flir Which made from mouth to mouth its genial

round. Nor left one nature wholly winter-bound: Hence dropt the tinkling coal all mellow-ripe for Uncle Reuben's talk-extinguished pipe; Hence rayed the heat as from an in doo That wooed forth many a shoot of rustic fun. Here Ezra ruled as King by right divine: No other face had such a wholesome shine, No laugh like his, so full of honest cheer: Above the rest it crowed like Chanticleer; No eye like his to value horse or cow, Or gauge the contents of a stack or mow. He could foretell the weather at a word, He knew the haunt of every beast and bird, Or where a two-pound trout was sure to lie Waiting the flutter of his home-made fly; Nay, once in autumns five, he had the luck To drop at fair play range a ten-tined buck. Of sportsman true he favored every whim, But never cockney found a guide in him. A natural man, with all his instincts fresh, Not buzzing helpless in Reflection's mesh, Firm on its feet stood his broad-shouldered mind As bluffly honest as a northwest wind; Hard headed and soft hearted, you'd scarce meet A kinder mixture of the shrewd and sweet; Fenerous by birth, and ill at saying 'No'; Yet in a bargain he was all men's foe, Would yield no inch of vantage in a trade, And give away ere nightfall all he made.

"In this one room his dame you never saw, Where reigned by custom old a sailc law; Here coatless lolled he on his throne of oak, And every tongue was mufiled if he spoke; Due mirth he loved, yet was his sway severe; No blear eyed driveller got his stagger here; 'Measure was happiness; who wanted more, Must buy his ruin at the Deacon's store'; None but his lodgers after ten could stay, Nor after nine on eves of Sabbath-day. He had his favorites and his pensioners The same that gypsy Nature owns for hersoose-ended souls, whose skills bring scanty gold And whom the poor-house catches when they 're

Rude country minstrels, men who doctor kine, Or graft, and, out of scions ten, save nine; Creatures of genius they, but never meant To keep step with the civic regiment. These Ezra welcomed, feeling in his mind, Perhaps, some motions of the vagrant kind; These paid no money, yet for them he drew Special Jamaica from a tap they knew And, for their feelings, chalked behind the door With solemn face a visionary score. This warmed the one-eyed fiddler to his task, Perched in the corner on an empty cask, By whose shrill art rapt suddenly, some boor Rattled a double shuffle on the floor This thawed to life in Uncle Reuben's throat

That sometimes makes New England fit for liv- A torpid shoal of jest and anecdote, ing;

A torpid shoal of jest and anecdote, Like those queer fish that doze the droughts And wait for moisture, wrapt in sun-baked clay.

"'T was there I caught from Uncle Reuben's

lips,
In dribbling monologue 'twixt whiffs and sips,
The story I so long have tried to tell;
The humor coarse, the persons common—well,
From Nature only do I love to paint, Whether she send a satyr or a saint; To me Sincerity's the one thing good, Soiled though she be and lost to maidenhood. Quompegan is a town some ten miles south From Jethro, at Nagumscot river-mouth— A seaport town, and makes its title good, With lumber and dried fish and eastern wood Here Deacon Bitters dwelt and kept the store, richest man for many a miles of shore; In little less than everything dealt he, From meeting houses to a chest of tea, So dextrous therewithal a flint to skin He could make profit on a single pin; In business strict, to bring the balance true, He had been known to dut a fig in two And change a board-nail for a shingle nail. All that he had he ready held for sale— His house, his tomb, whate'er the law allows, And he had gladly parted with his sponse. His one ambition still to get and get, He would arrest your very ghost for debt. His store looked righteous should the Parson

come, But in a dark back-room he peddled rum, And eased ma'am Conscience, if she e'er would scold.

By christening it with water ere he sold. A small, dry man he was, who wore a queue, And one white neckcloth all the week-days

through, On Monday white, by Saturday as dun As that worn homeward by the production; His earlocks gray, striped with a foxy brown, Were braided up to hide a desert crown; His coat was brownish, black perhaps of yore; In summer time a banyan loose he wore; His trousers short, through many a season true, Made no pretence to hide his stockings blue; A waistcoat buff his chief adornment was, Its porcelain buttons rimmed with dusky brass. A deacon he, you saw it in each limb, And well he knew to deacon-off a hymn Or lead the choir through all its wandering woes, With voice that gathered unction in his nose, Wherein a constant snufle you might hear, As if with him t' were winter all the year. At his pew head he sat with decorous pains, In sermon-time could foot his weekly gains Or, with closed eyes and heaven abstracted air, Could plan a new investment in long prayer; A plous man and thrifty, too, he made The psalms and prophets partners in his trade, And in his orthodoxy straitened more
As it enlarged the business at his store;
He honored Moses, but, when gain he planned,
Had his own notion of the Promised Land.

"Soon as the winter made the sledding good, From far around the farmers hauled him wood, For all the trade had gathered 'neath his thumb; He paid in groceries and New England rum, Making two profits with a conscience clear, Cheap all he bought, and all he paid with dear, With his own mete-wand measuring every load, Each, somehow, had diminished on the road; An honest cord in Jethro still would fail By a good foot upon the Deacon's scale, And, more to abate the price, his gimlet ey Would pierce to catsticks that none else could Spy; Yet none dared grumble, for no farmer yet

But New Year found him in the Deacon's debt. "While the first snow was mealy under feet

A team drawled creaking down Quompegan street; Two cords of oak weighed down the grinding

And cornstalk fodder rustled overhead: The oxen's muzzles, as they shouldered through Were silver fringed; the driver's own was blue As the coarse frock that swung below his knee. Behind his load for shelter waded he. His mittened hands now on his chest he beat, Now stamped the stiffened cowhides of his feet Hushed as a ghost's; his armpit scarce could hole The walnut whipstock, slippery bright with cold. What wonder if, the tavern as he passed, He looked and longed and stayed his beasts at

Who patient stood and veiled themselves in steam While he explored the bar-room's ruddy gleam?

"Before the fire, in want of thought profound, There sat a brother townsman weather bound; A sturdy churl, crisp-headed, bristly-eared, Red as a pepper; 'twixt coarse brows and beard, His eyes lay ambushed on the watch for fools, Clear, gray, and glittering like two bay-edged

A shifty creature, with a turn for fun, Could swap a poor horse for a better one— He'd a high-stepper always in his stall; Liked far and near, and dreaded therewithal. To him the in-comer, 'Perez, how d' ye do?'
'Jest as I'm mind to, Obed; how do you?' Then, his eyes twinkling such swift gleams as rur Along the levelled barrel of a gun Brought to his shoulder by a man you know Will bring his game down, he continued, 'So, I s'pose your hauling wood? But you're

The Deacon 's off; Old Splitfoot could n't wait; He made a bee-line last night in the storm To where he won't need wood to keep him warm. Fore this he 's treasurer of a fund to train Young imps as missionaries; hopes to gain That way a contract that he has in view For fireproof pitchforks of a pattern new. It must have tickled him, all drawbacks weighed, To think he stuck the Old One in a trade His soul, to start with, was n't worth a carrot. And all he'd left would hardly serve to swear at.

"By this time Obed had his wits thawed out, And, looking at the other half in doubt, Took off his fox skin cap to scratch his head, Donned it again, and drawled forth, ' Mean he dead?

Jes' so; he 's dead and t' other d that follers With folks that never love a thing but dollars; He pulled up stakes last evening, fair and square, And ever since there's been a row Down There; The minute the old chap arrived, you see, Comes the Boss-devil to him, and says he "What are you good at? Little enough, I fear; We calculate to make folks useful here." " Well," says old Bitters, " I expect I can Scale a fair load of wood with e'er a man." "Wood we don't deal in; but perhaps you'll

suit, Because we buy our brimstone by the foot; Here, take this measuring-rod as smooth as sin, And keep a reckoning of what loads come in; You'll not want business, for we need a lot To keep the Yankees that you send us hot;

At firing up they 're barely half as spry As Spaniards or Italians, though they 're dry; At first we have to let the draught on stronger, But, heat 'em through, they seem to hold longer."

" 'Bitters he took the rod, and pretty soon A teamster comes, whistling an ex-psalm tune. A likelier chap you would n't ask to see, No different, but his limp, from you or me—' No different, Perez! Don't your memory fall? Why, where in thunder were his horns and tall? They 're only worn by some old fashioned pokes They mostly aim at looking just like folks. Such things are scarce as queues and topboots

here; 'T would spoil their usefulness to look too queer If you could always know 'em when they come, They 'd get no purchase on you; now he mum. On came the teamster, smart as Davy Crockett, Jingling the red hot coppers in his pocket, And close behind, ('t was gold dust you'd ha

sworn,) A load of sulphur yellower than seed corn— To see it wasted as it is Down There, Would make a Friction Match Co. tear its hair! "Hold on!" says Bitters, "stop right where you

You can't go in without a pass from me."
"All right," says t'other, "only step round

smart,
I must be home by noon-time with the cart."
Bitters goes round it sharp-eyed as a rat,
Then with a scrap of paper on his hat
Pretends to cipher. "By the public staff
That load scarce rises twelve foot and a half." "There's fourteen foot and over," says the driver, "Worth twenty dollars if it's worth a stiver— Good fourth proof branstone that 'Il make 'em

squirm, I leave it to the Headman of the Firm; After we measure it, we always lay Some on to allow for settling on the way: Imp and full-grown I 've carted sulphur here, And given fair satisfaction, thirty year.' With that they fell to quarreling so load That in five minutes they had drawn a crowd, And before long the Boss, who heard the row, Comes elbowing in with "What's to pay here

Both parties heard, the measuring rod he takes, And of the load a careful survey makes, "Since I have bossed the business here," says

he,
"No fairer load was ever seen by me";
Then, turning to the Deacon, "You mean cus,
None of your old Quompegan tricks with us!
They won't do here: we're plain, old fashioned folks, And don't quite understand that kind of jokes.

I know this teamster, and his pa before him, And the hard working Mrs. D. that bore him; He would not soil his conscience with a lie, Though he might get the custom house thereby.

Though he might get the custom house thereby.

Here, constable, take Bitters by the queue

And clap him into furnace ninety two,

And try this brimstone on him: if he's bright,

He'll find the measure honest before night.

He is n't worth his fuel, and I'll bet

The parish poor house has to take him/yet!"

"This is my tale, heard twenty years ago From Uncle Reuben, as the logs burned low, Touching the walls and celling with that bloom That makes a rose's catyx of a room. I could not give his language, wherethrough ran The gamy flavor of the bookless man Who shapes a word before the fancy cools, As lonely Crusoe had to forge his tools. I liked the tale, 't was like so many told By Rutebeuf and his brother Trouvères bold; for were the hearers much unlike to theirs, Men unsophisticate, rude-nerved as bears. Ezra is gone and his largo hearted kind, The landlords of the hospitable mind: Good Warriner of Springfield was the last. An inn is now a vision of the past; One yet surviving host my mind recalls— You'll find him if you go to Trenton Falls.' -[Atlantic Monthly.

Advice to Writers.

It is said that the senior editor of the New York Observer laid the foundation of his fame as a writer by a single article, which he was persnaded to re-write and condense two or three times after he had offered it for publication, and which, thus prepared, was copied all over the country. The Observer gives the following good advice to writers:

"Omit the beginning of your essay. Most writers, not accustomed to the press, imagine that a newspaper article, like an oration, should have an exordium, an argument, and conclusion. Not at all. The argument is all that is wanted. That is, state your case, say your say, and stop. Do not take time and space to get into the subject, and more to get out of it; but come to it instantly, and stop when you are done.

Be short. The time is short, the world is very

fast now, and readers of newspapers do not want long articles. Pack your thoughts into short words, sentences and short essays. If you never do a great thing, never do a long thing.

Come to the point. If you have no point, lay down the pen, and do something else, rather than write for children and you may not be one write for edification, and you may not be one

who can. Write the article two or three times over carewhile the article two or three times over each fully, making it shorter each time. Write on one side only of the paper. Write legibly. Keep a copy of what you send to the press. Editors do not return manuscripts. We cannot undertake to, and we so state every week, but are every week asket to It is impossible to make the reasons plain to writers; but it is out of the question.

Be very modest in your estimate of your own productions, and do not fret if others esteem them even less than you do.

The grave holds the mortal, but the immortal roams on the plane of the green fields of Eden. Why mourn the dead when there are no dead? All nature cries aloud, there are no dead. Man only dies to give tribute back to mother earth. The spirit goes whence it came to seek the infinite mind of the universe; to learn the law, and its relationship, under the law, to that beautiful world in which it is a dweller. Why mourn the weak and weary? Why lament over that which you know has life, a new life, a life in beauty and grandeur?-Spirit Samuel Ogden.

The man who has written anything for the educar and ution? "Scratch troff in a hurry," will please call at this office and hear of something to his advantage, -oil Pilly Derrick. He is may looking after the in a who read a personal paragraph, and del not have "his attention called "tolt, -Evening News, Gold Hill, Nov.

If a word spoken in its time is worth one pece of money, slience in its time is worth two. - Ta' mud.

Original Essays.

A REVIEW OF CLAIRVOYANCE, THE SUPERIOR CONDITION AND NIRVANA.

BY C. O. POOLE.

To the Editor of the Banner of Light. In the Banner of Dec. sth is published a letter of A. E. Giles, Esq., wherein it is stated, on the scholar of Calcutta, "that Nirrana literally

means extinguishment, or the extinction of the It clearly means what Andrew Jackson Davis denominates the superior condition." As the writings and lectures of Mr. Davis re-

and revelation

know of his antecedents, career, and truthfulness, as an expert in the science of psychology, report upon all of its manifold phases. Under the strict rules of evidence adopted by our \. to: for the law of evidence is, that knowledge of any kind, gained for and in the prosecution of a business or pursuit, which is not generally known, his mental peculiarities at that time thus but which only comes from a particular training an extent and to entitle his opinion to be received

I therefore trust that the readers of the Bayner who may not have the works of Mr. Davis at testimony on clairy ovance and the spiritual condition but that under the above rule it will be regarded as pertinent and conclusive. And let-It be noted that his revealments and opinions amount to the best and highest kind of evidence, because they are based upon facts occurring under his own observation and upon experience within his own spiritual nature.

Twenty two of his betures in the third volume of the Great Harmonia make discosures and discuss questions affecting the human mind and Its unfoldment through the rudimental, the psychological, the sympathetic, the transitional, the somnambulic and clairvoyant, states of man's ex-Istence into the experier conditions all of which are predicated upon and grow out of these two grandest of truths of the spiritual universe

First, That the Deity exists as an all-pervad-Ing spiritual and substantial desence, permeating all matter and space with the principles of Intelligence, love, goodness and wisdom, all; working for and accomplishing the individuals ization of the human spirit.

Second, That the human soul, mind or spirit, Is a substantial, living, intelligent substance, endowed in a limited degree with like attributes. and principles, and destined for eternal existence, progression and development.

In these lectures, the clairy ovant and spiritual states (the latter being the eigerior condition) are the only ones which he considers actual advancements upon the rudimental state.

The philosophy of the psychological and sympathetic manifestations of the mind he regards as fatal to all theological assumption of supernaturalism, "for it most beautifully harmonizes all developments of mind with the established laws of Nature | shows the psychological condition of the ancient prophets to be substantially identical with the mental illumination or aberration of gave out distinct flames of light, and the pericar several persons of this age, and thus, most dis-tinetly and permanently, our philosophy lays formance of its functions. The pulmonary or bare the stupendous areana or mysteries of human life; and develops, without any virtual beautiful flames, but of different magnitude and disparagement, the real character and intrinsic cole excellence and beauty of all scriptural accounts and other sacred developments of prophetic pow-

The transition state is midway or intermediate between the above mentioned, and the opening of the interior or spiritual schoese On page 155 he says

"The transition state, as the term implies, is characterized by neither absolute sympathy nor absolute perception, but by a blending or interfusing of one condition with the other -to the confounding and utter superconfusion of both. Individual in this state is occasionally and transitionally sympathetic and independent. There is a constant fluctuation between two extremes The mind indicates a distinct, vision at one moment, or during one period of its exercises; but perhaps, on the succeeding occasion, the same mind will utter the thoughts and impressions of its own memory, or will lose its individuality of character in a close and apparently complete sympathy with the minds or circumstances which

And on page 153 it is affirmed that all-religious chieftains known to the world-Moses, Isalah, Paul, Mohammed, Zoroaster, Swedenborg, Smith -were all more or less in this state, "in which the soul is strongly sympathetic with hereditary impressions, with educational convictions, and with prevailing forms of belief." The writings of Baron Swedenborg and the claims for them by his followers, are tested in two of these lectures by the standard of reason and spiritual Illumination, showing most clearly that the learned and talented Swede is properly placed in the transi-

The philosophy of somnambulism is discussed in lecture eighteen, and in its phenomena, it is alleged, we behold the glimmerings of a spiritual reality. The proposition is again reiterated that the entire organism of Nature is permeated with a spiritual or vitalizing principle, which is diffused throughout all the wide realms of creation, that this universal vital principle establishes of means of communication between all bodies in Nature, and is the great sensational medium and grand relicle of influence which pervades the illimitable nervous system of the universe, and yet it is far inferior to and vastly different from that celestial combination of elements which constitute the Divine Being. The state of somnambulism, it is stated, results as follows: Should, by any cause whatever, the external senses of an individual be confused, deadened and closed, the internal organs of sensibility become immediately intensified in their capabilities, and alone perform the functions common to those of the external body.

The vital principle which before pervaded the external portions of the organism, is now transferred to the interior departments of the body, and conducts impressions of the most fine and delicate character to the mind. And a person in this state, without the use of any of the external organs of sensibility, sees and distinguishes ob-

dinary condition. He can without the use of the old ocean flows were, peopled with countless minute animals, all permeated and pulsating with external organs of perception, read, write, walk about, play, paint, perform delicate operations in mechanism, &c., &c., in security and confi-travel and human commerce, seemed literally studded with emeralds, diamonds, gold, silver, dence; but the clairvoyant on a higher plane of perception, can survey the interior of objects pearls, and sparkling gems beyond computation.

1 looked abroad upon the fields of dry

authority of Baboo Peary Chand Mittra, a Hindu | netic influence. And yet it matters not how the interior senses are opened, because the manifestations are the same, as a general principle. animal and emotional element in man, and that Many reasoning men in all countries regard this manifestation of the mind as sdemonstrating its materiality and immortality. Nearly forty years ago Jabez D. Hammond, a profound lawyer, and interesting but important to know what he means | of New York," delivered a lecture in the city of by being in the spiritual state or the superior! Albany upon the natural evidences of immortality, which was published, and attracted consid-From his boyhood of sixteen to the present time | erable attention at that time. Somnambulism is or and spiritual universe, and especially that of looks upon its phenomena as so relevant and conmends the Legislature of that State to enact a He must, therefore, be regarded by those who law, authorizing a commission of observing and learned men to be appointed to investigate and

Chirrogance is declared by Mr. Davis to be highest courts of fustice, he would be admitted as the complete development of somnambulism into a teleperformance of the organic functions. a competent witness and his testimony consider | clear rigor. He states that he first attained that ed as relevant on all matters, appertaining theres, condition on the 1st of January, 1811, before he

was seventeen years of age In his autobiography he gives a summary of

"I had a love of truth; a reverence for knowlor experience, is sufficient to make its possessor (edge a somewhat cheerful disposition; a defiexistence of ghosts; an unconquerable dread of death; a still greater dread of encountering what who may not have the works of Mr. Davis at might exist beyond the grave; a vague, apprehand, will not only be glad to read some of his bensive faith in the Bible doctrine of eternal misery, a tendency to spontaneous somnambu-lism, an ear for what I then called imaginary voices; a memory defective as to dates; a mind nearly barren of ordinary education; a heart sympathetic in cases of trial and suffering; and lastly, I was disposed to meditation and the freedom of solitude

> In the tenth lecture he gives the following graphic account of what he saw in that first and most memorable introduction into the realities of things: .

"I observed an intense blackness before me, Gradually this midnight mass of darkness lifted and disappeared, and as gradually my per-ception was awakened and enlarged; all things in our room, together with the individuals in it vere surprisingly illuminated. Each human body was glowing with many colors, more or less bril The figure of each person liant and magnetical. was enveloped in a light atmosphere which ema-nated from it. The same emanation extended up the arms and pervaded the entire body. The nails had one sphere of light surrounding them, the halr another, the ears another, and the eye still another; the head was very luminous, the emanations, taken in combination, spreading out into the air from four inches to as many feet.

The utter novelty of this view overwhelmed my mind with ast-mishment and admiration. I could not comprehend it..... A few moments more, and I not only beheld the exteriors of the individuals in that room clothed with light, as it were, but I also as easily perceived their interiors, and then, too, the hidden sources of those luminous magnetical emanations..... Now I could see all the organs and their functions—the liver, the spleen, the heart, the lungs, the brain—all with the greatest possible ease. The whole body was transparent as a sheet of glass! It was invested with a stransparent and a side of the spleen with a side of the spleen. vested with a strange, rich, spiritual beauty! It looked illuminated-as-activ. Every separate or-gan had several control light, beside being en-veloped by a general sphere pocullar to itself.

.... I saw the heart, surrounded by one general combination of living colors, with special points of illumination interspersed. The auricles and ventricles, together with their orifices,

The various air-chambers seemed like so many themical laboratories. The fire in them wrought Instantaneous chemical changes in the blood that owed through the contiguous membranes; and the great sympathetic nerve, whose roots extend throughout the lower viscera, and whose topmost branches are last in the superior strata of the sensorium, appeared like a column of life, interwoven and super-blended with a soft and sil-

The brain was very luminous with prismatic colors. Every organ of the cerebellum and cerebrum emitted a light peculiar to itself. I could easily discern the form and size of the organ by the shape and intensity of its emanations In some portions of the smaller brain I saw gray emanations, and in other portions lower darker shades of this color, down to a sombre and almost black flame

On the other hand, in the higher portions of

the larger or superior brain, I saw flames which

looked like the breath of diamonds. At first I did not understand the cause of these beautiful breathings, but soon I discorred them to be the thoughts of the individuals, concerning the strange skenomena then manifested in my own condition The superior organs of the cerebrum pulsated with a soft, radiant fire; but it did not look like any fire or flame that I had seen on earth. In truth, the brain seemed like a crown of spiritual brightness, decorated with shining crescents and flaming jewels. Each brain seemed different, but very beautiful. . . . From the brain I saw the diversified currents of life, or magnetic fire, as they flowed through the system. The bones appeared very dark or brown, the muscles emitted in general a red light; the nerves gave out a soft, golden flame: the venous blood a dark purple light; the arterial blood a bright livid sheet of fire. . . I saw not only the real physical striggures themselves, but also their indwelling essences and vitalic elements. Another thing was very remarkable: I knew the individuals had garments upon them, because I could see an element of vitality more or less distinct in every fibre of clothing upon their persons. . . The properties and essences of plants were distinctly visible. Every fibre of the wild-flower, or atom of the mountain violet, was radiant with its own peculiar life. I saw the living elements and essences flow through these simple forms of matter.

seemed that I could see the locality, properties, qualities, uses and essences of every form and species of wild vegetation that had an existence anywhere in the earth's constitution.

But my perceptions flowed on. The broad surface of the earth for many hundred miles before he sweep of my vision became transparent as the purest water. Earth gave off one particular

color; stones another; minerals still another When I first discerned a bed of miner als—it was a vein of iron ore—I remember how started and shivered with a sensation of fright. It seemed that the earth was on fire. The instantaneous elimination of electricity from the entire mass gave the appearance of a deep seated furnace under the earth. And my agitation was not lessened by perceiving that these rivers of mineral fire ran under the ocean for hundreds of miles, and yet were not diminished in a single flame yea, could not be extinguished. Innumerable

the spirit of Nature; while the sides of ocean-mountains, far, far beneath the high pathway of

perception, can survey the interior of objects correctly, including the earth, the human body, and the soul, even extending his vision far into the life of things.

Some individuals are natural somnambulists, others are capable of it only while under magnetic influence. And yet it matters not how the the viscera, and complete anatomy of animals that tread the earth. The external anatomy and internal physiology of the animal kingdom were alike open to my inspection. An instinctive perception of comparative or relative anatomy filled my mindinan instant. . . . I saw the brains, that were for the moment's sheening or prowling. that were (at that moment) sleeping or prowling about in the forests of the Eastern hemisphere, hundreds and even thousands of miles from the room in which I was making these observations."

The clear vision, or clairvoyance, which enabled him, without the use of his external organs sult from that "condition," it becomes not only the author of the "Political History of the State of perception, to see, as above related, was effected, as he says, in consequence of the sensational medium being repelled from the external surfaces of the body to the internal surfacesfrom the serous to the mucous membranes. And over tharty five years -he has made the interly the leading fact in his chain of evidence. He much of that principle, which, in the normal state, formed the medium of sensation, went into man, his particular object of investigation, study clusive in his line of argument, that he recom- the cerebro spinal centres and into other centres which pertain to the anterior or front portions of linto "revivals of religion," goes into a chill after the brain, the body being left in a death-like, senseless, and profound slumber; for the elements of the mind were almost all absorbed into the brain, except enough to maintain the moder-

> And he remarks that " when the brain is thus illuminated the forehead is perfectly transparent. It appears like a window from which the soul looks out upon the fields of creation. All the upper portions of the face, including the bodily eyes, are also illuminated. These phenomena are not visible except to the mental vision. Clairvoyants are generally not illuminated in the highest regions of the brain, but only in the base of the cerebrum, extending from the centre of the forehead around to either side, and lownward to the tops of the cheek-bones. s the source or locality of the mental percep

> Clairvoyance implies the clear perception of things beyond the powers of bodily vision; but it does not imply an understanding of the things observed. The front division of the brain only is illuminated. The vision extends in straight lines when the distance is subjected to contemplation; and yet, as with the bodily eyes, the interior perceptions harmonize very readily with the rays of light and electricity which play abroad in Nature, so that the vision usually comprehends fully the half of a very large disc. Nevertheless the immediate tendency of this state is to enlarge the understanding, develop love, invigorate be-nevolence, increase the wisdom-principle, and conduct the spirit into higher and larger spheres of contemplation. The discerning mind at once discovers the analogy, yea, even the identifica-tion, existing between the higher phenomena of nagnetism and those states which characterized the Jewish prophets and all true pioneers of reli-

The direct and practical effect of this manifestation of clairvoyance in the unschooled boy was, its use in diagnosticating and successfully prescribing for disease, for nearly two years, at which time he attained the spiritual or superior

And now what is this "superior condition" that Baboo Peary Chand Mittra likens unto that Nirvana which so puzzles our Oriental scholars? In Jecture twenty-one, Mr. Davis says:

" It is mental illumination -a high realitythat which brings the soul into close proximity with that 'interfor life' which holds perpetual commerce with the high, the holy, and the sauctified. It is an expansion of the expansive energies of the mind, a subjugation of the material to the spiritual; the body to the soul. It is the flower of clairvoyance, in truth, the

fruit of a large and beautiful tree, whose root is the rudimental state; whose body is human magnetism; whose branches are somnambulism; and whose buds are clairvoyance—in all its various divisions and developments. The spiritual state grows upon the summit of this tree as naturally as the peach succeeds the blossom, or the rose the bursting of the bud. This state signifies an opening of the interior understanding as well an exercise of the interior perceptions. In this condition the spirit not only sees, but seeing, it also comprehends. The love and wisdom princiand with each other:

In the superior condition the mind sees, the mind, hears, the mind reasons, the mind under stands. The whole interior man is concordantly exalted. The perceptions, the retentives, the reflectives, the contractives, the expansives, the socials and the religious faculties are -one and all-in a high state of exaltation. But the social and intellectual elements are harmoniously subordinated unto the religious faculties. . .

When in this condition the vision extends for and wide; transcending all mere imagination, and inspecting things and realities which the most vigorous and artificially excited fancy could never approach. Sciences and philos things real and things imagined; existences which swarm this earth, and those which enliven the stars of distant realms; human beings in the temporal body and those in the immortal organization, all are within the grasp of the vision of the illuminated, and, to a certain extent, they are as comprehensible. When the mine is in this state the upper portions of the head are beautifully illuminated! The superior divisions beautifully illuminated! The superior divisions of the social and the intellectual faculties are glowing with a bright, mellow light, which centres in the moral faculties, and this light glows and extends upward about four feet; the upper portion of which light is generally about twenty inches in diameter, and variegated as the rain bow-indicating the different loves and wisdoms which are excited by the illuminations. This light is derived wholly from the interior elements of the soul. When the body is de-magnetized, or rendered comparatively insensible, by the transferration of the positive power from the external to the internal surfaces, then the life of the body flows up, measurably, into the mind, and the ele ments of the soul receive a corresponding elevation. Into the bosom of this light—the heat of which a sensitive hand can detect - flow the breathings of the love-circles or of the wisdom circles, just as the law of use may at the time prescribe. The profoundest thoughts and contemplations may be introduced into the thus Illuminated mind, accompanied perhaps with the most useful and otherwise appropriate language.

. . . It is a religious condition. All true prophets and seers of the olden times were mainly in this exalted posture; an attitude supremely heavenly in its character—one which the mind is naturally inclined to accomplish when left to fol low out the living laws of intuition and nature."

In his autobiography, he emphatically declares that he receives his knowledge through the disenthrallment of his inherent intuitions, which are the only reliable philosophers in the universe. And he gives, among others, this example: "My intuitions ascend like a light column of ether toward the upper realm, and I come in con-

tact with an atmosphere of thought! Whence that atmosphere? From a congregation of pro-

fessors, students and guests, at Union College. Why that congregation? It is Commencement Day. What's the subject of the present speaker?
The Relation of Christianity to Civilization.
Whence Christianity? From the teachings of a person named Christ. Whence that person? Now, in asking myself this historical question while mentally expited, my intuitions become centered upon the myriad-form tracks of human history. Presently I strike the right vein. Then, true as the earth to the sun, I glide swiftly 'down the enormous grooves of time,' halling the interthe enormous grooves of time, hailing the intervening centuries as I pass, till I fix upon the ex-

jects-as distinctly as when awake and in his or | deep valleys and dim-lit ravines through which | act events which preceded and characterized the birth and life of the individual under examina-

In-like manner, every other question, scientific, ethical, psychical, poetical, prophetic, &c., can be investigated.

The best evidence, however, of the spiritual Illumination of Mr. Davis, is to be found in his numerous writings, from which it will be seen that he has investigated the invisible yet real nature of man and the universe, and formulated many of the laws thereof most reasonably, thus promulgating what is aptly termed the Harmonial Philosophy. His life and works demonstrate that he is the seer and philosopher of the nineteenth century, imbued as he is with "an unselfish, dispassionate divine love of immutable prin-

St. Augustine, Fia.

SPIRITUALISM OR MATERIALISM-WHICHP

To the Editor of the Banner of Light: The power and sway of dogmatic theology are on the decline. Its fall is not sudden, but by slow and sure degrees it fails and weakens, is spasmodic in action, halts in doubt, blindly rushes the revival fever is over, yet weakens continually. Men and women hunger for some "bread of life" it cannot give, darkened and crushed souls seek light and liberty, the thoughts of men broaden beyond creeds and holy books.

What shall come in place of this dogmatism? How can we best keep what good it holds, avoid its grievous ills, and reach on and up to better ideals and a higher life on earth?

The path of man leads either to Materialism or Spiritualism. Only some translent debatable land lies between. Inductive science goes back to "the potency of matter," which is but on the surface of visible things, and ends there. It makes the unseen secondary to the seen; the internal a transient result of the external; the spiritual some fleeting and subtle essence eliminated from the material. Man's spirit is evolved from his bodily life, his thought and inspiration come from food and digestion; his physical death ends all; his immortality is a dream, beautiful perhaps, but idle; the Life Beyond cannot be; no sign or token, no blessed presence can come from that impersonal vold. The Soul of Things, the divine and indwelling Intelligence, is not; this world is "a dynamic engine, and not an embodied thought." This is the logic and tendency of the materialistic method of thought, the outcome of its philosophy. It is a philosophy of negation-cold and dark.

Spiritualism (using the word in the sense of a Spiritual Philosophy, yet bearing in mind the beautiful facts of spirit presence, which illustrate it) holds to the Soul of Things, the Infinite Intelligence, will, wisdom and design, which we can but partially comprehend,

"Embracing all, supporting, ruling o'er; Being whom we call God, and know no more." Spirit is the soul of matter, and matter the body of spirit, each interdependent, yet the indwelling spiritual forces positive and permanent, making the visible stuff they shape like "clay in the hands of the potter."

Man is microcosmic, his body framed, and used for a time, by a "vital spark of heavenly flame" within. The poet is sometimes the best philosopher, for he intuits truth from his own soul, and Spensor well said:

For of the soul the body form doth take, For soul is form, and doth the body make,"

The immortality of the spirit is but "the survival of the fittest"; the low condition in the future life of such as were slaves of selfishness or crime here is but justice working through law; the final reaching to a higher harmony is but the conquest of good over evil which makes the upward tendency a part of an infinite and divine purpose, and the "real presence" and actual return of our translated friends is but the blessed assurance that the hunger of the soul shall be satisfied.

So we keep the great truths that the church has kept-God, Duty, Immortality-and we save them from the hideous perversions of bigoted creed-makers, and cruel dogmatists, and selfrighteous priests.

Inspiration is fresh, as of old. Reason, conscience and intuition are free; thought is untrammeled by dogmas; wisdom and love supplant ignorance and fear, and life reaches up to higher levels. Our philosophy affirms great spiritual realities, full of light and power.

Free thought is precious, but let us learn to use our freedom well, by thinking wisely.

I am ready to act and speak with and for all Liberal Leagues, Unitarians, and Free Thought Associations on the same piatform with Materialists, inductive Scientists and Free-Religionists, for common purposes and in a spirit of mutual respect for honest opinions, but I must stand for Spiritualism, and never lose sight of the transcendent importance of its facts, the uplifting power of its religion, the broad sweep of its philosophy, the fine method of its science, making deduction and induction meet and complete its proofs.

My feet are on that path, and the air grows pure and magnetic, the sky bright, and the horizon broadens as I go on. While ready to join others for practical work and free thought, let us never fail to keep up our efforts for the life and growth of that Spiritual Philosophy which the world needs, and which will supplant the dying world needs, and which dogs dogmatism of sectarian theology.
G. B. STEBBINS.

Washington, D. C., Feb. 22d, 1878.

New England Spiritualist Camp-Meeting Association.

To the Editor of the Banner of Light:

The directors of the New England Spiritualist Camp-Meeting Association had a meeting at Greenfield the 26th of February, to begin planning for next August's camp-meeting at Lake Pleasant, and will meet again before long to perfect their arrangements. The meeting will begin on the 6th of August, and close September 3d, thus taking in four Sundays instead of three, as last year. The Fitchburg band of twenty-four pieces has been engaged, and will arrive on Saturday, the 10th, and remain twenty-three days. Wednesdays and Thursdays of each week will be special days for picnics and lectures.

The Association is in a flourishing condition, and the prospects for a very large attendance are already assured. J. H. SMITH, Sec.

Springfield, Mass., Feb. 28th, 1878.

SIMPLICITY ITSELF.—Suburban resident to Builder: Oh, I wanted to put a tin fox on the top of my house as a vane! What ought I to do? Builder: Do? Why, give notice to parish under metropolis local act—give notice of alteration to district surveyor—send in plan, elevation, section, cross-section, and block plan of adjacent property, with design and two perspectives of fox, enclose two copies of all on line to board of works, Spring Gardens, and then—toall—Funny Folks.

Ethics of Spiritualism.

(We again extract from the columns of the Religio-Philosophical Journal paragraphs f m this last work of Hudson Tuttle.-ED. B. OF L.1

BENEVOLENCE. It is the antipode of selfishness. Its office and delight is to bestow. It pictures the Infinite on a throne, from which as light from a central sun uninterruptedly flow boundless streams of beneficence. Uncontrolled, it is like the shower that falls alike on the just and unjust; the parched desert and the flood. Its manifestation even thus indiscriminate has a charm, for it shows how far removed human actions are toward the spiritual, the unselfish, and such actions are always beautiful, however undeserving the object their bestowal. Better to suffer ten impositions than turn one needy away, is a proverb growing out of this love. The public charities which have grown out of this faculty are productive of great individual good, but it has been questioned if they are of any real benefit to the community. They can only reach a small fraction of want and wretchedness, and it is thought better to devise some means whereby all may be elevated from degradation. Yet as the means have not been devised, and are apparently very remote, we shall not soon escape the demands on our charity.

This, however, is only a lower form of benevo-lence. Its higher sphere of activity blends into the qualities better expressed by love, that love which exists for its own sake. In its ideal expression, it is absolute devotion to its object, not for any hope of reward, or any benefit to self whatever, but from a spontaneous desire to promote the happiness of others.

In animals we often see the affections exhibited in great strength; the conjugal, parental and fraternal instincts banding herds and flocks together. These are, however, momentary, and when the physical necessities or occasions pass, they separate. It is interesting to observe this dim beginning, and by it we learn the beautiful unity of the world. The instinctive attraction is developed into disinterested desire to promote the well-being of others, a desire which transcends all others. Few attain its ideal.

To love those who return vindictive hate; to feel the same kind regard and interest in an implacable enemy as in a friend; never to repay unkindness with barsh invective; to regard wrong and error with charity, is an ideal that few attain, but with which we endow angelic beings, and thus claim as our own highest estate.

To be benevolent and to love one's own family; to extend these to friends, is too common to men-tion. Benevolence which goes beyond is more rare. When it grasps one's country it becomes patriotism, still selfish and in a degree instinctive. In all these forms benevolence does not rank high in the scale of the virtues, nor does it tend greatly to elevate the mind. The father who loves his children to idolatry, and will make for them any sacrifice, may be a hard, exacting, unjust man beyond his own fireside. When it arises from the farily and greater markind investors. from the family, and grasps mankind, irrespective of nationality or race, when it feels for suffering wherever found, and with self-forgetfuness devotes to the good of others, benevolence becomes philanthropy; its most angelic expression. It sends its Florage Nightingales to hind sion. It sends its Florence Nightingales to bind up the lacerations of war; its Howards into the dark recesses of prisons: it holds devoted men to their posts of duty in times when pestilence is

abroad, and great suffering crushes the people. Cunning, fraud, deception, perfidy are tolerated in the animal because they do not conflict with the purposes of its life. In fact they are essential to its existence. They do not defeat higher purposes, for it has none. Man, however, has somewhat more than existence to strive for. Its preservation is undesirable when united with dishonor and falsehood. The immortal spirit claims mastery over the flesh, and scorns its limitations and degradation.

IMMORTALITY IS CONFERRED, AS THE HIGHEST

AIM OF CREATIVE ENERGY. Immortality is conferred as the highest aim of creative energy, admitting of no mistakes. Man's spiritual state must surpass his mortal, which is its prototype; extending and consummating the mortal life. Whether we die drawing our first living breath, or after a full century, has not the least influence on the final growth and attainments of the spirit, which embodies every law of progress. Whether as a spirit, clad in flesh, or as a spirit in the angel spheres, man is amenable to the same laws.

REASON AS INTELLECTUAL AND MORAL CON-SCIOUSNESS.

They are to man what gravitation is to the physical world. It is unlimited by any other faculty, nor is it dependent for its manifestation on any other. Unlike the lower, it makes no prophecy of another faculty; its promise is of its own perfection. The appetites minister exclusive-ly to the demands of the body, and performing which their task is finished. something more, nothing but animal life is attained. The body is nourished for something. There is a work for it to do. That work is the evolution of spirit and its mentality. On the appetites rests a group of desires, from the most selfish to that which reaches into the future, for continued life, and the loves which are represented in the physical world by heat, radiating out from the individual to the family and the world.

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The body was made to serve the mind, and not the mind the body. The Appetites were made to serve the Desires and Love, and not the Desires and Love to serve the Appetite. All below were made to serve those above. And lastly the Inness and not the moral Consciousness the Intellect. Here we grasp the true distinction between the high and the low. WHY SEEK IMMORTALITY OUTSIDE OF PHYSICAL

MATTER?

Granting the existence of the unknown elements beyond the limits of hydrogen, the exist-ence of which has been conjectured by many scientists, why should immortality be achieved by them more than by ordinary oxygen, carbon, and hydrogen which hydrogen which enter into the mortal body? These questions lead to an investigation of what constitutes immortality. In the healthy organ-ism the forces of renovation balance those of decay. As soon as a fibre or nerve cell or bone particle is worn out, new material is ready to supply the waste. So rapid is this wonderful process o decay and renovation that all the soft tissues of the body are renewed at least every thirty days. Thus the body is restored twelve times a year and an individual at sixty years of age ha seven hundred and twenty different bodies. Could such balance of forces be preserved, living forms would never perish; an immortal lion, oak or pine would be as possible as an immortal man. But they cannot obtain it with the material of the physical world. Organic forms reach maturity only to feel the insidious mastery of decay. The absorbents become obstructed with boneforming material, and deposition going on in the bones they become hard, almost material. Through the important organs—as the heart, in its very valves on which life depends, bony atoms are deposited. The minute arteries thus obstruct-ed, the muscles waste, contract and harden. The entire mechanism of complicated fibres, channels cells, and fluids becomes impaired, and at length fails altogether. It is not want of vitality; it is a necessity growing out of the elements of which they are formed.

THE "WASHOE SEERESS."-Over four months ago Mr. G. L. Whitney, a resident of this city, lost a valuable gold watch chain. After a diligent but fruitless search for the lost chain he determined to call on Mrs. Bowers, known as the "Washoe Secress," to ascertain whether she could give him any clue to the missing treasure. He informed her in advance that he believed a hinaman formerly in his employ had stolen the chain. Mrs. Bowers directed him to search carefully in a pile of rubbish in one of the rooms of his house that was undergoing repairs, and he would find the lost chain. Although having but little confidence in her prediction, he did as directed, and after poking over the rubbish pile for a couple of hours, he was rewarded by finding the object looked for. Mr. Whitney states that he is willing to make an affidavit of the facts as related above. - Virginia Enterprise.

Written for the Banner of Light. THE DAYS.

BY GRACE LELAND.

The strange and varying days go on, Like drops in life's e'er surging sea; The opening dawn, the closing night, Each bears a messagé down to me.

Each pushes wider yet the door
That hides from me th' immortal hills, . 'Till many a glimpse of that fair land With joy my waiting spirit fills.

The days go on, so strangely fraught With what we call the Good or Ill, While, trusting in God's love, I wait The slow unfolding of his Will.

The days go on-and some filt by. With tuneful hours on pinions bright; And some are of a leaden hue, With here and there a gleam of light;

And some are thickly hung with clouds, That dron their shadows o'er the heart. And with a slow and patient plaint They seem unwilling to depart.

The strange and varying days go on, Like drops in life's e'er surging sea, And each one brings its blessing sure, Each bears its message down to me.

A heart so blessed with human love, In God's good Will still so secure, Should never know a fear or doubt— Of Heaven's unfalling mercy sure.

Banner Correspondence.

Pennsylvania.

PHILADELPHIA. - The following extracts (all for which we can now find space,) are presented from a letter to our columns by Ed. S. Wheeler, (bearing date during the early part of January):

"Thinking of the past, going reflectively over the labor, the triumph, the errors and sorrows of the by-gone year, and quarter of a century as the by-gone year, and quarter of a century as well, no one whose destiny has been that of a public worker in or for the cause of Spiritualism, or any phase of free thought and reform, can prevent the remembrance of the Banner of Light and all those who have been connected therewith from holding a broad place in his regard. I am, perhaps, beyond all selfish reason for every modification of expression, but truth requires modification of expression, but truth requires from me the statement that I can recall in rela-tion with your paper, and its whole establish-ment, from the editor-in-chief to the compositors, only deeds of courtesy, kindness and fraternal encouragement.

Excuse this glance toward the 'has been. Are not we something of the has been ourselves? Yet more and more, I come to feel that even here in the mortal there is for you, for me, and for many, not far away, a bright and beautiful because useful to be! I am glad for one reason I have never been in your new root to med build have never been in your new iron-topped building on Montgomery Place. Even now, I think of you all in the old rooms on Washington street, where for so long were dispensed alike bread for the hungry, and spiritual food for the starved in soul. The Circle-Room, the Book-Rooms, and finally the snug sanctums up the stairs—how pleasant and familiar they all were, and how well remembered are all those who there associated content and the sanctuments. ed, conferred and labored!

The earliest days were before my time. Your old friend and partner, Berry, was gone before I knew you—'t is a long time ago! But there to my knowledge was our true, patient Bro. White, our long-suffering sister, Fannie Conant, and others related—ail gone on; truly the Banner has its representatives in the land beyond the mortal, and its correspondents there. Of all these we may speak, and freely, but there are others still in the body, all of whose good I may not name. Wait a little, all of you; the snow of some not far distant New Year season will fall above quiet resting places for your weary bodies; then the great critics of small faults will be still, and I, if in the body, may safely and appropriately tell all the good I here suppress, because you will have it so! But what a history those old rooms had! Then came the day of judgment for The earliest days were before my time. Your rooms had! Then came the day of judgment for the proud pine Mansards of old granite-walled Boston. I, sick all but to death, crawled up town one morning, and looking over the ruins, had a clear view from the Common to the Bay! Amid the smoking desolation stood the shattered walls of your establishment, the hard obdurate granite calcined to dust around; but on a remnant of the crumbling wall in untarnished letters shone the legend, 'The Banner of Light'! Type, paper, books, pictures, stock, property, MSS., mementoes, the accumulation of years, gone in an hour; but the bright name, good will of the Banner of Light, was left, and I accepted the omen of good fortune in your behalf. I hope the years have made good my prophecy at the time.

Then you all went (after the judgment)

not forget to be generous to debtors poorer than itself; and now, since you are in Montgomery Place, I suppose I must carry out the allegory by describing you as out of Hades, out of Purgatory, and in Paradise. Really, I hope 't is a true

f most sincerely wish you a 'Happy New Year,' and many like returns of the season. Thousands in this city join me in extending like compliments to you and to all the friends of freedom, progress, and Spiritualism everywhere; and, feeling as thus indicated, we cannot imagine news from hence will be devoid of public inter est, even if the statements should be imperfect, fragmentary, and in part repetions of what has been heretofore well told by others.

been heretofore well told by others.

First, there may be recorded of the past year something more than a coincidence, in the fulfillment of those prophetic utterances which for months, years, and even ages past, have been made by the varied multitude of media, seers, and sages. Not that the scripture or the rhapsody have been in detail fulfilled in all cases, but that the departally the directions and conditions. that generally the circumstances and conditions broadly outlined in the prevision of clairvoyant spirits have made in a striking and obvious manner their advent into history. In some cases the correspondence between the prediction and the event is quite too close and complete to leave room for accidental juxtapositions of haphazard speculation and chance occurrence. Look at the war of sects begun in European Turkey, the horrible famine in India, the continuance of war (on the frontier) and the commercial, industrial. social, and political turmoil in our country. Al these things and very many others we have had foretold far more explicitly than I am at liberty

here to make known in amplification. In private houses, in families, there are phenomena I have seen of late as remarkable as any on record. Some of them would dumfound our egotistic critics. In addition to the materializations, &c., which take place informally at the residence of Col. Kase (Miss Holelan being the modulus) under conditions which seem more live. medium) under conditions which seem morally and reasonably secure, though not perhaps (since social family arrangements,) those a rigid scientist like Crookes would establish; in addition I say I have seen Mrs. Martin, when completely blindfolded, read books, documents, cards, &c., &c., as presented by a dozen persons, in the presence of scores of ladies and gentlemen. Miss Holeian is said to have succeeded in the same feat, in the same place, after the company had retired. Mrs. M. read the cards, letters, &c., when held over or beside her head, in a very strong gaslight. What American scientist dare investigate this fact, which did not take place in geologic antiquity or in Judea eighteen hundred and seventy eight years ago?

and seventy eight years ago?

Our lecture season, under the management of an active and efficient board, opened, as you know, with E. V. Wilson on the platform. He has had enough sail for him and against him, and has not hesitated to speak his mind about others. The success so long common to him as a speaker and medium followed him in his work cause is too well known to need any other refer-

Wilson. I was unable to hear all her lectures, but though in the greatest degree unlike her predecessor, she in her own peculiar sympathetic manner interested many, had good audiences, and made appreciative friends among the people. Mrs. Burnham has much improved for the past few years as a speaker, and her friends here consider her future success only a question of endur-

sider her future success only a question of endurance on her part.

Prof. Eccles, who came after Mrs. Burnham, is an exceedingly instructive speaker. His Spiritualism stands on the basis of science, buttressed by philosophic argument. He has the faculty of teaching, and his lessons here were carefully listened to by many. He is a rapid, often intense and at times poetical cloquent orator; but tense, and at times poetical, eloquent orator; but all his utterances are careful, constructive, logical and demonstrative. While all of us cannot fully endorse all the Professor's Darwinian conclusions, we anticipate that if indeed 'the fittest survive,' we shall have the pleasure and profit of hearing him often again upon the Spiritualist

Just as the year closed, J. Frank Baxter, who dust as the year closed, J. Frank Dakel, who has finished an exceedingly successful course of lectures here, took his departure for his home in the Old Bay State. Greater men may come to us in the future, and more sublime and original discourses may yet flow from inspired lips for our edification, but a more truthful medium we cannot believe possible and a more popular gentle. man it is hard to imagine! Friend Baxter appears to our community not only rich in gifts of nature, but well developed by education and experience. Either as a medium, a speaker, or a musician, he would attract a full hearing; and deserve, respect, but when, as here, the three are experient in the very light of one case for the recombined in the exercises of one occasion, the result must be overcrowded halls and intense unabated interest. It was a striking commentary upon the efforts made to disgust the people with Spiritualism, to see the hundreds standing for hours in perfect silence, listening to the lecture, to the communications and the music of the me-dium. Even then the utmost capacity of the hall

Beside the regular meetings, an entertainment for the benefit of the society was given by Bro.
Baxter during his stay, which was quite well received. At an open meeting after the close of one of the lectures, the following resolve was at my suggestion adopted with acclaimation:

Resolved. That we, citizens of Philadelphia, composing the First Society of Spiritualists, with many others, having listened with great satisfaction, as well as mental and moral benefit, to the lectures of J. Frank Baxter in this city; and having learned upon undoubted authority his long-established good character, known ability and recent persecution notwithstanding, on account of his experience as a Medium and faith as a Spiritualist, do hereby record our protest against all such attempted despotism; and furthermore, recommend J. Frank Baxter to the hearing, friendship and respect of all lovers of truth and freedom everywhere.

About the time of his departure, a very handabout the time of his departure, a very mand-some present of valuable books was made the speaker in the hall, Mr. J. F. Laming acting as donor for the friends who confered the gift. Ex-cellent as Bro. Baxter is as a public worker, some of his best friends think he should be properly employed in some good school or institute, careing for the young, who so much need liberal education and a proper example. When will influential Spiritualists make themselves appropriately felt in these matters?

We are to have Cephas B. Lynn, Mrs Hawks, of Memphis, and the Rev. Samuel Watson hereafter. 'Cephas I know,' and I anticipate profit from our Southern teachers as well.

Three venerable men have passed away from our vicinity this year. Friend James, former editor of The Bond of Peace; Friend Buckwalter, of Roger's Ford, Montgomery Co., Pa., and in the city Chauncy Barnes, the well-known eccentric medium. The funeral of the first two

eccentric medium. The funeral of the first two I attended, and spoke at, after the Quaker fashion. I could not be at friend Barnes's obsequies, but had somewhat to say before that in the hall. You may observe I am getting on my feet again at times, and can talk a little. That I should do more and better than ever in that direction has been prophesied ever since I broke down so utterly several years ago. I do n't see the way to the work yet, but doubt not all will be well in the end, and that which is needed will be done, whatever fate may have in store for me."

2037 Lambert street.

Ohio.

SMITH'S LANDING.—C. Johnson writes:

"Is there anything in dreams? Here is an instance that I am acquainted with where a dream was fulfilled: Mr. W— was engaged on a river steamboat as a deck-hand for fourteen years. Once he dreamed that the boat blew up and was badly wrecked. Not paying much attention to it he had the same dream again. He then left the boat, and tried to induce several others to do the same—Not-a great while afterwards the boiler of the boat exploided, and many lives were lost, including the captain, and the boat was a com-Including the captain, and the boat was a complete wreck. A few passengers, several of whom I was personally acquainted with, got ashore on pieces of the wreck. The dream and its fulfill ment are concurrent facts."

SOUTH NEWBURY. - R. H. Ober writes Feb. 20th, as follows: "I am spending a portion of the winter at the home of my adoption. I am glad to find the spirit of free thought and human progress moves forward. Our Free Religious meetings are quite well attended, and the exercises instructive and interesting. Prof. E. Whipple, Mrs. L. H. Cowles, B. F. Ludlow and Mrs. Dr. Severance, of Milwaukee—all Spiritualists—have each spoken before this organization, and performed good service in the cause of human

emancipation.
Mrs. Ruth Waterton, Ransom Knox, Minerva Green, Anna Green and Eva L. Pinney, who some two years ago were excommunicated from the Congregational Church in this place, for the crime of having outgrown some of the small garments of churchanity, and taking an active part in the cause of woman's emancipation from the thraldom in which she is held by the lords of creation, who find most potent aid from a bigoted and designing priesthood, are ever active in the work of reform. But thanks to God and ministering spirits, the world moves, and men and world the state of men are thinking for themselves, instead of pinning their faith on the sleeve of the priest.

D. M. Allen has been, an active worker in the cause of reform, for which the Congregational minister, Rev. E. D. Taylor, and some of his big-oted followers, have hurled anathemas which have proved as harmless as they have been bit-

Prof. E. Whipple is to commence a course of scientific lectures here next week, from which we anticipate much pleasure, as the Professor is well posted on the subjects on which he speaks. Let us be devoutly grateful to the angel-world for their active coöperation in behalf of the welfare and regeneration of men and women the world over.

Missouri.

MEMPHIS.—Stephen Young writes: "On seeing the first installment of Dr. Buchanan's article on the self-conceited Carpenter, I bethought myself of the near expiration of my subscription, and hasten to renew, as I would not like to miss anything from his profound pen, nor can I afford to lose a single number of the Banner, as each one is worth twice its cost. I left Iowa last April one is worth twice its cost. I left lows last April with the intention of settling in the Lone Star State, and stopped here to remain but a few days. But after attending Mr. Mott's materializing séances, meeting, recognizing, and conversing with the 'dear ones gone before,' I found it impossible to tear myself away, and at once concluded to engage in the culture of the various fruits for this market, and have accordingly purchased sixteen access of good land situated on a heautiful elevamarket, and have accordingly purchased sixteen acres of good land, situated on a beautiful elevation, a mile from the Court House, commanding a fine view of the town, and the home of Mr. and Mrs. Mott—the open gate to the Summer-Land.

I have attended over fifty seances during last spring, summer, and autumn, and have witnessed some affecting scenes. I have seen forlorn mahere this year. He grows better as he grows letter as he grows older, so they say. This old champion of the dear ones whom they had persuaded themselves

passed from earth during his absence in a foreign land. At the close of the scance he declared that it had convinced him of the reality of a future

life, in which he had previously had no belief.

Mr. and Mrs. Mott devote themselves assidu- Christian Spiritualism. WORKS OF P. B. RANDOLPH. ously to the task of satisfying our yearnings for palpable proof of immortality, for which they deserve and receive the grateful thanks of thou-

[From the London Spiritualist.] NEW MANIFESTATION WITH DR. SLADE AT LEIPZIG UNIVERSITY.

BY THE HON. A. AKSAKOFF, RUSSIAN IMPERIAL COUNCILLOR.

The scientific investigation of the phenomena produced in the presence of Dr. Slade, which was undertaken by several professors of the Leipzig University in the months of November and December last, has been attended with the best results; indeed, I may say with results as splen-

did as they were unexpected.

These results are further confirmed by the pub These results are further commed by the publication of the book of the Professor of Astronomy at the University of Leipzig, Mr. Zöllner, Wissenschaftliche Abhandlungen (Scientific Treatises), Leipzig, 1878, Vol. I., of which I have just received a copy.

In the first part of this volume, printed last

August, Mr. Zöllner shows that, in the course of speculations on the fourth dimension of space, he came to the conclusion of the possibility of certain medial phenomena, viz., that beings existent in the fourth dimension of space (Vierdimmensionale Wesen) could produce knots on a continuous thread by a simple process of manipulation of matter—a process impossible and incomprehensible to us. (Three dimensional be-

At a scance with Slade on the 17th December, experience confirmed the reality of the fact, the possibility of which had been admitted a priori. On a string, the two ends of which were sealed and held by Mr. Zöllner, while the remain-

appeared in the space of a few minutes. This phenomenon belongs, as you will see, to the category of what we know as the passage of matter passage

ing portion rested on

his knees, four knots

through matter. We have here the first attempt at a scientitic hypothesis in explanation of medial phenomena ; and more than that, a hypothesis which renders necessary the acceptance of the cardinal dogma of Spiritualism, The rec-

ord of numerous other experiments will, I hope appear in Mr. Zöllner's second volume, which is Thus Slade, who was attacked in the name of

science, receives his justification in the most striking manner at the hands of science. These exceptional considerations have induced me to continue my German journal (Psychic Studies), at all events for a time. St. Petersburg, Feb. 8th, 1878.

Future Punishment . . .

Viewed from a Universalist Standpoint—Result of a Six Months' Discussion by the Ministers of that Denomination.

our gracious Father, who doth not afflict willingly nor grieve the children of men; but, though he cause grief, yet will he have compassion according to the muititude of his mercles.

4. We believe that divine justice, "born of love and finited by love," "primarily requires "love to God with all the soul," and to one's neighbor as one's self. Till these requisitions are obeyed, justice administers such discipline, including both chastleement and instruction, and for its long a period as may be necessary to secure that obedience which it ever demands. Hence it mover accepts hatred for love, nor suffering for loyalty; but uniformly and forever preserves its aim.

5. We believe that the salvation Christ came to effect is salvation from sin, rather than for the punishment of sin, and that he must continue his work till he has put all his enemies under his feet, that its, brought them to complete subjection to his law.

6. We believe that repentance and salvation are not limited to this life. Whenever and wherever the sinner truly turns to God, salvation will be found. Ged is "the same vesterday, to-day and forever," and the obedience of his children is ever welcome to him.

7. To limit the saving power of Christ to this present life, seems to us like limiting the Holy One of I-rael; and when we consider how many millions lived and died before Christ came, and how many since, who not only never heard his name, but were ignorant of the one living God, we shudder at the thought that his infinite love should have made no provision for their welfare and left them to annihilation, or what is worse, endless misery. And it is but little better with myriads born in Christian lands, whose opportunities have been so meagre that their endless damnation would be an act of such manifest injustice as to be in the highest degree inconsistent with the henevolent character of God.

8. In respect to doath we believe that, however important thany be in removing manifold temptations and opening the way to a better life, and however lik

* Rev. Mark Hopkins, D. D.

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

Having noticed a message in vonr paper of March 2d, purporting to come from IDEA. PETER TALBOT, of Machias, Me., (and given through the mediumship of Mrs. Rudd,) I will take this opportunity to say that I know he lived there, for I formerly lived within thirty miles of him, have seen king, and know several other Talbots who are relatives of his, and who still reside at East Machias, Me., where the early settlers of the family amassed quite a store of this world's goods in the lumber business-that town having one of the finest water-powers in the State. I could give, were it necessary, the names and oc-cupations of other surviving members of the Talbot families, who are worthy and prominent cit-zens of that place.

Yours for truth and progress, S. W. Tucken.

Another cute and comprehensive method of simmering things down to a small focus is to cover the entire ground of letters, ancient and modern, culling every choice poetic gem bearing upon a certain situation or condition, thus saving the reader a world of time and research. It is like covering a lifetime with a single day, or compassing eternity with the inspiration of Christian faith.

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seemon for the nome altar, worthy of a place beside the family Bible and other treasures of time
past and to come.—Newark (N. J.) Daily Admistakably recognizing a favorite sister who New Books.

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Banner of Light.

BOSTON, SATURDAY, MARCH 9, 1878.

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By Lorters and communications for the Editoria Department of this paper. In other transverse after the notice and research to far rive () in it.
By those Latters then allow three a Loles As. B. River, Barner of Light P (Pristic & House, Boston, Mass.)

Monggy springreation. The key which unlooks the mysteries of the Past, exc. alos the Present, and demon strates the Future existence of man.

Proud and Cruel Virtue.

The Baptist church of Middletown, Ohio, illustrates in the resent action of its managers the practical side of the doctrine of charity and forgiveness in a way that will open many people's pertinent so far as their side of the house is coneyes newly to the ecclesiastical as contrasted with the Christian temper. A Miss Dickey, it mirable proclamation of the points of their faith. Progressive Lyceum of Boston will join with the appears, who was a member of the church, has been found gull'y of having sinned on the solemn promise of marriage, and a committee, composed of the paster and his wife, having been appointed to wait upon her to listen to her statement if she had any to make, was frankly met by her with a written confession. The erring brother charged church at his own request. The answer of the trouble. A clear and comprehensive statement, the celebration of the forthcoming 31st of March. young won an to this committee of two is one of of a case or creed is the first condition of a just. We expect Frank Baxter's engagement this the most deeply touching things we remember to and proper discussion of it. have met with. She says

confession and appeal. But instead of its being along ventured to believe. But it would be an no, "exposer," (") and W. T. Church, in that known hypothesis. One of the writers was on account of illness. This gentleman has won discussed by the church at all, only portions of it exaggeration of their influence as a separate sect city, Church came off victorious. As from past lifted up perpendicularly, chair and all, until his the esteem and admiration of all lovers of fair were read, and a motion to withdraw the hand to credit it with the whole of this work of eman'experience we could feel little confidence in the knees came in contact with the lower edge of the play in medical matters by his earnest protests of fellowship from the penitent writer was made eighting the 'public mind, or even with any con- latter individual (who, though possessed of a cer- table. Writing was produced under the hand of against the proscriptive "Ewing" bill last year, and carried without opposition. Our Saviour shlerable part of it. Spiritualism has been stead- tain range of mediumistic power, has been time the investigator; ghostly hands were felt while and his determined opposition of that objects would simply have said, "Let him that is without sin among you cast the first stone."

church and of all other churches of like temper, doctrine out of the question. what is the real condition of heart in which persons are qualified for admission, and what is the condition of heart that makes them fit subjects! ask of any person, sinner or not, any sincerer admitted to its communion. And after being once admitted, could it ask of an erring and fallen brother or sister a proof of truer penitence and a deeper humiliation? Then wherefore visit the external punishment of expulsion from such a member, unless to exercise a power, that can lay claim to no derivation from the forgiving and loving spirit of Christ? What is the exercise of power under such conditions but sheer worldliness of temper, a pharisalcal determination to uphold the reputation of the majority for piety by denouncing others for sin which is sincerely

"Fitz Adam's Story."

On our first page will be found a fine poem which deals a sharp blow at existing dogmas and long cherished ideas in the world churchianical. but it serves its turn for those who practice it. It is particularly appropriate for re; reduction at | So long as the facts about Spiritualism are given the present time, when the "Hell" discussion is the widest and promptest publicity, it matters tres. We copied it (by special permission) from or in a hypocritical spirit. The thing to be done into our issue for April 20th of that year; it was Lowell. The cream of the story is in the charac-The Deacon dies and goes to "hell," and the should play much smaller games than those which point of the narrative is to be found there. He they charge upon the manifesting spirits. Is set to measuring brimstone, but makes it fall short, true to his habit. The teamster who hauls it rebels; a row is raised; and the Devil comes along and looks into it. Finding out what it is i all about, he takes the rod and measures the load himself, and tells his men to take the cheating Deacon and put him into "furnace ninety-two" and pile in the brimstone till he confesses that the cord is a full one. The narrafive is exquisite, as well as the main points of it. The scenery, incidents, characters and by-play will none of

them be overlooked by the appreciative reader. In marked contrast to the genial witticism of this poem are the fearful utterances of Jonathan his discourse. Edwards, which we append below, in the fashion of a waymark to point the progressive outbroadening of the human mind in its conceptions of life

who ranked among the first men that New Eng-

prosectional his exemises down to helt field speakingly with many those in this congregation as he is with many of those instead of creatures he is how homeoting in helt. The reare but few saved, and the begger part of men that have died heretofore fave give to hear, too has said himself in her no ob lyations to keep any natural man out of hel one mement.

That world of intsery, that horizing take of brimstone, is under you. There is trouble give tween, you and helt but the latt. The field that holds you over the pit of helt, much as one hoods spider of some I arbesome chose tower the fire, allow rayou and is dreadfully provided, You hong by a strictly interest with the fining of costs which fishing about the dready to stige Hand born it assuder. Now tool stands ready to pity you; this bands of mercy, but when once this day is past your mest lamentable shricks will be in vain. God will have no other use to put you to, only to suffer inserty, and will keep you in existence to nother each. He will crush you and it his feet willhout mercy, lie will not only have you but have you in unused contempt. You shall be formented in the presence of the holy angles and the Lamb, at did the abortions himbitants of heaven shall go forth to look upon the awful spectacle. You will know seer along the you had twen you have to the represence of the holy angles and the how and will have you had know and is but a point to what remains. He will see you will know and is but a point to what remains. He will you see the force to norrow mortaling."

The following, from another sermon by this

The following, from another sermon by this divine, (2) will serve to give $\hbar is$ idea of the place itself, though his remarks and views in this and the previously quoted discourse are strangely at variance with-and even in marked contradiction of the love laden words of that Jesus whom Dr. Edwards professed to follow, and who said, among other things, "I and my Father are one." Surely Dr E to the contrary notwithstanding

-a being surcharged with such dreadful sentiments of revenge against his own children, and who could feel satisfaction in the character of architect and eternal perpetuator of the fearful torture house depicted by this old fashioned New England terrorizer, could not have the slightest relationship with the benevolent, and broad spirited Martyr of Galilee:

ited Martyr of Galileo:

The whole will be univerted little great like, or apply give of five, a way even of five. In which the wood of a 15 coverwholmed. Those belowed five, which are greater than the greatest mountain, will never cease to relicious them, forcer antewer. You so is, which shall have been agetated with the wrath of first, with which shall have been burning and resisting a 17-be while in these glowing flames, yet shall not. I ave been constituted, but with remain to reast fitting, has retriety y 4, which will not have been at x. shartened by what shall have been past.

The Universalists.

Seeing that their distinctive tenet has taken such a stride of late in the popular sentiment, the Universalists of this city and vicinity last convictions. week drew up and pronounced a summary statement of the several points of their belief, so that discussion might henceforward be intelligent and Of the advent of Modern Spiritualism, which cerned. They accordingly made a clear and adwhich we give to the readers of the Banner in the friends in this city and vicinity in celebrating the present issue in another column. To all who descocasion by interesting exercises, prominent sire to acquaint, themselves with the strict creed, among which will be an address by that original of Universalism as a sect, this statement will be thinker and eloquent orator, Prof. J. Rodes Buof real interest and value. If any one now wants; chanan, of Louisville, Ky. to engage in this discussion, whether Joseph'

The happlest results are to be prophesied from , the awakened interest in this subject. The dogma of everlasting punishment is one that deserved a thorough overhauling long ago. Enoughpeople have dragged through lives of doubt and respective localities. fear as to the great beyond to demand a thorough over hauling of this whole subject. When the matter comes to be canvassed pretty closely, It surprises Universalists themselves to find how widespread is the acceptance of their organized

A Common Trick.

for expulsion? Could this Middletown church as common as any other way with the religious and appended their names to the testimonial. semi-religious papers when they would impart the feeling of penitence and humiliation before being treshest intelligence respecting the progress of ness in their manangment. These and the more strictly secular journals are well aware of the necessity of their keeping abreast with the movements of the times, and of reporting the facts of importance which are transpiring. But how to give what is constantly coming to the light in ' the matter of Spiritualism without appearing to favor the new revelation in any way, would seriproficient in the arts of deception. Instead, therefore, of giving spiritual intelligence the goby altogether, which would demonstrate a lack of ordinary enterprise on their part, they compromise the matter by appearing to assail the

very facts which they are so ready to report. It is an extremely mean style of pharisaism, the pages of the Atlantic Monthly for Jan., 1867, is to get the facts all out before the people. The journals referred to are in many instances secretthen (as now) credited as the work of Prof. J. R. | ly in sympathy with Spiritualism, and they know that their unfavorable comments will quickly be ter of Deacon Bitters, the keeper of a little Down | forgotten, while the facts which they give will East grocery and rum-store, who had a way, in stick fast in the public mind. But just consider his busy lifetime, of measuring cord-wood and al- | the consistency of these journals. They affect a ways making it come out short; like the other disgust with what they are pleased to term the rum selling deacon who, once on a time, confess- triviality of the spirits, but themselves are not ed with a boast that his themb had coined four above playing the small trick we have exposed thousand dollars for him, as he always put it into above. As spirits themselves, what else could even his gill measures when drawing spirits, be expected of such journalists but that they

> Dr. F. Hartman, physician, surgeon and oculist, Hot Springs, Ark., writes, Feb. 16th: "I believe there are a good many Spiritualists in this town, and I hope they will organize a society. I have no doubt that a test medium could do very well here, and I will answer letters of inquiry, if such a one intends to visit this place."

Dr. J. M. Peebles's lecture in Doughty Hall, London, Sunday evening, Feb. 10th-notwithstanding the fog and rain—drew an audience that filled every seat in the hall. "Jerusalem, Jordan and Gospel Scenes, p, were the topics of

The Banner of Light Public Free Circles are held every Tuesday, Thursday and Friday, here and hereafter. This reverend gentleman, at 3 P. M. Everybody invited.

"Psychography"-A New Book by M. A. (Oxon.)

Our readers will remember that the announcement has from time to time appeared in these at last given that the book approaches completion, and will be ready about the middle of April. the phenomena of direct spirit-writing as wit- investigations were crowned with striking sucnested or obtained in presence of Dr. Slade, Dr. | cess!" Monck, C. H. Watkins, and other medial instruments possessed of this development. It will further present to investigators much matter provo-

Spiritualism in St. Augustine, Fla.

In a former, issue we noted the fact that steps others, singing, and the reading of a poem writ- of the Theosophical Society. ten for the occasion, completed the list of exer-

cises. The Press account ends as follows: ing. The belief which it represented is either true or false. Certainly we were profoundly impressed with the earnest consecration, dignity and devotion of the believers in this new philosophy. They are optimists, holding to the survival of good over all evils or devils; believers in final unity, harmony and happiness. They are so earnest for the truth, so reverent toward prinlples, so eager for the light which they claim, that each can see if he opens his eyes with vision cleared of prejudice, that we must respect their

The Thirtieth Anniversary

occurs on the 31st Inst., will be duly remembered (In various parts of the country. The Children's

In the course of a business letter T. Lees Cook or somebody else, he can obtain his bear- (Cleveland, O.) informs us that "both the Socimonth to culminate by the glorious thirtieth anoniversary."

> We have also received information that the State Spiritualist Associations of Michigan and Pennsylvania are moving in the matter in their

Further particulars in our next.

The Church-Gazzino Tournament.

Some weeks since we received a lengthy document bearing the signatures of several of the of this terrainty of man's persecutive wickelines. I profess against the great superstraint that are promined states, and the approximation of the company o A heart of stone would be melted by such a great deal less of belief in hell than they had all ing arranged to take place between Prof. Gazziily and sliently melting the fetters for a quarter and again accused by our correspondents of will-

The Medical Controversy

have thus far occupied.

successful in his tour through the South, writes in the following vein from Shreveport, La., under date of Feb. 26th: "I had not seen a copy of the shaking the Evangelical creeds to their very cen- very little whether it be done with honest intent copy. I wished back numbers, but the proprieon hand. I suggested that he get a greater sup-Warning,' contained in the Banner of the 23d. It is 'the word most fitly spoken' that has appeared in our papers for a long time. Why the spirits allow their mediums to be so barbarously treated I cannot see. All my desire to see physical manifestations is deadened and my comfort. spoiled by the cruel tests often applied. Stop the manifestations, and let reason and the humanities develop for a while."

That bold and dauntless advocate of human right to free and independent thought, Col. Robert G. Ingersoll, lectured in Music Hall, Boston, Tuesday evening, March 5th, on "Skulls; or the Liberty of Man, Woman and Child," his eloquent words drawing forth the most pronounced applause of a large audience. He speaks in the same hall, Friday evening, March-8th, on "Ghosts: or the Going and Coming Religion." It is needless to add that he will of a certainty address on that occasion a house filled to overflowing with appreciative listeners.

Charles H. Foster has left Memphis, Tenn., and directed his steps toward New Orleans. The representative of the Evening Herald of Memphis certifies to the fact that a large number of questions, prepared by him bewith him at the Peabody House.

Dr. Slade's Final Triumph. To the Editor of the Banner of Light:

(I) have just received from the Hon. Alexandre as subscribers for the unique volume. Notice is martyr, has finally received a full verdict of acquittal at the University of Leipzig. Three professors have had a whole series of most remark-It will contain well-authenticated instances of ble scances with him. Their experiments and

It appears that Prof. Zöllner, the great "astro-

physicist "-as he is called in Germany-after nucative of thought based on the well-attested facts he calls "the fourth dimension of space," (whatread with interest, also by the full believer in the book,) came to the conclusion that some of the ings, to whom the fourth division is accessible, dence which was provoked by Dr. Slade's spirits. could, for instance, make knots in an endless firmation of this statement we have received a rank, Spiritualists and Theosophists ought to feel Feb. 234, in which a column of space is devoted because he admits the possibility of any phenome-Sunday afternoon, Feb 17th. Speeches by C. O. Wesen - literally translated, "four-dimensional Poole, Esq., of New York, A. E. Giles, of Boss, beings "-bear a very strong family resemblance ton, Mrs. Mary A. Newton, of New York, and to the now famous Elementaries and Elementals What the Professor inferred upon theory in

August last, he saw demonstrated in practice on "To the writer this seemed a significant gather- the 17th of December. On a simple rope which in St. Petersburg. If Spiritualism should be the he brought to the séance, and the ends of which were tied together and sealed by him, four knots were 'tied' in a few minutes by "beings of some kind, while he, Zöllner, held the rope in his own hand. "Thus a fact à priori," says Mr. Aksakof, "which rested on a previously unsupported bypothesis, was practically proved and demonstrated. It is useless for me to enter into lengthy arguments," he adds, "as to the enormous benefit which these Leipzig experiments will assuredly confer upon Spiritualism: it is the first purely scientific hypothesis for the explanation of some of its phenomena, and it will undoubtedly fling wide open for them the portals of science."

This experiment is fully described, with engraved illustrations, in a volume just issued by Prof. Zöllner-Wissenschaftliche Abhandlungen, , Leipzig, 1878. He had subsequently extremely interesting experiments, which doubtless will be fully illustrated in a second volume. Mr. Aksakof says that "all this was kept a profound secret from the public, until the appearance of the book, . . . but'l knew of the success of the with the sin on his part was suspended from the logs and make his departure without further ety and the Lyceum are making preparations for experiment some time ago." The obligation of secresy, under which our friend Mr. Simmons, as well as Dr. Slade himself, was placed, is now made plain.

Although Slade had been in St. Petersburg but a few days, lengthy reports of his wonderful phenomena had appeared in two of the most skeptical of the daily papers—the Novoyé Vremja of Jan. 17th, and the St. Petersburg News of Jan. the 20th." Both writers decline to attribute the phenomena they have seen to jugglery. We do not believe in spirits, they say, but we feel incompetent to explain the manifestations, therefore give them merely as facts, occurring in full prominent friends of Spiritualism in Toronto, daylight, at a table chosen at random by ourof a century past, and the plain proof of the refully misusing his gifts), and of course had none harmonicon, brought by Mr. Aksakof, was played notice of the matter. We fear the whole enter- Slade's hands and feet were in full view, it leaped prise was an arrangement between two unscru- on the knees of a skeptic, or rather was gently pulous men to absorb the money of the public, laid upon them, with precautions against hurting How to do it without appearing to try to do it, is and deceive the honest ladies and gentlemen who him. One of the writers was pinched, as he says, 'very painfully.'

Of course the Doctor's Owasso, Bredif's Jacko, the Chinawoman spirit, and even Katie King, Spiritualism. There is an amazing deal of foxi- Still continues in the Massachusetts Legislature, all got a scratch from these editors. They do not The M. D. on the committee to which the matter like the explanations given them; they would was referred, having failed virtually in his attempt | prefer not to hear such "made-up stories" as the at forcing a minority recommendation through | biography of Slade, as told by Mr. Simmons and the House (it having been sent back to the Com- himself-it appears "too artificial." And yet, mittee on a point raised in debate), has now, it both writers confess their amazement, and are at is reported, petitioned anew in what is practical- a loss what to think. We may expect a lively ly his own behalf, and has succeeded in getting time in St. Petersburg. The war between Russia the petition (inserfect) referred back to himself. and Turkey being over, there loom up the porously puzzle them if they were not already so Wonderful are the ways of law making! The tents of a great strife between the invisible "fourmajority of the Committee, it is to be hoped, 'dimensional beings" and the skeptics who inwill continue to maintain the liberal stand they habit this muddy sphere of the lowest dimen-

The News reports an interesting episode of Capt. H. H. Brown, who has been highly Slade's experience at Berlin, which is of quite a political and religious character. "Allie" and 'Owasso" were the indirect (or shall we say direct?) means of disturbing Prince Bismarck's Banner of Light for four weeks, till I got your | equanimity, and even getting him into trouble. I issue of the 231 at news stand, Monday—the last | will give the story as nearly in the language of the paper as the necessity for condensation pertor said it was so popular he couldn't keep them mits. In Berlin there are more "Spiritists than in St. Petersburg, and no wonder, as the arrival ply. I want to say a loud Amen to the 'Word of | of Slade, who is considered the greatest medium after Home, (?) stirred up the liveliest interest." As usual, parties were formed for and against Slade. The opponents of Spiritism felt indignant, and—again as usual—began exposing him. Hermann, the well-known Berlin juggler, promised through the press to show the public how it was all done. Another Berlin juggler, Bellachini, still more

famous than Hermann, then stepped in and began investigating, with the determination "to expose the fraud." The inquiry of the latter was quite protracted, after which he published in the daily papers, over his own signature, the fact that the phenomena which take place in Slade's presence can by no means be included among the tricks of jugglery. The reader may well imagine the scandal which this confession created. Bellachini was abused from every side, and charged with having been "fooled" by a Yankee, who could not even speak German.

The fight raged fiercely, passions were excited, and finally the affair was transplanted into the domain of politics. It must be known that the defenders of Dr. Slade and Spiritualism had found hospitality in the columns of the clerical party, while their opponents bombarded them from within the stronghold of the national liberal fore he visited Mr. Foster, were correctly an-, press. Prince Bismarck, who was quietly resting swered by that gentleman during a scance held at Varzin, and felt quite innocent of any leaning toward mediumism, was dragged into the fight | Quakers.

and had to pay the damages. The clerical party pestered the great Chancellor by reviving a longforgotten story. Thus the matter assumed a po-Aksakof, of St. Petersburg, a letter dated Feb. litical character, and was carried into the Landcolumns for some months past that the distin- 7th, the substance of which he desires me to tag. The clergy had profited by the appearance guished apostle of Spiritualism in England whose make known to the readers of the Banner of of the new and incontestably genuine phenomnom de plume heads this paragraph was about to Light. This generous and brave gentleman be., ena to claim recognition for their old miracle for bring out a work regarding direct spirit writing, gins with a cry of triumph: "I hasten to send the appearance of the Virgin Mary in the Maretc., this notice being coupled with an invitation you," he says, "most welcome, most consoling ningen community. It appears that the devout to our patrons to send in their names to this office news! That unfortunate medium (Slade), our believers in this "miracle" had come in crowds to pray at the spot where the apparition had been seen, and had been badly treated by the local police. The old complaints were now revived. Minister Friedentahl, in the Landtag, defending the police pronounced both the clerical "miracle" and the mediumistic phenomena dangerous frauds. The clericalist deputy Bohsm demanded the punishment of the police and damages for the merous experiments to test his theory about what insulted community. Windsgorst, the well-known orator, of the church party, claimed recognition of which it will be the vehicle. The work will be ever he may mean by that-I have not read his for both miracle and phenomena, pointing out that even such men as Shopenhauer, Fichte and remarkable phenomena it details, and we opine mediumistic phenomena are possible. As I un. others, did not deny their possibility. The fight is destined to occupy a high place among the derstand it, he assigns certain beings to each of was lively for a time. Bismarck was annoyed standard reference books known to spiritual lit- four divisions of space, and holds that "such be- and the public scandalized by this clerical impu-

All this led to Prof. Virchof himself coming rope by certain natural process and without a out with an offer to investigate Slade's phenombreak of the continuity." Mr. Aksakof says that ena. But the celebrated medium felt, most probwere being taken to bring together the Spiritual- these conclusions were published by Zöllner in ably, if anything, still more annoyed to play a ist element in the above-named city, and in con- August, 1877. Considering his high scientific part which, though political, was at best a thankless one. He refused point-blank, remarking copy of the Florida Press (of St. Augustine) for , thankful for even such small favors: the former, that he did not feel justified in trusting a scientist who belonged to that party of progressionists to the report of an initial meeting held there on na; the latter because his Vierdimmensionals which had so bitterly attacked him. Then it was that the American medium was advised to leave Berlin.

And no wonder! A man who had encountered Science (?) in the persons of a Lankester and his Donkin had good reasons for avoiding any more such intimacies. And now he is reaping laurels gainer by his present demonstrations of his marvelous powers before Mr. Aksakof's committee. its friends will at least have to put this fact to the credit of the Theosophical Society as a counternoise against the thousand and one sins that have been laid at its door, that it knew how to select among American mediums the one best of all fitted to convince the most hard headed of European skeptics. H. P. BLAVATSKY.

Dr. J. K. Balley lectured at the Woodbury Schoolhouse, Lyle, Feb. 21st, at Varco Station, Rose Creek, Feb. 24th, and at Cherry Grove, Minn., March 3d. He contemplates a trip through Iowa, commencing at Lyle, Minn., about the 20th of March, via. Illinois Central Railroad to Waterloo, Ia.; thence, via. Burlington, Cedar Rapids and Minnesota Railroad to Burlington, la. Spiritualists and Liberalists along this route will do well to arrange for his services-a full course, or one or more lectures. He will consider propositions from places along intersecting lines of travel, or at any points of practical access therefrom.

His lectures-under the general head "Spiritualism Examined "-embrace the following subjects: Introductory, Historical Indices; Spirit and Matter; Is Man Immortal? Nature's Testimony; The Spiritual Body-its Constitution and Relation to Mental and Physical Activities; Phenomenal Correlation-"Sacred" and "Profane"; Laws of Spiritual Intercommunion-What is Mesmerism? Ethical Deduction-Does Spiritualism Involve Religious Progress? etc. Address him immediately, in care of A. J. Case, Waverly,

We are pained to meet with the announcement in the columns of the Boston Advertiser selves, in the hotel where the Doctor lives, and | that the Rev. Charles W. Emerson, pastor of the the hands of every one were on the table; an old statute and its companion, the city petition, this It is perticular to inquire of that particular turn of spirits to earth has forever put the hell whatever in the so called "Gazzino," we took no upon—once without contact—and then, when Dr. mendacity, has striven to besmirch his reputation because of his defence of what it is royally pleased to call "the quacks," but the gentleman stands too high with those by whom he is known to be injured by the vituperations of that sheet.

> Ex Senator Benjamin Franklin Wade, of thio, died at Jefferson, in that State, at half-past six Saturday morning, March 2d. He was born in Feeding Hills Parish, (Springfield,) Mass., Oct. 27th, 1800. His father was an ex-soldier of the Revolution and a poor man, and was able to give him only an indifferent education. The young Wade worked on the farm in the summer and taught school in the winter, and afterward worked for some time with pick and spade on the Erie Canal. At the age of twenty-six he began the study of law, was admitted to the bar in 1828, commencing a successful career which was continued to old age. He has been for many years past a firm and outspoken believer in the heering revelations of Spiritualism.

> Parker Pillsbury, Esq., lectured in Paine Memorial Hall, Boston, last Sunday morning and afternoon, his remarks calling together good audiences. Miss Etta Clark and Robert Cooper furnished music. Prof. N. M. Wright speaks there next Sunday morning. Subject: "Christian Morality vs. Natural Morality." Mrs. Clara Neymann lectures in this hall on the afternoon and evening of the same day. Subjects in the first instance, "Skepticism in Germany," in the second, "The Rights of Women."

> Bishop, the exposer, (?) has been of late in Painesville, O., and a sarcastic correspondent of the Telegraph, of that place, in the name of the resident Spiritualists, returns hearty thanks to those who brought him there "for their agency in this triumphant failure. It has [he says] created much talk, which is being followed by investigation, which is all we ask in the premises."

Major Thos. Gales Forster and Dr. J. M. Peebles were announced to deliver addresses in Doughty Hall, London, Sunday evening, Feb. 17th. Mr. Wm. White, author of Life of Swelenborg, was to preside.

We have received a report of the proceedings of the Western New York Spiritualist Convention, recently held at Lockport, which we shall publish in our forthcoming issue.

It is a melancholy fact to contemplate, through all the ages down to our day, that the greatness of intellect can be and is closely united with baseness of soul.

It is rumored that Dr. H. T. Child, of Philadelphia, has withdrawn his connection with Spiritualist Associations and joined the Hicksite

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BRIEF PARAGRAPHS.

SHORT SERMON. -Disregard not a lewel because thou possessest it; neither enhance thou the value of a thing because it is another's: possession to the wise addeth to the

Saturday morning, March 2d, a terrific tornado swept through the town of Rich Hill, Ky., destroying many buildings and other property. Eight persons were killed and many others seriously injured.

There are some 700 carpet-making establishments in the United States, which in prosperous times furnish employment to between 150,000 to 300,000 operatives—men, women and children. Thirteen million dolfars are invested in the business, which includes buildings and machinery, while \$4,700,000 are expended yearly for wages. The annual production is valued at between \$22,000,000 and \$24,000,000. Philadelphia represents three-fourths of the business, and the other fourth is divided up in different manufacturing cities of New England, the two most prominently connected with carpet manufacturing being Hartford, Conu., and Lowell, Mass.

"Let us have peace," said President Grant. "Let us have nieces. " say our members of Congress-silver pieces! If the whole nation do n't go to pieces it won't be the fault of legislation. Our laws now are more stringent than the English, and more unjust (in many particulars) than the French. And yet we prate about this boasted land of Liberty! If bigotry and rastality, which seem to have combined their forces to day, are not speedily frowned down, the people will be obliged to arm to retain their liberties.

44 There has been a great increase of medical men of late, but, upon my life. disease has increased in proportion."

J. Abernethy, M. D., London.

Prof. Newcomb says: "So small is the earth, compared with the celestial spaces, that if one should shut his eyes and fire at random in the air, the chance of bringing down a bird would be better than that of a comet of any kind striking the earth."

A good man, who has seen much of the world, and who is not tired of it, says: "The grand essentials to happiness are something to do, something to love, and something to

The following sirgular document, it is said by the Boston Herald, was found in the Augustinian Library at Rome, dated 1875; printed in Latin, and translated by Rudolph Gerthler; "Before the middle of the inheteenth contary there will be seattons everywhere in Europe, Republics will be erected; kings, nobles, ecclusiastics will be slain, and regulars will desert their convents. Families, postlences, and several carthquakes will devastate the States. Rome will lose its sceptre through the attacks of so-called philosophers. The Pope will be taken away by his own people, and the Church, placed under tribute, will be deprived of its temporal goods. After a short time the Pope will not be. A Northern Prince, with a huge army, will rush through Europe, will overthrow Republics and exterminate all rebels. His sword, guided by God, will vallantly defend the Church of Christ, will fight for the Orthodox faith, and will bring under his sway the Mahometan power. A new and last pastor from the shore, on a sign from Heaven, will come in the simplicity of heart and doctrine of Christ, and peace will have returned to the age."

The London Times asserts that American potatoes threaten to drive the home-raised article out of the market. The American notato is no longer imported for seed, but in large quantities for consumption. The Times finds in the fact evidence of the remarkably productive powers of American farming.

Speaking of the hard times in New York City, "Mahlstick" writes to the Courier-Journal that "the groans of the business men can be heard, in a still night, several miles out to sea. "

Church property in New York City to the amount of \$194,000,000 pays no taxes, and at the same time the taxpayers support the destitute poor! If the humble Nazarene were to return to earth, what would be say to this?

A tadpole can swim in much less water than a whale; and weak minds can grasp points too small for great minds to

The contenary of the birth of Robert Emmet was celebrated in Tremont Temple Monday evening, March 4th, by a poem by Mr. John Boyle O'Rellly and an oration by Mr. Authony A. Griffin, of New York.

The Fashion critic of the New York Tribune says faille is much worn for dresses. They should be trimmed with assets and liabilities.

An English gentleman committed suicide a few days ago. leaving a paper to say that he did so because his wife was a great deal too good for him. Right here stepped in the coroner's jury with the verdict that he was insane.

SPIRIT-MAGNETISM. - In the States where laws have been enacted which make magnetic treatment a fineable offence, the sick can test the effects of spirit-magnetism by mail, thus avoiding lawsuits. See A. S. Hayward's ad vertisement in another column of this paper.

Gen. Grant is at present in Constantinople. CHORUS OF THE NEW ENGLISH WAR SONG

(According to Punch).

"We do n't want to go to war; for, by Jingo, if we do, We may lose our ships, and lose our men, and, what's worse, our money, too!"

A CANINE CRITICISM.—The Saturday Evening Post of Philadelphia is responsible for the story that during an amateur performance of that "lachrymose" play, "The " in that city, and in the midst of what was meant to be a solemn scene-but where the leading man was very deficient in his lines, and the low comedian was so clingingly pronounced in his by play as to force the thenvy man !! to assist him from the stage with a wall administered kick-a large dog walked deliberately down the middle aisle of the auditorium, scated himself for a mement, after the manner of canines generally, and looked anxiously at the play, but an instant afterward rose, gane a ground and heatily to made tracks it This the Post says, was too much for players and addlence—both joined in an uproarious burst of laughter, in which the mimic sorrows of "Mrs. Haller" (in a light green silk dress) were speedily forgotten.

Joseph Cook says it costs him \$200 every time he speaks at Tremont Temple. He must get a vast amount of satisfaction out of it to balance that loss of money. —Boston Herald. The is only advertising for a book-publishing concern. It is cheap sensationalism.]

BRACE UP 1-An enthusiastic country exchange calls for more patrons in the following thrilling tones:

THREE DOZEN EGGS Will pay subscription for 3 long months. NOW 18 YOUR TIME! CA

WAR NEWS .- This heading seems to be appropriate, af ter all, for the peace negotiations still "drag their slow length along." and notwithstanding the repeated assur ances that "all is settled," the most that had been achieved at time of our going to press by the high contracting powers was that the preliminaries of the peace treaty between Russia and Turkey had been signed. The prin cipal conditions are the cession of Batoum, Kars, Arda an, and the district of Bayazid. The question of the straits and the Danube is not yet decided. . It is now known that the terms of the trea y do not include the cession of the Turkish fleet, that the indemnity is reduced to £12,000,-000, and that the Egyptian tribute is not affected. The intelegraph brings accounts of two battles, in which they defeated the Turks, also of a Turkish outrage in Thessaly England's Parllament has fixed the strength of her arm; at 135,452 men, and Canada is to consider herself invited to

Some happy epitomizer has set the feminine fashion o the day in the following expressive lines: Ha! ha! ha! you and me; Little brown lug I'll decorate thee.

Father Beeson is conducting a series of meetings in Cooper Institute, New York, in behalf of the Indians. The old gentleman of only has the right of the Indian question but he is well posted, and beside that is surprisingly eloquent. If everybody in America could hear him, the aspect of Indian affairs would change amazingly.—Hull's Grucible.

The floods in California swept away the village of Isleton. on Andrus Island, in the delta of Sacramento river, and the destruction of property amounts to millions of dollars

The profane man who said he would stay there "till hell froze over!" has had to move. It's froze. Beecher did it.-S. F. Wasp.

In olden times, when people heard Some swindler hige had come to grief, They used a good old Saxon word, And called that man "a thief,"

But language such as that to-flay
Upon too many's feelings grates,
So people smile and simply say,
'He—'rehynothecates,''

—{N. Y. Uommercial Advertiser.

Pope Lee XIII, was crowned at the Sistine Chapel, in Rome, Sunday, March 3d. The restoration of Cardinal Catholic powers, he resigned, and Cardinal Franchi-was appointed in his place. It is reported that the Pope intends to reside most'y at Castel Gandolfo, fourteen miles from Rome, in order to be away from the seat of the Italian gov

John Ruskin, art critic and author, died on Saturday March 2d. He was born in Loudon, in February, 1819. His father was a wealthy merchant who left him a large fortune, and he was educated as gentleman commoner at Christ Church College, Oxford.

Is Modern Civilization the Product of

took the negative side of the question. He began by comparing the distinguishing characteristles of Christianity as contained in the teachings of Christ and the New Testament, and of modern civilization. First and foremost in our civilization was the characteristic of the assertion of human reason in opposition to the claims of a simply traditional authority, whether the claim be put forward in the name of political or ecclesiastical power. Other characteristics were a spirit of philanthropy, individual independence, the promotion of the natural sciences, a zeal for wealth and what wealth can provide, commercial and industrial pursuits, the individual well-being and the rights in national existence. If these were the products of Christianity we might expect to find their elements in the Christlan religion; but, with the exception of the spirit of philanthropy, not one of them did we find there. Christ's teachings were indeed opposed to some of the most characteristic and ruling tendencies of modern society. They discouraged rather than perpetuated the spirit of material enterprise and commercial profit; rebuked the desire for wealth. Modern civilization, for instance, said: "Girdle the earth with commerce and join the nations in trade." Christianity replied: "Go ye and teach the gospel to all nations." Modern civilization said that we must look out for ourselves and improve our condition. The Christianity of the New Testament said: "Hold all things in common, and that the love of money is the root of all evil." Mr. Potter gave numerous illustrations similar to the above, showing the difference be-tween the spirit of modern times and of early Christianity, summarizing by saying that the virtues especially inculcated by Christianity were self-denial, self-sacrifice, gentleness, content-ment, resignation, long suffering and submissiveness. These were not the virtues that modern civilization especially encouraged The dominant virtues of the church had lost ground in propor-tion as the characteristic qualities of modern so-ciety had strongly asserted themselves, and these were self-respect, self-reliance, independence manliness, pride of character, love of truth and mental culture. Any person who would attempt to live in accordance with the teachings of the

New Testament would appear wofully cut of place in modern society. The Shakers were mentioned by the speaker as an illustration of this. But on the ground that it was not fair to compare modern society with early Christianity sole-ly, the speaker sketched the history of Christianity briefly. Under its sway the Roman empire fell. The Byzantine empire was founded on

virgin soil by the church, and its disgraceful history was held up as what had been accomplished by Christianity where it had sole control. The darkness of the middle ages under the rule of the Roman church was spoken of, and it was asserted that the modern civilization, which dated back that the modern civilization, which dated data to about the time of the Reformation, was not the result of the Reformation, but that the Refor-mation was one of the results of it, brought about by a revival of Pagan classics and the spread of Mahometan liberal influences through Europe from Spain. The church was barred to all light from without and from within; stood directly in the path of progress, and was to be held responsible, largely, for the chaos of the dark ages. Religion had taken color, and type, and temper from the nations and races through which it had passed. Modern civilization since the hour of its birth had been making a new Christianity. Prot-estantism was the product of modern civilization, and Christianity was becoming more and more modified, till now the ancient authority of the church of Christ was reduced in some quarters to the thinnest shades. The time was approaching when Christianity would abdicate its own author ity, and yield even its own name to the name of humanity. The church had thus far been guided by Paul's exhortation: "Stand fast in the liberty wherewith Christ has made you free"; but a greater than Paul or than Jesus, the spirit of modern civilization, now exhorted: "Stand fast

Movements of Lecturers and Mediums (Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tursday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to

in the liberty wherewith the truth shall make

Mrs. Zella S. Hastings, inspirational speaker, can be addressed at East Whately, Mass.

Bishop A. Beals spoke the first Sunday in March at St. Clair, Mich.; the 2d and 3d he will be at Detroit, Mich.; the 21st, 22d, 23d and 24th, at the State Convention at Kalamazoo, Mich.

Mrs. Annie C. T. Hawks will lecture during the month of April in Philadelphia, and will answer calls to Baltimore, Washington, New York, and contiguous points. Address No. 7 Monroe street, Memphis, Tenn.

Dr. H. P. Fairfield is lecturing in Utica, N. Y. with marked success; so we are informed by Mr.

David Jones. He will remain two weeks longer. Mrs. L. A. Passo, of Hartford, spoke in New

to lecture anywhere. Address, 7 Montgomery Place, Boston. J. H. Rhodes, M. D., writes us from Philadelphia: "C. Fannie Allyn was greeted Sunday,

March 3d, by a fair audience in the morning, and in the evening with an overflowing house. We think she has improved much during the past two vears."

P. C. Mills speaks in Newburyport, Mass., Sunday, March 10th, afternoon and evening.

Miss Lessie N. Goodell, inspirational speaker, has just finished engagements in Morris, Waverly and Binghamton, N. Y. She speaks in New Haven, Conn., March 10th. Societies in New England wishing her services will please address her, Norwich, Conn., care of Byron Boardman.

D. W. Hull, M. D., having fully recovered his health, desires to return to the West as soon as practicable, and would like to make arrangements to lecture on the route between Boston and Chicago. He would also be glad to correspond with parties in the West, with reference to making a permanent location where he may attend to general practice, and lecture in the cities and villages of the adjacent country. Address, 5181/2 Congress street, Portland, Me.

Mrs. M. A. Carnes having recovered from her late severe illness, will continue her interesting circles every Thursday afternoon and Sunday evening, at Hotel Windsor, 103 Shawmut avenue.

Mrs. Abble N. Burnham spoke in Great Falls, N. H., Sunday afternoon and evening, March 3d, so writes J. D. Jones, who further said: "We had grand lectures and numerous tests, every one of which was recognized. We shall have her. here again next Sabbath."

Part I. of" LIFE's SILVER LINING," by John Wetherbee, will appear in our forthcoming

Rapid Sale-Second Edition Ready. pelled to print another edition in a few days.

Hope to, at least.

The hired spies, says the Boston Post, that were imported from New York by a reverend meddler of Stamford, Conn., have met their just reward in kind, if not in degree, in being called upon to pay a fine of four hundred dollars each : and though they have appealed and may possibly come off better in a higher court, the judgment of the community that they have offended is well reflected in their sentence. Their reverend instigator, the editor adds, is allowed to escape on condition that he minds his own business hereafter, and continues his caustic remarks by saying, "The spy and sneak system of accumulating grounds for general accusation is no longer popular. If there are evils to abolish in a community, let the people meet them boldly and manfully, and not attack them with other evils."

Mrs. L. L. McLintock, of Grafton, O., while forwarding funds for subscription, writes as follows: "If money will do you as much good as the reception of the dear old Banner of Light does me, you ought to have it, so I send you the widow's mite. The Banner is a welcome weekly visitor to me in this Orthodox town. There are but two liberal minds in this place besides myself, and we hail the arrival of the Banner with delight. Long, very long, may it wave over the land, comforting many hearts as it already has mine."

Samuel W. Gleason, better known as Father Gleason," a much respected citizen of East Boston, closed his earthly career suddenly, of heart disease, on Sunday, March 31, at the ripe age of 77. He was a prominent Free Mason. and had attained high degrees in that Order. He became an investigator of the spiritual phenome na over twenty-five years ago, became convinced of the truth of spirit communion, and unswerv ingly advocated it to the last.

"I hope the day may come that the world may know of the misery, the sorrow, and the suffering that are inflicted on the unfortunates confined in those earthly hells-mad-houses."- From the argument of Judge Curtis in behalf of Dr. Helmbold, given before a Philadelphia Master in

A correspondent writing from Nyack on-Hudson, N. Y., says: "Among the spirit-messages given through the mediumship of Mrs. Sarah A. Danskin, of Baltimore, I have noticed two from this County, viz., one from Nyack, (Eliza Claggett,) and one from Blauveltville; both of which I inquired into and found fully

Dr. J. M. Peebles has been recently elected an honorary corresponding member of the Psychological Society of Great Britain. Serjeant Cox is President of this Society, and Lord Borthwick, George Harris, LL.D., and Wm. Crookes, F.R.S., are the Vice-Presidents.

Mrs. Wilson, the materializing medium of New York City, is holding circles there at the present time, and a reliable correspondent in forms us that he considers them satisfactory.

The London Spiritualist contradicts the reported marriage of Miss Showers, the wellknown English medium, to Captain John James,

Spiritualist Meetings in Boston. AMORY HALL, - Children's Progressive Lyceum corner West and Washington streets, commencing at 10 o'clock. The public cordially invited. J. B. Hatch, Cor

EAGLE HALL, 616 Washington Street.—Tis Circle every Sunday morning at 10% A. M. Inspirationa speaking at 2% and 7% P. M. Good mediums and speaker always present. ROCHESTER HALL, 730 Washington Street

—Public Circles for tests and speaking are held in this hall every Sunday at 10½ A. M. and 2½ and 7½ P. M. Severa reliable mediums always in attendance. Good quarted singing provided.

PYTHIAN HALL.—The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 176 Tremont street. Sociable in the evening, to which the public are invited. Mrs. John Woods, President. Miss M. L. Barrett, Secretary.

CHARLESTOWN — EVENING STAR HALL.—

Subtimited Meetings are held at this observed Student start.

oritualist Meetings are hell at this place on Sunday afte on of each week at 3 o'clock. | C. B. Marsh, Manager.

Amory Hall .- On the morning of Sunday March 3d, the regular services of the Children' Progressive Lyceum were varied by the following Mrs. L. A. Passo, of Hartford, spoke in New London, Conn., on Sunday, March 3d, afternoon and evening, to crowded audiences, and gave good satisfaction.

Mrs. Clara A. Field spoke acceptably to good audiences in Quincy, Mass., last Sunday, and will lecture there again next Sunday, (10th inst.,) afternoon and evening. Will answer calls to lecture anywhere. Address, 7 Montgomery.

Progressive Lyceum were varied by the following literary exercises: Remarks by Mr. J. B. Hatch; "Colman, "Sliding on Bare Ground," by George Conway; "The Little Brown Bird," by Vera Jacobs; "Little Jim," by Jennie Miller; "The Musician's Dream," by Helen M. Dill; "Union Master is," by Mary Waters; and "The Babes in the Woods," by Willa Bell. A piano solo was given by Jennie Beals, and a cornet solo by Mr. Henry.

Ladies' Aid Society.-Miss Lucette Webster will give select readings, assisted by her pupils at Pythian Hall, 176 Tremont street, on Friday evening, March 8th, the proceeds to go toward benefiting the treasury of this worthy Society. whose exchequer is at present severely drawn upon in consequence of the many demands upon its charities. The half should be filled on that

A Birthday Testimonial (literary and musical entertainment,) will be tendered to Mrs. H. E. Wilson, to be held at Amory Hall, 503 Washington street, Friday evening, March 15th, at 7:45. An excellent programme is offered.

Impure Literature. A PETITION ON THE SUBJECT PRESENTED BY

GEN. BUTLER. (Special Dispatch to the Boston Herald.)

WASHINGTON, Feb. 27th .- An enormous peti tion has been presented to Congress, praying that the sections of 'the Revised Statutes adopted in 1873, which prohibit the circulation of obscene literature in the mails, be repealed. The petition bears 50,000 names, is 700 yards long, and is wound upon a large reel which stands in front of the desk of the official reporters of the House The point made by the p titioners is that these provisions of the Revised Statutes are being used to limit the rights of the citizens of the United States which are guaranteed by the Constitution and that they may become the instruments of was directed to the House in care of Benjamin F. Butler.

A new book has just been published by Andrew Jackson Davis, entitled "Views or OUR HEAVENLY HOME, "* the title of which, at least, would imply that the author intends to meet the oft-repeated accusation that he is a destroyer of religious theories, by offering somestroyer of religious theories, by offering some thing of a constructive character. The work is amply illustrated by diagrams. It is obtainable at the local bookstores at the moderate price of 75 cents, cloth; 50 cents, paper. - Orange (N. J.)

• For sale wholesale and retail by Colby & Rich, No. 9 Monigomery Place Boston

MR. F. McIntyre's Lectures on Astron-Wm. J. Potter delivered a lecture before the Free Religious Association, in Boston, last Sunday afternoon, on the subject: "Is Modern Civilization the Product of Christianity?" He of course belief to print another edition in a few days.

We have just printed the second edition of Views of Our Heavenly Home," and are now prepared to fill orders for this new book. At the to turn from the worn methods usually employed in lectures on astronomy. The theme is so vast that three short lectures seem inadequate to give the advantagle of the advantagle world. But Mr. Me. one any idea of the celestial world. But Mr. Me-Intyre, by his clear and concise language, and by the aid of a fine stereopticon, teaches the striking truths and facts of astronomy so that any one can enjoy and understand. A large audience assem-bled at the New Free Church, corner of Camden and Tremont streets, last evening, to listen to the last of his course of three lectures, - Boston Evening Transcript, Feb. 28th.

> IF DR. J. V. MASSFIELD, of New York, is so much occupied that he has been unable to attend the great trial of the occult powers of American Mediums before the Faculty of the Imperial University of St. Petersburg. He is still at 61 West 42d street, and will not go abroad before post Spring. next Spring.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 opirimansin, rumining weekly in Chicago, III. Price 8 centisper copy. \$4,15 per vear. VOICE OF ANGELS. A Semi-Monthly Journal, edited and managed by spriths, in Boston. \$1,65 per annum. Sin-gle copies 8 cents. The Spirittal, Opperingso. A Monthly Magaztine, pub-ilshed in Springfield, Mo. Perannum, \$1,25. Single copies, therets.

lished in Springfield, Mo. Perannum, \$1,25. Single copies, 15 cents.

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We sak the reader to receive no doctrine put forth by

spirits in these columns, that does not compart with his or her reason. Afterpress as much of truth as they perceive—

The Banner of Light Free-Circle Meetings

oriticon muito). Hous answered at these Scances are often pro-individuals an origithe audience. Those read to due intelligence by the Chairman, are sent to ne controlling intentigence of the controlling intentigence of the controlling intention of the controlling in the control of the controlling in t

Provers for the Criple Room table are soluted, I kwis R. Witson, Chairman,

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

Invocation.

Our Father, thou who art the Great Infinite, thou who sendest forth thy laws that they may be administered justly, we come to thee, not with fear, for we are thy children; we know that the power which we call God administers to usall alike, whether we are down in the darker paths of life or whether we stand in the upperroad, thou art everywhere, thy hand leads us, thy voice guides, us; we listen to thee wherever we go. As we retilin to earth we ask that we may do our duty, that we may touch the hearts. of men, that we may inspire the souls of women with a thought that shall make them grander and

Questions and Answers.

Controllino Spirit - Mr. C. armán, we are ready for your questions QUES-15 mind matter?

ANS -According to our acceptation of the word "matter," it is something tangible, something that you can get hold of, something you can feel, something you can manage. "Mind" is like the spirit, is of the spirit, spiritual. You may dissect the human body; you will find mat-ter enough, but let me ask you if you can find the mind? We do not consider that matter and mind are one and the same; we consider that mind belongs to the spiritual and that matter belongs to the material.

Q. How are the peculiarities of the parents, as indicated by phrenology, transmitted to the

A.—It is a supposable case that every, child is, or should be, a combination of both parents. When the germ has gone on, for a certain time growing, it draws a magnetic force from the mother and a magnetic force from the father, and, of course, these magnetic forces joining to-gether, endow the child with the peculiarities of both parents. Then again, the unborn child-may not be regarded with equal love by both parents; the father may not have wished for the child, but the mother may ching to it; if so, then the magnetic force comes from the mother, and the child will partake of her peculiarities more distinctly than those of the father. Again, some-thing may occur to cause the child to partake more directly of the father's magnetism, and in this way his characteristics are marked distinct-

ly upon the child.

Q —Are the technicalities that musicians are bound to, as it were, here, in use in the higher

here and is the system that one is obliged to adopt here paramount there:

A.—No; the birds sing without any peculiar technical terms. They neither have books from which to read the notes, nor are they bound by any master, who says, "You must do thus and But the spirit of music is in the bird's throat, as I may say, and he pours it forth, as it becomes him to do. In spirit life, although we have music teachers, although we have must clans who send forth music to the earth life and teach the masters here, yet at the same time souls that are filled with music utter it as do the blids, naturally; they are bound by no rules, they are hedged in by no particular form of musical creed, but it comes forth unstudied and free from art, even as the flower blooms or the bird You suppose you know something of music here, and may condemn me if I say you know but little. In the spirit life our instruments far exceed yours in power and in beauty of expression. Music is a language with us. Our musicians are mediumistic. We never saw a successful one on your earth that was not mediumistic. The power of music compels one to be passive at times to the spiritual world, and oftentimes musicians catch glimpses of the here-after and hear the music of the higher realms.

Q -[From the audience.] Although the husband may love the wife, and the wife may love the husband sincerely, what assurance have we that they will not grow apart in the spirit-world. particularly if one leaves the earth long before the other?

.- If the husband goes to Europe and the wife remains in America, if there is a true union tween them, no matter how much knowledge the husband may gain, he saves it for the instruction of his wife when he returns, or else sends it to her through the medium of the post-office. He does not gather up for himself and forget her, but he sends her words of love continually, and when they meet, although he has learned far more than she, yet they are content to love each other; she to learn what he learned when away, and he in turn learns what she has met while he has been absent. So in spirit life: the husband may go there first, may learn a great many new spiritual ideas, may wander in the paths of life and gather whatever knowledge he finds there; ing over the truths of earth, while he is looking over the spiritual. If the union was perfect here, mission which no other children have. when they meet in spirit-life they will not have grown apart, but each is willing to impart to the other. He tells her of his spiritual experiences, knew or thought of. Please say my name is and strengthens her in the nath she must walk. Dallas D. Lore. Nov. 16. and strengthens her in the path she must walk, Dallas D. Lore. while she in turn gives him her earthly experiences. There may be circumstances which will start him a little ahead, but he is ever looking hind, and reaching out the hand to guide her

Mendelssohn, are inactive. Do not believe they are not still studying on, working constantly, and sending their efforts down here. You receive them imperfectly because your instruments are imperfect. I would you could come to one of our temples and listen to the grand music that is poured forth there.

Ezra Reade Frizzel.

Again, Mr. Chairman, I visit your Circle-Room, Again, Mr. Chairman, I visit your circle-floom, and ask that more light than ever before may be given to me, that my friends may know and realize that it is I.—I thank you, dear friends, for your earnest endeavors in my behalf:—I bless you for every kind thought, and I will bring you of the treasures which I can gather here.—I felt that if I came to this distant point you could not help others, and but receive my message. Please say that it is from Ezra Reade Frizzel. From Omaha my old body came to New Jersey, and was laid away there.

John Buck.

I have felt a good, many times 'as if I would like to visit your Circle-Room, but I have n't had

I still live. I had yarrous experiences in live; I 've been to sea for a living, I 've dug in the soil for a living, I 've gone itshing, I 've built roads. I 've helped lay railroads, I think I 've done about as much labor as anybody, and now I propose to do a little spiritual work. I want to start up the people, I want to me to remember where they thank to think what they are dainy where they stand, to think what they are doing, where they are going: that this life is only a short one, but

that there's a big eternity over the river.

I don't believe in being sad. When the blues then out of the other. They are mean things—I don't want 'em; but when a man gets into a condition where he finds himselt cut off from all communication with the world, what's he going to do? You've got the same limbs, the same power of locomotion, the same voice, the same thoughts, the same heart, yet you might as well be annihilated as to be shut out from everybody. You may rap to your heart's content, you may You may rap to your heart's content, you may do almost everything, yet only occasionally a few individuals hear you, or see you, or know anything about you. Now it's a said thing to me. The only thing that ever gave, me the blues was to have to keep my tongue still. In this case I find an open avenue, and I'm glad of it. I'd like to be a pioneer worker. I will do all I can for everybody and everything. I believe your animals can be made finer, better, more sagacious than they are, by using a soiritual influence over. than they are, by using a spiritual influence over them. If you believe Spiritualism, you want Spiritualism in everything. You can give my name as John Buck, from Halifax: I was fortytwo years old. I have been gone, I think, about eight years and three months. Nov. 16.

Lewis Perry.

Please say that Lewis Perry wishes to have some frients in Portland know he still lives. I am quite an old man—somewhere about seventy. I've traveled a good deal in this life. I was helped In here to day by an old negro who came from our way, and I desire to say I am as contented as always on the go, and I expect always to be. I, can't help it if I am.

I suppose it was some kind of a fever that took me out at last. Some said I chewed too much tobacco and drank too much water. Maybe l did; I can't say Anyway I am here on hand and I want 'em to know I am alive. They will find it out if they do n't listen to me and look out for things. I am close by; I will see that this goes along all right. Nov. 16

with those that conduct this newspaper, because I myself have sometimes lent a hand at editing a will go to a medium I will satisfy them that it is I. newspaper. I was one who took hold of the Christian Advocate a long time ago. I saw much of life, and various phases of life. Like every other individual who is carnest in his endeavors to do . It seems to me that this spirit-return can be right, I felt that I had a great deal of truth; not the whole truth, but I supposed I had a quantity the whole truth, but I supposed I had a quantity of truth. I believe I dld have a great deal; that I was assisted very many times by powers outside of myself; but yet I stand, as it were, be the whole world. I feel as I stand here inade-I was assisted very many times by powers out-side of myself; but yet I stand, as it were, before the world, perfectly astonished at the vastness of the spiritual life, it is so much beyond what we have ever been taught, so far in advance of anything that has ever been given to man, abty. I want them to understand that the There are no lazy ones here; work seems to be the order of the day. Diligence is not required, but it is in the nature of all; yet there are those who are weary of the struggle of life and wish to rest, and they have a chance to do so. Oh, to stand here and feel that I am to be an individualized being through all eternity, with power to return to earth, power to still do a work, with strength to gain every day, and ever a new pathway opened to me to learn I no weariness, but so much to feel, so much to have! it seems so grand! I feel happy as I come back to say that I will minister to the people of earth as long as it is necessary for me to come back. All the particles of my being belong to the earth, are earthy, therefore my attractions are here. I enjoy sitting under the beautiful trees in the Summer. Land, gazing up into the starry world above me, feeling that sweet caim which comes to those who sometimes think they have got so near the spiritual that they can peer into it. I enjoy looking into the vast libraries which have never yet been Issued to mankind, listening to muste such as I never believed in, or could have comprehended while I walked the earth-plane. I have met those who have performed their mission of life, have gone on and done their work bravely, not only through this little life, but also through some planetary spheres which I cannot visit yet, because I am too young in spirit. When I became aware there were avenues through which I could come to earth I made up my mind I would not flinch from doing my duty. The story is not half told; I could tell you so much! I could picture you such heautiful climes; I could tell you of the tonder leading hindres. of the tender, loving kindness you receive here. and of the schools where the little ones who are discarded from the earth-life are taught and the wife may remain on earth for years, but she is gathering earthly knowledge, which he does not gather; she is finding thoughts, she is look-really beings of the Summer-Land, not belonging to earth at all. These children have a spiritual

I hope and trust that I shall learn more and be able to bring to you greater truths than I ever

A.—In a great measure they are. We can not go into a regular scientific dissertation upon the subject, but we will say briefly this: In the split-life there is harmony in music such as has never been heard on earth. You only catch glimpses of music here; you only hear just a literal shore. It is not here as it is with us. I cannot shore. It is not here as it is with us. I cannot explain it to you, you cannot comprehend it, you will never comprehend it until you come to us.

A.—In a great measure they are. We cannot go into a regular scientific dissertation upon to go into a regular scientific dissertation upon the state of the cannot as we will not? I can see that the feather than it will hold! I can see that the world has been led along in the way of progression, and has been given just as much food as it own time to time; one light after another has arisen, each one brighter than the lost own time to time; one light after another has arisen, each one brighter than the lost own time to time; one light after the cumbrous flesh that fect the cumbrous flesh that fect thered its movements while here. Under the influence of old theories they imagine that as soon as we enter upon the life beyond the grave, unique of the component of the component of the component in the subject, but we will as prove in a such food as it own that the fet the cumbrous flesh that fect the cumbrous flesh that f

James LeFavor

wish you would say that James LeFavor called here, and says to his friends whatever may have been their opinion of him, he tried to do the best he could. Time seemed heavy on my hands. Darkness and clouds were round me. I saw but one way out of the difficulty, and that was to get rid of life. I had lived the allotted time of man, and more. It seemed to me that if time of man, and more. It seemed to me that if I could only throw off every shadow, every care, and just come into the spiritual, I should feel better. But you can say that spirit-life is real, and that it is a working life. We need not shirk, we have got to do our work, no matter what comes. I find I have got to do mine. I have been misjudged and misunderstood. I tried to help others, and in doing so was misjudged and misunderstood, and life became a burden, and so I took that life.

Nov. 20.

Lizzie V. Hood.

I wish you would say that Lizzle V. Hood calls here from Charleston, S. C. I once lived in Savannah. Another time I lived in Frankfort, Ky. But my home was in Charleston. I wish the opportunity to present myself satisfactorily before. I believe there is a work for you to do in every department of life, and I believe you are doing it the best that you can, still I am a little hungry, and want it done faster.

I've got a good sister Mary that I want to reach some time. I have a friend that I believe will send her your paper, and she will know that I was nineteen years old. I passed out the form with pneumonia. Nov. 20.

-Herbert Long.

I am Herbert Long. I have been gone about I am Herbert Long. I have been gone about four years, Christmas. I am thirty-two years old. I got out rather suddenly. I got shot through the head. I had a fight. I came from San Francisco, and I'm going back there to have that fight out. I have n't got through with it yet, and I won't rest till I put every Chinaman out of existence. That's the way I got out. I do n't feel good. Cuss the old pig-tails! I do n't want to have anything to do with 'em.

Tell 'em I wentout. I want 'em to know down there I am dead. They call me "dead," but I never was so much alive in all my life. I can go

Please say that George D. Brown, of Jersey

never was so much alive in all my life. I can go anywhere, and nobody can see me; that's the beauty of it. I can ride on the street cars, and on the railroad, and do n't have to pay any fare. I tried to have the conductor see me, but he would n't, he would n't také my fare [You seem to be in one sense a "deadhead."] Deadhead! No; a live head, by George! I tell you it's fun. I aint half as dead as some are. [You ought to be satisfied without trying to punish the Chinabe satisfied without trying to punish the Chinamen any more 1 You'd better believe, sir, I will pull some of their long tails, the first thing I do. That's just what I've come here for. I thought perhaps I might find one here. I'm after 'em. [You'll have a better time by letting them alone and finding something more beneficial to do.] What 'll I do better' [Somebody will put you on the right track when you leave here.] I should think you was a minister by the way way talk think you were a minister, by the way you talk. I want the folks to know I aint dead, not a bit of me. I'm just as much alive as I ever was in the world, and I'm going to carry out a power to pull those pig tails. Nov. 20.

Eunice A. Clyde.

I wish you would say that Eunice A. Clyde came here from Bangor, Me. I'd like you to say to my friends that I still live, that I am very happy, that I have met Grandma Munroe, also Aunt Nancy Clyde, and we are living together. I have been gone a great many years from earth, I should think it was near eighteen years or more ago. I died with consumption, dropsical consumption.

and everybody can come, consequently a great many of us come here, or else go to Baltimore. Dallas D. Lore.

I wasn't very old when I went away, only about seventeen. I'd like to send my love to

that we may make it a bond of strength not only quate to the task of making my ideas appear plain. I want to let the people know that "the angels," so much talked of in the past, are a re-'Transfiguration" upon the Mount which Christ spoke of, is a true tale, not a visionary one. I want them to understand, when they read of those men placed in the fiery furnace, that it was a truth, and that same truth holds good to-day. There was truth in Danlel's being cast into the lion's den-angels could go and shut the lion's jaws and stand beside Daniel, because he was a powerful medium, so there was nothing to fear. I want them to read the Bible from the book of Genesis to the end of Revelations, and see how much Spiritualism it contains. I would like to have them apply the same principles to-day, and see if similar manifestations cannot be produced by spirits through your mediums.

went to India, called heathen land, and saw the temples dedicated to the gods, saw the medi-ums carried into those temples to be made instru-ments for the spirit-world. I would have you people deal in the same manner with your mediums. I would not have them go hither and thither throughout the land, burdened with the cares of life, but I would give them strength from the spiritual world. I would have every medium perfected in the spiritual, so that the highest in-telligences could come. You know nothing of the spirit world, you cannot understand any-thing that might be given to you, because your mediums are not developed to the point to under-stand such spiritual intelligence as might come Phase give my name as Daniel. I have been

William F. Smith.

You can say that William F. Smith, of Mattoon, Ill., called here to day. I am fifty-eight years old. I have been gone about two years last June, somewhere about the eleventh day. I went out in the morning, I guess it was five or six o'clock. I died with consumption. I feel its power on meas I come here. I have n't felt it before for a long time, but I suppose it is the law of nature that when we return to earth, and take hold of things earthly, we shall find our old feel-lings coming back. I had investigated a little in Bertie Gladden.

I do n't live here. I do n't know how I came here. Let me go, won't you? [Do n't you want to send some word to your friends?] No. I'm trumpet, and then I should arise and come forth from the grave to be judged for the deeds done in the holy. I could not be live in Plainville. behind, and reaching out the hand to guide her until she may overtake him. It is a fair exhange of ideas. If you will read aright, you will understand that if you are truly mated in this life you need not grow away from each other in the spirit-life.

Q.—[By E. W. T.] The musical intervals can don't know. Mamma's name is Addie and pays and the company of the decided control of the pays of the decided on the don't know. Mamma's name is Addie and pays and the decided of the decided on the don't know. Mamma's name is Addie and pays and the decided of the decided on the don't know. Mamma's name is Addie and pays and the decided of the decided on the don't know. Mamma's name is Addie and pays and the decided of the decided on the decide Q.—[By E. W. T.] The musical intervals can never be made really perfect in making the circuit, except at the sacrifice of good blending in all keys. What is the real cause of this? Are the impediments to perfect harmony overcome in the higher life?

A.—In a great measure they are. We cannot go into a regular scientific dissertation upon the subject, but we will say briefly this: In the spirit-life there is harmony in music such as has never been heard on earth. You only catch gilmoses of music here: vou only hear just a lit.

don't know. Mamma's name is Addie and papa's the name is George. I did n't want to come here, I the nearest to me of anything. In fact, I believe the entrancements among the mediums; and I do believe that he who founded Methodism had a glimmering of something higher in spirit-life. But I can realize that you can never put any more in a measure than it will hold! I can see that the world has been led along in the way of progression, and has been given just as much food as it could swallow from time to time; one light after applicable the name is Addie and papa's the name is Addie and papa's the name is Addie and papa's the name is George. I did n't want to come here, I the nearest to me of anything. In fact, I believe the nearest to me of anything. In fact, I believe the entrancements among the mediums; and I do believe that he who founded Methodism had a glimmering of something higher in spirit-life. But I can realize that you can never put any more in a measure than it will hold! I can see that the nearest to me of anything. In fact, I believe the entrancements the nearest to me of anything. In fact, I believe the entrancements among the entrancements the nearest to me of anything. In fact, I believe the entrancements among the entrancements among the entrancements among the entrancements among the nearest to me of anything. In fact, I believe the entrancements the nearest to me of anything. In fact, I believe the entrancements the nearest to me of anything. In fact, I believe the entranc

Sarah M. Willis.

My name is Sarah M. Willis. 1've come a long way in order to make myself known. I have n't been gone long, only just a little while. I can't tell you how long it was. The trouble was in my head; it was tired and dizzy, and I was tired all over, and I do n't know but I did wish I was dead. I suppose it was wrong to do it, but when one is tired and sick what can they do? I came from California — from Sacramento. I want to send this message to my Aunt Dollie and to my Cousin Minnie. They read the Banner, and they will get it, I know they will. I said I'd tell 'em I did n't like the way they disposed of my things. I did n't like the way they disposed of my things. I wish they had done just as they promised. That's the reason I have rapped so loud. I shall rap louder and scare 'em more if they do n't let things alone. I do n't know what we spirits are to do; that's the only way we can do. Folks think you are dead, and they can do what they are a mind to—that you don't see 'em! The only way we can do, if we 've got strength enough, is to scare 'em.

Julia McIntyre.

I wish you would say that Julia McIntrye, of cotch descent, came here from New York City. I came into the spirit world with pneumonia. I have been gone three years or more—it will be four years next January, the last part of the month. I think it was on a Thursday. I write this, hoping that a brother of mine will see it. He has been looking over the Banner of Light He has been looking over the Banner of Light and other spiritual works, saying that if he could get one sign from anybody he knew, he should be very glad; he would then try and believe. Now I would like to say to him: James, when you are in New York City, if you will just go to some medium where I can communicate, and where I can bring Uncle John, I will surely do it; and see if we don't make you understand that suities citil live. I was twenty five versely

Please say that George D. Brown, of Jersey City, or, rather, who passed out in Jersey City, but who is a native of Boston, records his name on your list, and says he will be happy to meet on your list, and says ne will be happy to meet any of his friends, especially his business friends, and communicate with them; and as soon as pos-sible I trust I shall have a response, especially from Mr. C. D., also from George B. D. Nov. 22.

Luther Brown.

I didn't do it. I never meant to. I didn't take my life. They need n't say I did. My name is Luther Brown. They found me drowned in the pond. I'm not going to tell how it was, any thing at all, unless they will go where I can tell all about it. I don't want to blame anybody or to cast suspicions on anybody. If somebody wil meet me I'll tell 'em the truth about it. I be longed to Sebec, Maine. I got out, and I'm glad of it now. I felt pretty bad about it. I didn't like what they said when they found me. I don't think it was fair to say it at all. I never gave anybody a right to say anything bad about me.
I did the best I could, anyway. I think they
might have been a little more careful of my old
body; they did n't treat it any too well. I was Dec. 18. there and knew all about it.

Mary A. B.

Yes, I feel the power as I approach the earth, and lay my hands upon the medium's head. I understand more of the greatness of the spir I know there are very few that will recognize in the spiritual. Please give my name as Mary A. B. I that I had a feeling, Mr. Chairman, that I left this earthly form in Paris, France. I wish would like to come and speak to you. Very many of us feel that we would like to talk, just her that I have very many things to say to her would like to come and speak to you. Very many of us feel that we would like to talk, just to see how it seems to speak through somebody's lips; and this is the only place where anybody and everybody can come consequently a series of the property of the consequently a series of the consequently as a series of the consequently a series of the consequently a series of the c will meet me somewhere in private, where we can talk confidentially, I shall be most happy to tell her very many things that will be of advantage to her. My husband's name is Charles—he was a comedian. I do not wish to say any more than is necessary in public; I simply wish to express my feelings to my daughter, that she may give me an opportunity to open my mind freely to her.

Zenas Bangs.

Mr. Chairman, I think we have met before. At a gathering last night of my friends, there was a desire, not expressed in words, that I today should come to the Banner of Light office According to agreement I am here, I thank you, Bro. Holmes, for the kind manner in which allowed me to control your organism. I thank you all, dear friends, whose names are too nu-merous to mention, for your kind sympathy to my wife. I would have been glad to have trolled this organism last night, but conditions were not right, therefore I could not do it. I re-turn to day here that I may speak what I feel. I shall never forget the Union, never cease to be Secretary of it. Our brother may be secretary pro tem., but so long as it exists I shall be the spiritual secretary. Thanks to my brothers who have entered the Temple of Knowledge with me many times; who are anchored in true Faith and Hope and Charity. Thanks for many kindly greetings. Bless you all for what you have done Remember that I shall ever be with you. letter is short, but I hope to the point. I have made a great effort to come. Please say, Zenas Bangs, from East Canton street, Boston

Carrie Spinning.

Mr. Chairman, I wish, if it is not too much trouble, you would allow me to send a message. You can say it is from Carrie Spinning. I have been gone some years, and since I have been in spirit-life I have had peculiar experiences. 1 have crossed the ocean and brought spirit friends back with me, have had them entrance mediums and say very many things which were quite astounding to the medium herself. I have friends that are musical and those that love music. I think much of them. I would like to doal! I can for them. Some of them have come to me, and I am doing all I can for them. Yes, S— is here, and I shall bring others with me soon. I would like to say to Mary H—y that I have not forgotten her, and the many hours I spent with her. I am frequently by her side, and I bring other friends with me. Ask her to be patient. Tell her the time will come when all will be made right. Tell her that near at hand is a sunbeam of light. Say, where the flowers will bloom the thorns will not prick her hand when she gathers them as they have in the past. Ask her to be patient. Tell her to be true, and we will be with her and take care of her wherever she may be. I would like, Mr. Chairman, to have this ad-

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

Your musical instruments are imperfect; your musical instruments are included. Was duited in the box. Was n't that maighty? What did they put me in the box. Was n't that maighty? What did they put me in the box. Was n't that maighty? What did they put me in the box. Was n't that maighty? What did they put me in the box. Was n't that maighty? What did they put me in the box. Was n't that maighty? What did they put me in the box. Was n't that maighty? What did they put me in the box. Was n't that maighty? What did they put me in the box. Was n't that maighty? What did they put me in the box. Was n't that maighty? What did they put me in the box. Was n't that maighty? What did they put me in the box. Was n't that maighty? What did they put me in the box. Was do on earth, but the mere fact of transition does

do on earth, but the mere fact of transition does not produce the change.

An interesting illustration of this occurred one evening at my tea-table, some fifteen years ago.

A gentleman and his wife, strangers in Baltimore, called on us for the purpose of learning something of this wonderful intercourse with the spirit world. They had recently heard of it, and knew nothing whatever of its modes or processes. While at the tea-table, Mrs. Danskin was controlled, and one spirit after another of their kindred and friends came, identifying themselves so dred and friends came, identifying themselves so clearly as to leave no doubt on the minds of our visitors. They were overjoyed, and could scarcely find language to express their delight. A new realm of life and thought seemed to have opened before them. Presently, however, another spirit came. Archbishop Kenrick, of Baltimore, who had lately passed from earth, controlled Mrs. Danking and elegations. Danskin, and with a vehemence and eloquence not often equalled, he depicted the irreparable injury we were doing humanity by drawing men from under the control and restraints of the Church, and leaving them to wander unguided in search of those mysteries which could only be revealed by or through that organization which Christ had established and appointed his representative on earth sentative on earth.
Our friends were appalled. The idea of a spirit

denouncing Spiritualism was to them inexplica-ble. It was some time before I could make them comprehend that a man whose whole life had been passed under the mighty magnetic influences of the Roman Catholic Church, could not throw them off immediately, because he had laid aside his physical form.

Daniel Clough.

Being at the age of seventy I died where I had lived, in Washington City. The winding steps of that life beyond the grave I have found. It did not weigh heavily with my mind to give up the earth-life, for when the messenger came I said: Thou knowest thy work; do it, and I, thy servant, will be pleased. You may full well understand, men of earth, that at the age of seventy I had passed through many trials, many varied experiences—some pleasant, some otherwise.

This land is a land of realities; here birds do sing waters do flow and impart freehness and

sing, waters do flow and impart freshness and life to all things; the sun doth shine and warm the chilled hearts of some who enter here; some who feel as strangers until they grow familiar with the laws and conditions of the home into which they have been ushered.

To those who seek Daniel Clough, and mourn

him, I would say, Let all sorrows pass away. Let the heart be thankful, for he who had passed through many trials and suffered many prival tions is now enjoying rich blessings showered

from the hand of the omnipotent Creator.

Oh, how softly was the door opened! Oh, how calmly was it closed after I had entered into life—that life which has no fading! With beauty, truth and honesty do the inhabitants of the matter that the december of the line of control of the control of the line of the line of of the li spirit-land commune with the dwellers of earth, Though I knew it not when with you, I have learned it now. To the white-robed angels do I give thanks, for they have given me the Com-

Anna Edith Thompson.

I lived on Cathedral street. Anna Edith Thompson. I died in the twenty-first year of my age, after having passed through a painful and tedious sickness. I was the eldest daughter of William and Harriet Thompson.; leaving brothers and sisters to mourn while I was making my dight in glory. flight in glory.

Mother, father, sister and brother, do not in

your silent prayers ask me to wear the flesh again, for I am so happy on the other side of that river I have so often called Jordan.

Evidence! who asks for evidence of immortality? Where would the author of our being be if he did not award to his children life, youth and perpetual understanding? The grave is cold and cheerless to those who do not understand it, but to me it is warm, beautiful and perfectly legiti-mate. The body lies there, not awaiting the sound of the trump, but paying back to mother earth the debt it owes, in the mode appointed by

nature.
What words have I to describe the beauties of the interior life? I fall in language. I cannot picture it. Know and feel, mother, that I am a white-robed angel awaiting your coming on the other side.

like the nightingale. Though pain racked my body, my voice rang out in songs to my Creator.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIES, RUDD, MESSAGES RECEIVED LAST WEEK:

Winthrop Blanchard; William H. Mann; Joseph M. melling; A Father to his Daughter; Thomas Murphy; Frank.
James M. Beebe; — Dorsey; Elias Hillard; Mary Lyon;
Joseph Smith; Mary Elizabeth Maynard.
Rufus Putnam; Fred Spadling; George P. Jones; William Grey; George Taber; William Hale,

TO BE PRINTED IN OUR NEXT : William Wallace Whiting; Jane G. Burns; John Devine; Dr. Grinnell; Samuel M.—n: Ella B. Butters. Caroline Oakes; Commodore James Madison Frailly; saac Niles; Dr. John Wilcox; A. B. Child; Lewis V. Dobson; William Baxter Riggs; Sarah K. P. N.; Walter Wells (Owing to our limited space, the remainder of our list of

amouncements of "messages to be published" is necessa rily omitted, but will be reprinted at a future day.) GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. John Thompson; Henrietta Demock; Samuel Simonton; Sarah Newton; Anna McDermont; Alice Riggin.

Convention of Spiritualists and Liberalists.

The Twelfth/Annual Meeting of the Michigan State Association of Spiritualists will be held at Union Hall. K lamazoo, commencing on Thursday evening, March 2ist, and closing Sunday, the 2ith. A cordial invitation is extended to Liberalists to meet with us and participate in the deliberations of this meeting.

Among the speakers expected to be present are Hudson Tuttle, of Obio, Rev. J. H. Burnham, (Independent and Liberalist) of Saginaw, Dr. J. L. York, of California, Giles B, Stebbins and Susle M, Johnson, of Detroit, Mrs. R, Shephard, of Chicago, Mrs. L. A. Pearsail and T. H. Stewart; also others well known in our spiritualistic ranks, including the officers of the Association and State unissionaries.

A. B. Spinney, M. D., President. Convention of Spiritualists and Liberalists.

The Northern Wisconsin Spiritual Conference The Northern Wisconsin Spiritual Conference Will hold a Three-Days' Meeting in Spiritual Hall, Ouro, Wis., on the 15th, 16th and 17th of March. Prof. R. G. Eccles will be the only engaged speaker. Other sp akers are invited to participate. The reputation of Prof. Eccles is sufficient guaranty that the meeting will be an interesting one. Let there be a full attendance. Meals served in the dining-room adjoining Hall.

The meeting will be called to order on Friday, 15th, 2t 10 o'clock A. M. sharp. Don't wait until Saturday, but be on hand the first day. DR. J. H. SEVERANCE, President, DR. J. C. PHILLIPS. Secretary.

Northern Wisconsin Spiritual Conference.

Omro, Wis., Feb. 15th, 1878.

Passed to Spirit-Life: The funeral services of Mrs. Mary B. Steward, an earnest and true friend of labor and kindred reforms, occurre at her late residence in Somerville on Sunday, Feb. 17th; also at her former home in Hopedale, Mass., the following Tuesday.

Mrs. Sarah A. Danshin.

Mrs. Danskin's Mediumistic Experiences.

[Part Ninety-Six.]

BY WASH. A. DANSKIN.

It is difficult for many persons to realize that the spirit departed from earth is simply the same individual that left the cumbrous flesh that fettered its movements while here. Under the influence of old theories they imagine that as soon as we enter upon the life beyond the grave unit.

Tuesday.

Although Mrs. S. 's life-energies were largely consecrated to the cause of the working classes, and their elevation through the improved means and opportunity of the cheever, "she was also an earnest student of the new "Spiritual Philosophy" and religion of our times. Mediumistically gifted, her apiritual nature, during long mourts of physical pain and wearmess from heart disease, must have woven for her in advance such images of the artistic and true as were d-stin d to adorn her prophetic home in the "spheres," Not the lea-tot the determining causes of our riends. Mediumistically gifted, her apiritual nature, during long heart there is a difficult for many persons to realize that the determining causes of our riends. Mediumistically gifted, her apiritual nature, during long heart there is a difficult for many persons to realize that the determining causes of our riends. Mediumistically gifted, her apiritual nature, during long heart lies as mounts of physical pain and wearmess from heart disease, must have woven for her in alvance such images of the artistic and true as were d-stin d to adorn heart disease, must have woven for her in alvance such images of the artistic and true as were d-stin d to adorn heart disease, must have woven for her in alvance such images of the artistic and true as were d-stin d to adorn heart disease, must have woven for her in alvance such images of the artistic and true as were d-stin d to adorn heart disease, must have woven for her in alvance and heart disease, must have woven for her in alvance and heart disease, must have voven for her in alvance and heart disease, must have

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Dr. F. L. H. Willis

May be Addressed till further notice

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Centre street, between Church and Prairie streets, Jan. 5. White Water, Walworth Co., Wis.

Boston Investigator.

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April 7.

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ANNOUNCEMENT. THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at 5 Dwight street, Boston, Mass. Price per year, in advance, \$1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersig ed. Apacimen copies free.

D. C. DENSMORE, Pub. Voice of Angels.
Jan. 5.

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Dec. 23.

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1w*-Mar. 9.

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Mar. 9.—149*

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FRANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 31 Common street, Mar. 2.-3w* CLARA A. FIELD, Magnetic Physician, In-Spirational Speaker, Pollet, Test and Business Me-dium, 7 Montgomery Place, Boston, Mass. Dec. 29. DR. F. HATCH, Magnetic Physician, has removed to 35 Boylston street, where he would be pleased to see his patrons as usual. SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight at. Dr. G. will attend funerals if requested. Sept. 1.-26w*

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Our Unceums.

Visit of the Boston C. P. L. to Brook-

lyn and New York City... SPEECHES, ENTERTAINMENTS AND THE EXHIBI TION OF GOOD FEELING GENERALLY; ORGANIZATION OF A SPIRITUALIST SOCIETY IN NEW YORK CITY, ETC., ETC.

named localities. In continuation of that account we subjoin the following: The reception of the party on its arrival was most enthusiastic. Its members were received at the door of Republican? Hall by the officers of the New York Lyceum; from the entrance to the rostrum a passage way through the throng was cleared, and was flanked on each side by the officers and members of the New York and Brooklyn Lyceums, through which avenue, under escort of the Conductor and Guardian of the Brooklyn Lyceum, to the sweet strains of music furnished by a fine orchestra, the pilgrims marched to the front platform, which was literally a floral bower, behind which stood the beloved forms of the Father and Mother of the Lyceum movement - Andrew Jackson Davis and Mrs. Mary F. Davis.

After a short address of welcome by Conductor Dickinson and the Guardian, Mrs. H. T. Newton, the regular Lyceum exercises were continued members of the three Lyceums participating At this point Conductor Hatch, of the Boston school, was called upon, and gave a spirited address, thanking all for the kind reception thus accorded, and soliciting every Spiritualist to come forward and enlist under the banner of the Ly ceum interests.

Dr. Chas. Main, Dr. John H. Currier and Dr. Samuel Grover, who were the guests of the Boston school, followed, in succession, in short speeches, which closed the exercises of the ses-

A bountiful repast was now placed before all, which, being tendered by fair hands, was eagerly partaken of. After the collation was finished listen to a fine lecture given by Mrs. F. O. Hyzer, Mr. Charles R. Miller, President of the Society, introduced Conductor Hatch, and, after a response to the welcome extended by the friends of ; Brooklyn, he was followed by Dr. Main in a few kind words. Everett Hall was profusely decorated with deral tributes, flags, &c., and presented a pleasant appearance. Just prior to the close of the exercises Mrs. Hattie Dickinson, of the New York Lyceum, came to the front, and in a few happily chosen sentences presented Conductor Hatch with a beautifu' basket of flowers as a gift. from the New York friends.

Drs. Currier and Grover having been detailed to attend the meeting in New York City, passed a very pleasant evening in listening to a stirring aildress delivered by Mrs. Nellie J. T. Brigham, also in participating in the formation of a perma-nent organization of the Spiritualistic friends in that city. At 75, r. w. the assemblage was called to order by Mr. Henry K. Newton, Esq., who arrequired that the Board of Trustees had elected Dr. R. T. Hallock as their President. Dr. Hallick was then introduced to the people, who crowded the hall to its utmost capacity, and delivered a most elequent address, which was en-thusiastically received. Mr. A. J. Davis, Mrs. Mary F. Davis, and Dr. Currier being called upon, responded with appropriate remarks. At the conclusion of the services a large number came forward and signed the constitution With:

At the conclusion of the services in Brooklyn. homes of divers of the triends, and on Monday, subject to a call, assembled at Everett Hall at 10 if, whence, after partaking of a bountiful collation, they preceded to visit the different points of interest, among which may be mentioned the City Hall, Court House, Piymouth Church, wer ears were provided, and a drive to Greenwood Cemetery was in order. Here the visitors passed a pleasant afternoon, being under escort of Conductor A. G. Kipp, and past-Contaking partieuductor Wilson, these gentleme lar pains in explaining all matters of interest conmeeted with the grounds.

After visiting Prospect Park they returned to Everett Hall, where they found tables prepared for dinner, under the immediate supervision of Mrs. C. E. Smith, Guardian of the Brooklyn Lycoum, assisted by Mrs. Hussey. At the table Dr. Main offered an invocation to the spirit-world, after which ample justice was rendered to the

At 71s P. M. the doors were opened for the first entertainment by the Boston Lyceum. The seats, were rapidly filled, and at 8 o'clock the pupils commenced the exercises of the evening by sing-ing "America." Then followed the programme Then followed the pregramme as previously printed in these columns, which was received with great satisfaction. In the au-dience were to be found Mr. and Mrs. Davis and many of the early workers in the cause. Be-tween the first and second part Mrs. C. E. Smith presented to the visitors, in behalf of the Brook-lyn Lyceum, a complete set of badges to be chershed as'n memento of the happy occasion. badges consisted of a dainty blue ribbon, bearing | To the Editor of the Banner of Light: upon the front, Brooklyn C. P. L.—the top sur-mounted with a silver bar. Mr. Hatch responded for the recipients, and after a clasping of hands all returned to their temporary and pleasant homes to prepare for the duties of the follow-

Tuesday the Lyceum began to gather early, at 10% A.M. The members were called to order, and after remarks by different individuals of the Brooklyn and Boston Lyceums, the party sat down to partake of their last collation in that city at Everett Hall.

After all appetites were satisfied the pilgrims were taken in charge by Mrs. Hattle Dickinson, Assistant Guardian of the New York Lyceum, and, accompanied by Conductor Kipp, proceeded to New York, to remain the guests of the Lyceum of that city until their return home. Crossing the Fulton Ferry they visited the Custom House, Trinity Church, and the roof of the Equitable Building, whence a grand view of the city was taken: descending from thence they looked into a number of the large stores on Broadway, finally taking cars for the home of Mr. and Mrs. J. A Cozino, past-Conductor and Guardian of the New York Lyceum, whose residence was to be the headquarters of the Lyceum during its stay. At headquarters of the Lyceum during its stay. At this point the visitors were met by officers, mem-bers and friends generally of New York, who extended a hearty welcome. At 4 m. the par-ty was summoned to dinner, and owing to their promenade in the forenoon they required no second invitation. Having finished dinner, short speeches were in order. As this day was the twelfth anniversary of the marriage of Brother and Sister Cozino, this banquet furnished by them as a compliment to their Boston cousins had them as a compliment to their boston cousins nad also to hosts and guests a peculiar and pleasant significance. The many kindly words that were spoken on that day will long be remembered by all who participated. At the close of dinner the extensive parlors were cleared and all joined in the mazy dance-music being furnished by an prove that there were many "old heads" with and in Vermon young hearts" present. Dr. Gross and wife, was defending.

the parents of the hostess, were as lively as the I younges' pupil.

8. P. M., the Lyceum started for Trenor's Hall, Broadway, where they gave their second exhibition to a large audience. At the intermis-sion, Conductor Hatch invited the Conductors and Guardians of the Brooklyn and New York Lyceums to the platform, and presented them, in behalf of the Boston Lyceum, with some of the badges which had been worn by them—a descrip List week we gave the opening portion of a report afforded us by the proper authorities regarding the excursion of the Children's Lyceum to visit the friendly organizations in the abovetion of which has already been given. Mrs. New-Join the Lyceum Band. Being about to resume her seat, the lady was detained, when she recelved a hadge from the Rostons as a token of their esteem for her as an earnest laborer in the vineyard of progressien. The programme being finished, all again retired to their respective homes, to gain rest for the coming day, which was intended to be the last, but which proved to be otherwise.

Wednesday morning, promptly at 9 o'clock, under the guidance of Mrs. Newton, all visited Central Park. After looking at the wild beasts, the museum, i.e., they were placed in carriages for a drive through the grounds; at the head gate house the pupils descended the deep well con-nected with the Croton Water Works; again taking carriages the delegates returned to head-quarters, where dinner was waiting, having been roylded by the Lyceum. In the absence of the Conductor the Guardian presided, ably seconded by her assistant. Among the guests present were A. J. Davis, who after the removal of the cloth gave a historical review of the early days of Spiritualism. During his remarks Brother Davis gave those present to understand that at no distant day he would again gird on the armor. God speed the time! Mrs. H. T. Newton offered the following sentiment, which was drank in sparkling water, amid applause:

"To the health and prosperity of the members of the cell resums Breeklyn, New York and Boston three ks in the good a chain which we trust reaches?" in earth leaven. Three is the so caded mystic diamnete, and by certifodox frients it is believed that three are, and by certifodox frients it is believed that three are one. We now writted as one, and our interests and work hence that the line in the mineral partity, let us drink to the health of the united of the united.

A feature of this dinner was the bon-bon masquerade, which caused much merriment: In concluding the exercises Mr. and Mrs. Cozino were made members of the Boston school, each being presented with a badge as a token of friendship. Being about to retire to the parlors, Mr. Cozino, in behalf of the New York Lyceum, presented Mr. Hatch with a magnificent silver badge the entire Beston delegation were taken in charge in form of a Grecian cross, suspended by a silver by the Brooklyn Lyceum, and proceeded directly bar bearing this inscription, "New York to Bostothe City of Churches, arriving just in season to ton": The cross itself bearing the inscription, listen to a fine fecture given by Mrs. F. O. Hyzer. "C. P. L. Feb. 24th, 1878." This being a gen-If sten to a fine fecture given by Mrs. F. O. 1132er, eral surprise it was all the more pleasant. The of Baltimore. At the conclusion of her discourse Boston Conductor endeavored to offer a few remarks in reply, but for once he could not find words to express his feelings. Instead of dancing, a parlor entertainment was given, in which most of the pupils had a part to perform. In the evening the various places of amusement were

Having received an invitation from an old Boston friend who is now located in New York to remain over one day longer, the school voted to stay, and on Thursday, after spending the forenoon in looking over the city, at 1 P. M. the party visited, the Deimonico Building, corner of Fifth Avenue and Fourteenth street, to become the guests of the proprietor, Mr. J. B. Gibbs. This gentleman received them at the door, and with a hearty shake of the hand bade all welcome. After an interchange of thought, all were summoned to dinger -- the bill of fare comprising all the delicacies of the season. Mr. Gibbs will be remembered by many Bostonians as the genial host of the famous "Gibbs Hotel," once located where the Sherman House now stands. During the sojourn of the tourists with him they found him to be the same jovial mortal; although his pleasant face had begun to show the assaults of time, his heart was as kind and true as ever.

From this point the party left for home, being escorted to the boat by Mrs. Dickinson, Mr. Merritt and others. Upon reaching the pler the Lyceum found many of their new friends in waitcame forward and signed the constitution. With fing A final clasping of hands ensued, and then a benediction from Mrs. Brigham, this ever-to best the boat glided down the bay, the cheers and remembered penticestal feast was brought reconstitution waving of kerchlefs lasting until each could see the other no more, when the New Yorkers re-turned to their homes, and the Boston delegates the Lycoum members retired as guests to the began making preparation for the night. After homes of divers of the triends, and on Monday, passing a pleasant evening all retired to their

where the friends had provided a breakfast, which was much enjoyed. A few brief speeches and a word of thanks to the scholars for their good deportment during their visit ensued, and then the excursionists were dismissed, to retire to their homes and rehearse again and again the many pleasant moments enjoyed during their excursion.

In closing, we wish, in behalf of the Boston Lyceum, to return their most sincere thanks to the officers and members of the New York and Brooklyn Lyceums for the untiring efforts made to render the visit of their delegates and companions To pleasant one. It would seem that such enterprises as the one so successfully carried out, would operate to give a new importus to the Lyceum movement and we trust that such will be the case throughout the country; if so, the Brooklyn, New York and Boston Lyceums may well feel gratified at the result of this grand union of the three in one.

The Albany Bigots Foiled.

The Eddy trial has reached its conclusion, and the defendants have been discharged.

My examination lasted the whole afternoon. Elders Evans and Lomas came on expressly to testify in the matter. The latter went upon the stand, but as the Justice concluded that his testimony would be much like what had preceded, and as he seemed satisfied that these forms, which are called materialized spirits, do appear-giving credence to the testimony of respectable wit nesses—he did not call up Elder Lomas. I do not mean to say that the Justice was satisfied that the forms seen were the actual embodied spirits we claimed them to be, but that he accepted our testimony that forms were visible, and were not produced by trick or fraud on the part of William Eddy.

Justice Clute, before whom the trial was held, treated me with all due courtesy, and seemed really desirous of eliciting the truth. Indeed, though I think his feelings were rather against us, I do not see how he could have done any bet-ter than he did. I certainly for one am grateful for the patience and attention he bestowed upon the affair.

Counsellor A. B. Pratt, who defended the Eddys, is to be highly commended for the judicious use he made of the material at hand. His power to draw out evidence clear and satisfactory, must have won the admiration of all who listened to him. His summing up of the case occupied only a very short space of time, but it embraced the striking features of the evidence, and showed conclusively that the complainant had not brought forward a particle of proof to sustain his

charges.
I wish also to personally thank Mr. Pratt for the mazy dance—music being furnished by an improvised band of musicians composed of members from New York and Boston under the leadership of Mr. Gross, of New York. Many fancy dances were given, including the Highland Reel, by Dr. Main, which latter achievement went to attended many of the Eddy scances, both here

The Pickering Controversy, Pro and Con.

THE ROCHESTER, N. H., MANIFESTATIONS. To the Editor of the Banner of Light;

A party of ten (five ladies and five gentlemen), induced by the Interesting accounts in the Banner and other papers of the wonderful manifestations through the mediumship of Mrs. Pickering, visited Rochester, N. H., Jan Doth, having arranged for an evening.

A thorough examination of the room in which the cabi-

net was, and of the cellar below, satisfied us there were no means of communication except through the open room in which we were.

The cabinet was formed by a simple curtain drawn acrosone corner, between a window on one side and a closet door on the other. Beyond the closet door, in a jog through which was an entrance to a front room, was a shelf on which was placed the lamp, in the shade of a projecting screen. Here Mr. Pickering took his position, to regulate the amount of light. The room was sufficiently light for these present to recognize each other, while the position of the lamp made the cablust the darkest portion of the room On the left of the cabinet, standing out in the floor, so as to leave passages outdit, was the plano, and on the right, near the window, a lake. Thus the approach to the cabinet was between the plano and table, a space of say six feet. Across this space the "home circle" of six and the lady at the plane were seated, so as to form a complete protective circle between the cabinet and the visitors, who were in the outer circle, say ten or twelve feet distant from



Our party were so scated as to have little or no communication with each other, but at the close it was found that each one had of himself, without conversation with the others, come to the conclusion that the manifestations were not only unconvincing and unsatisfactory, but that they bere unmistakable marks of deception and fraud.

The **spirit.forms ** could have easily been represented by the one person in the caldnet. The female figures had always the same general dress, features, motions and outlines, with such occasional charges of fleating drapery of lace as any woman could arrange in the dark. The male figures had always the same pured pantaloons, the same shirt waist (except the Indian) and the same unmistakable motion and outline.

The "spirit" was requested to bring out two forms at same time, an I she boldly introduced a big "rag baby." figure, which she operated with her hand, making it bob up and down and "wave its little hand," like a limp roll of dough, and manipulated it so clun, sily as to lift it clear from the floor several tuches, while its long dress flapped back and forth unfilled. Once the female figure lost hold of the "child" and it fel over, half in and half out of the cabinet, as limp and in hier Sand unconscious as any other rag baby would have been, and the fen ale "spirit," with many genuffections, gracefully backed into the cabinet, drawing the baby fit after her with her foot.

The female "spirit " several times made a show of ex hibiting the medium in the cabinet; but at the distance from the circle and in the uncertain light it was perfectly easy for a dark dress and a dummy hand and face to have filled the place, and it was our unanimous opinion that the medium was the "spirit" figure, not the semblance in the chair. We do not assume to pronounce upon the honesty of previous somes of this medium, but we do all unbest tatingly believe that on the night of Jan. 29th the Pickering spirit manifestations were a cheat and a clumsy trick of a woman who felt reasonably safe from exposure by reason of the wall of persona' friends between her and her visitors. We have no reason to doubt the honesty and trustfulness of the circle of six composing the personal circle, whose

conditions are said by the medium to be necessary to her It is needless to add that we take no satisfaction in this statement, but simply perform what we believe to be our M. A. BLANCHARD, duty in the matter. JOHN DENNIS. GEORGE R. DAVIS,

C. W. RICHARDSON. Portland, Me. J. S. PALMER.

SPIRITS OR WHAT?

WONDERFUL MATERIALIZATIONS AT ROCHESTER, N. H. DESCRIPTIONS OF THE FORMS AS THEY APPEARED. AN INVESTIGATION PAILS TO DETECT FRAUD. (From Our Special Correspondent.)

ROCHESTER N. H., Feb. 27th, 1878 - Fitteen persons. actuding the husband of Mrs. John R. Pickering, the me im, were gathered, by invitation, at that lady's residence in Rechester, N. H., recently, to attend a special séance. The Herald correspondent, unknown as such, made one of the number. The circle was formed at 7:50, The calified was made by stretching a black velvet curtain passing a pleasant evening, all retired to their the cashier was made by stretching a black velver curtain betths to dream of home and friends.

Friday morning found the pilgrims at home.
At the N. Y. and N. E. déj ét (foot of Summer aloese that formed. The inner circle occupied the first street) they were met by a delegation of the risk street) they were met by a delegation of the risk staval-homes," under the marshalship of Dr. Currier, (who had returned to Boston at an earlier point in time,) and were escorted to Amory Hall, where the filerak had were described to Amory Hall, where the filerak had were described to Amory Hall, where the filerak had were described to Amory Hall, where the filerak had weekled a breakfast which distant seven beet in a direct line from the curtains and eight feet from the medium. The light, a kerosene lamp, was in the opposite corner of the room from where the medinm sat, on the same side. Mr. Pickering stood there with it, so that it's rays could be increased or diminished a the order of the forms. At 7:50, all being seated, the light was turned down. The hands of a watch held in one's hand could be clearly seen. The light, the major portion of the time, was furned up above this point, but never-bu-low it. One of the circle, who has attended the developing circle for nearly two years, presided at the plano. After a duet had been song, the Instrument was played somewhat louder than the tones of a music-box. The circle did not sing at any time during the scance. The influence prevailing was, in the language of those present, very harmonions. The plane ceased playing, and the deep, breathing of the medium was plainly heard. At 7:55 loud tappings cance. At 7:36 the aperture in the curtain was drawn one side and a phosphorescent mass appeared. It had the shape of a head, but features not defined. It was signalled that the atmosphere was too warm, and better ventilation was given by opening a door. At 8 o'clock the curtain quickly parted, and there was plainly visible

THE FIRST FORM.

It was six feet in height, very stout, clothed in a white shirt and dark pantaloons. The measurements given were ascertained by the height of the cabinet, whose top was seven feet from the floor, the aperture in the curtain four feet and one-half, and the height of a chair which stood just at the entrance. The form remained a moment, retired, and appeared again. It were dark chin whiskers but the thecks were very much sunken, and the eyes hollow. It waved its hands and lifted a chair. The deep, heavy breathing of the medium could occasionally be heard. At sin the form retired. At 8:20 a form four feet and a half high, rebed in white, stepped out quickly and came within one foot of the front roy of seats. The head was enveloped in cloth, which was thrown back, revealing a perfect face, recognized by a gentleman and wife as daughter who had come there often. The features were clearly defined, but inflexible. The figure remained a short time only, retiring at 8:23, to give place at 5:30 to an other tall form of a man. Twice it came out and returned, and at 3. 5 the light was turned up so that the figure of the carret and the pictures on the walls could be clearly seen. The light shone full on the face. It was very round and full, and were a moustache. It was found that there were two clairvoyants in the circle. One of them obtained the name "George Henry," and a gentleman to whom it had pointed finished it with "Downs," recognizing it as a friend. It remained less than a minute, but showed itself everal times. At 8:45 the curtains parted, and a form stood there, which might best be described by the term raiment, it appeared twice, and finally gave way at 8:50 to a little old lady, who was extremely anxious that your cor-respondent should recognize her. Again and again she tried, coming within two feet of his eyes, but he was honstly forced to confess that he could recognize no familiar features. The face was decidedly that of an old lady, but not that of an acquaintance or relative. On consulting the watch and note-book, three minutes were found to have been used up in her travels to and from the cabinet. parently the influences were determined to succeed; for, while looking at the watch, an exclamation from the audi ence attracted general attention, and there stood the form of a young lady about twenty-two years of age. The outline of the face was most remarkably clear. The light was raised, and yet it remained there asking for more light. It was like wax, and so closely resembled that of a relative of your correspondent that he was forced to admit a slight resemblance in answer to the repeated waving of the arm at him to indicate that it was for him.

ONE IMPORTANT ERROR WAS NOTICED. The hair, which should have been a brown, was a decided black; it hung in long tress is to the walst. The form was and in Vermont, and knew who and what he about three yards of face, some said more, in its hands. It was defending.

G. L. Ditson. dressed in white, with a girdle about the waist. It held

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behind the curtains, and, returning, lifted the curtains in its arms, and then the medium and form were seen at one and the same time. It was but for an instant, yet long enough to enable all to see both plainly. Your correspond-ent has a certificate signed by thirteen persons, testifying that on this evening, in a good light, they saw a form bend ing over the medium and at the same time saw the medium. This form retired to give place to another female form, and from this time to 9:15 forms came and went frequently. Then a tall form of a man made his appearance. and he also lifted the curtain above the head of the medium, and again both were seen. There was perfect silence in the room. This form retired and a slate was rapped for, which, being placed under the curtain, was returned with the willing thereon that the medium's strength had been used up the night before. At 9:15 the form of a dancing girl bounded lightly into the room, dressed in light gauze, through which its shape could be detected. White stockings, slippers and gold spangles made up an ethereal looking fairy. The features? as in the others, were rigid. It ask d for music and more light, and at intervals remained 52, 55 and 76 seconds. At times the medium moaned and sighed deeply. At 9:25 a tall Indian stepped into view. It was obliged to stoop a little to clear the feathers on his head from the top of the cabinet. It were a bright red frock, with a band around the waist, the same colored pantaloons and good-sized feet coverings. The face and hands were of a dull coppery color, in striking contrast to the paleness of the dancer who had previously appeared. "Now come ont near us; we want to see you, "orged one of the circle, and it did walk out. "Jump up and down," said another, and the noise attested his willingness to do so. As he went behind the curtain a conversation arose among some of the residents of Rochester who were present relative to what had been said outside during the day, and twenty minutes

ly, and, with a quick dart, A LITTLE INDIAN GIRL came directly in front of one of the clairvoyants, a lady from Portland. "Winona," said the lady, and the form darted back, picked up the curtains, and for the third time during the evening the medium and form were seen. This form wore dark brown stockings, and was even darker than the "brave" in the face. Her movements generally were decidedly different from those of the other forms, At 9:55 a tall, exceedingly stout man-form appeared; then followed state-writing and directions to the circle. At 10:05 another man-form was seen. A few seconds passed, and the dancer again made her appearance four times, staying 57, 80, 55 and 114 seconds. The last time she sat in a chair and acted as naturally as any one of the circle might have ione. This ended the appearances of torms. The clicle remained seated for a few moments, until the medium was partially restored, when general conversation ensued. Now, what are the facts of this evening's sitting? The

were thus consumed. At 9:43 the curtains parted sudden-

nedium and a form had been seen together, on three differnt occasions. Once the form wore long hair reaching to the waist. The medium's hair is very short. Another form was that of a tall man, the third that of a little Indian girl. The only explanation of the problem, aside from the heary of an outside unknown force, is that of confederstes; and they must obtain an entrance to the cabinet either by the walls or the floor. To eliminate the first factor your orrespondent tacked a shawl on both sides of the angle reaching beyond the cuttain. Permission being obtained the carpet was torn up. Underneath it lay the straw and paper usually found. This was removed and

THE FLOOR SHOWN TO BE WHOLE for a distance of three to four feet outside of the line of the curffilms., "Will you go down cellar?" said Mr. Pickering. Your correspondent stationed a friend in the corner where the medium sat during the evening, to sound the door, so that the locality could be correctly determined when underneath. Mr. Pickering led the way with a bright light. The cellar remains undivided, and that portion o the floor covered by the cabinet was quickly found. Measarement gave the same result. The floor timbers were whole, and there was no trace of a trap-door. The reader can draw his own inferences and conclusions. The forms did appear, they were seen, they were not caused by me-dium or confederates. What is it?

For many months Mr. and Mrs. Pickering gave their time freely, and would accept no compensation from sitters. Mr. Pickering is employed in a shoe factory. Mrs. Pickering's health falling, she was obliged to give up house-work and take her meals out. This additional expense is covered by the \$6 or \$8, perhaps less on an average, taken once a week at the public circles. Your correspondent representing himself simply as a Spiritualist seeking for knowl edge, Mrs. Pickering arranged an extra séance, inviting several of the skeptics in the town. Three visitors were also favored, but Mr. Pickering refused to accept any remuneration from any of the sitters. Asking Mr. Pickering, after the séance had closed, if he objected to newspa-per men, he replied, "No." He expected soon a representative of the Boston Herald, who had telegraphed

The development from table-tipping to form manifestations has been gradual, covering a period of two years. Every opportunity is afforded to examine the premises, ur stairs or down stairs. A careful investigation on three lifferent occasions revealed no trace of a trap-door or spring-closet. The walls are plastered and papered. The pattern of the paper would quickly reveal any cut that must necessarily accompany an opening; it was perfectly clean, free from any soils. The mop-board, six inches high, was mortised in the corner with a neat, clear foint, and fitted closely at the other ends on either side, where they joined hor casings. Your correspondent is familiar with the exosures of so called mediums, and expected to discover a rick in the shape of a trap-door or medium personating the forms; every precaution that might end in detecting her was taken, but, as a conscientious journalist, he is obliged to state the facts as above. - Buston Daily Herald.

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