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Versus Dr. Enryenter.

## THE PSYCHO-PHYSIOLOGICAL SCIENCES AND

#### THEIR ASSAILANTS. [Continued.]

BY JOSEPH RODES BUCHANAN, M. D.

Our narrative of spiritual facts must now be abruptly closed A very brief record indeed would fill another volume, or extend this far beyond the original design. The following very brief mention of the displays of spirit power which have been au- and of transfiguration whiteness truly glistening. thentically given to the public, is introduced to illustrate the frequency and authenticity of such phenomena among educated people who speak the English language. Among other nationalities of the Caucasian race the same phenomena are in progress, and twenty-two periodicals (nearly all monthly) are devoted to publication of the facts and discussion of the philosophy of Spiritualism.

REMARKABLE MEDIUMSHIP.

DR. THOS. L. NICHOLS and DR. MARY S. G. NICHOLS (accurate and scientific observers), of Malvern, England, report wonderful and perfect materializations under test conditions, through the mediumship of Willie Eglinton, in 1877.

The materializing phenomena of the Eddy family have been reported and thoroughly authenticated by many very competent observers, especially in the case of William Eddy. at Ancora, New Jersey. The most elaborate, accurate and critical account was published by Col. II. S. Olcott in 1875. under the title of "People from the Other World"-a book which should be perused by all who wish to form a correct judgment on this great question.

MRS. ANNA STEWART, of Terre Haute, Ind., has for several years given profound satisfaction to hundreds of visitors. The spirits, in a bright light, walk out before their friends, with whom they converse and perform the usual acts of social life, while Mrs. Stewart is seen entranced at the same time, and frequently dematerialize in view of the spectators.

MR. J. H. Morr, of Memphis, Mo., who commands the confidence of all who know him, has for several years had the most satisfactory materialization of spirits, who converse with their friends, giving intellectual tests, and are perfectly recognized. Mr. I. L. Robbins, a public opponent of Spiritualism, who visited Mott for the purpose of detecting imposture, saw and conversed with his deceased parents, whom-he had left in England twenty-five years before, and went away a thorough believer in what he had previously denounced.

MESSRS. BASTIAN and TAYLOR, of Chicago, who command confidence by the integrity of their proceedings, and who have been under the critical inspection of the editor of the Religio-Philosophical Journal, who tolerates no sort of deception or spiritual quackery, but subjects everything to strict investigation, have given as much satisfaction as any by the perfect and numerous materializations in their presence. The medium and materialized spirit have been seen at the same time, and on one occasion the daughter of Mr. and Mrs. D. H. Hale, who had been twenty-six years in the spirit-world, appeared as a beautiful and fully materialized spirit before a company of fifteen friends, and sat for her photograph in the blaze of a magnesium light. The photograph was successfully taken in the second trial.

MRS. ANDREWS, who was one of the first mediums for materialization for many years, and attracted visitors to Moravia, N. Y., has located at Cascade on Lake Owasco, where she is actively engaged in introducing the spirit world to her visitors. Mr. L. S. Dezendorf says: "Mrs. Andrews, who as a medium has hardly a peer, is a pure-minded, noble-hearted woman, actuated by no sordid nor mercenary motives, but with the good of humanity at heart; she is giving her time, and very life itself, to the service of the angels and the good of the cause we all love so much. Her home is the resort of men and women of education, culture and refinement, with whom association cannot fail to impress the visitor with the fact that Spiritualism is drawing to itself the best heads and the best hearts of the country."

MRS. HOLLIS, now MRS. BILLING, of Chicago, is the heroine of the remarkable book published by Dr. N. B. Wolfe, of Cincinnati, "Startling Facts," detailing the very wonderful materializations and spirit-voices in her presence, which afterward attracted great attention among the intellectual of Paris and London, and were warmly welcomed by George Sand (Madam Dudevant), the famous authoress. Her familiar spirits talk very freely and wisely in as loud a voice as the living, and with as much practical shrewdness; while the spirits interested in her visitors come to them, and speak in whispers of family or personal matters, which constitute de-

oles-om-rice.

COV-

With MRS. MILLER, in Memphis, Tenn., many wonderful materializations have occurred, not only in the house but on an open lawn by moonlight.

That spirits will in a few years more be able in their materialized bodies to sustain long and satisfactory conversations with their friends, and even to address public audiences from the rostrum, is sufficiently shown by the fragmentary occurrence of this mental and physical combination which has already often been witnessed for a short time. Even when this shall have occurred, there will be stolid gazers who will look and not be enlightened—who are unwilling to believe "though one should rise from the dead." The dead have already risen in thousands of authentic instances, but the skeptical mind requires the resurrection to be absolute, complete in everything, free from all ghostliness, and durable. But even if the dead returned in all the perfection of life, mingling with their friends for days weeks, the same psuedo-scientists who | Her ld.

disregard a return of an hour's duration would continue to repeat the duli stolidities which Dr. Carpenter has endeavored to make respectable.

The question of the identification of the materialized spirit with the deceased person represented, or with the medium, is not absolutely simple, inasmuch as the medium furnishes much of the spiritual material or power that is employed, and may therefore, by commingling in the result, modify its appearance. The elements loaned to the apparition return to he medium, and injuries to the former affect the latter.

In the case of Dr. Monck, of England, this emanation has been wonderfully displayed. Dr. M. has marvelous powers. In his presence, pencils rise and write on paper moved by nothing visible; messages are written on the interior of double slates, and spirit forms coming forth from his body attain a perfect materialization. The Rev. Thomas Colley

"Dr. Monck, under the control of 'Samuel,' was by the light of the lamp—the writer not being a yard away from him—seen by all to be the living gate for the extension of spirit-forms from the realm of mind into this world of matter, for standing forth thus plainly before us, the psychic or spirit-form was seen to grow out of his left side. First, several faces one after another, of great beauty, appeared, and in amaze-ment we saw, and as I was suffered to stand close up to the me dium, even touching him, I saw most plainly, several times, a perfect face and form of exquisite womanhood partially issue from Dr. Monck about the region of the heart. Then, after several attempts, a full formed figure, in a nebulous condition at first, but growing solider as it issued from the medium, left Dr. Monck and stood a separate individuality two or three feet off, bound to him by a slender attachment, as of gossamer, which at my request 'Samuel' in control severed with the medium's left hand, and then stood embodied a spirit-form of unutterable loveliness, robed in attire spirit spun, a meshy webwork from no mortal loom, of a fleeciness inimitable, and of transformation publishers.

This spirit-form, perfectly organized and solid but cold, walked out into the room with Mr. Colley and Dr. Kennedy, her hand on Mr. C.'s arm, and then, returning to Dr. Monck, the filmy connection with his body near the heart reappeared and the spirit-form was gradually dissolved and reabsorbed into his person.

In this world of wonders and philosophic revelations, this incarnation of heavenly power and wisdom, those who wish to indulge in the intoxicating luxuries of new and soul elevating truths will find ample opportunity in visiting the numerous mediums whose history and capacities our space forbids even to mention.

Mrs. Boothby and Mrs. Seaver, of Boston, Mrs. Jennie Lord Webb, of Chicago, Mrs. Ada Hoyt Foye, of San Francisco, Mrs. Blandy, of Buffalo, Mrs. Maud E. Lord, Miss Gomer, of Denver, Colorado, Mrs. Hull, of Maine, Mrs. Thayer, of Philadelphia, have become famous by their materializations, and a score of others less known to fame or publicity are making the truth known in their own circles.\*

To those who do not visit mediums for phenomena, the wonderful inspired paintings, inspired poetry, inspired eloquence, inspired music, and occasionally inspired authorship may give a foreshadowing of the still higher phenomena of inspired philosophy, inspired science, and inspired history, which will render the next century so dazzling as to throw the present into a deep shadow.

er are sometimes so dishonorable as to assist their performances by deceptions, to carry on systematic frauds, and even to practice the still base fraud of exhibiting their spiritual powers as mechanical tricks to an ignorant and guillible public. Even distinguished scholars and scientists are very easily guiled in this matter, as they are will ing foaccent the performer's assertion that he produced the effects by jouy-steal means which he could explain, without the slightest live tigation, and without even demending the explanation which he professes to be able to give, knowing that he cannot. With a greater degree of the railty in the public to appreciate and to sustain, as they deserve, hororable mediums, the frequency and power of their displays would greatly increase.

[To be continued.]

Thomas Gales Forster on the Platform.

A few days ago we learned that Major and Mrs. Forster had arrived in town from the south of England, somewhat im-proved in health, and it was a most agreeable sight to see them walk into the conference at Doughty Hall on Sunday evening. Dr. Peebles, as soon as he caught sight of his old friend, ran forward to meet him, when they embraced and kissed each other in a hearty, affectionate manner. Dr. Peebles somewhat shortened his eloquent discourse, when Mr Shorter, from the chair, formally introduced Major Forster to the meeting. To this invitation the veteran responded in an unaffected and genial manner. He is a portly gentleman, of distinguished appearance, and what people would take for a thorough Englishman of the old school. His opening remarks, though the meeting had been in session nearly three nours, riveted every hearer. As soon as he opened his mouth to speak, it was perceived that there was a man of no ordinary ability and culture before them. Major Forster, of all speakers we have ever listened to, is remarkable for the appropriateness of his language. He is neither verbose, nor yet he obscure in style, but he uses words in such a skillful and apt manner, that they convey more than ordinary meaning. and impart truth with a clearness and interest that is quite charming. Whether a simple announcement be spoken, a fact recorded, a narrative related, an anecdote given, or a passage of sublime poetry or declamation presented, the same continuous thread of fitness and inspiration runs through all. Speaking of the spheres, he passed into a rhythmical style of address, by which the most intricate thoughts were made and comprehensible, yet conveyed in a manner that reminded us of Milton's "Paradise Lost." At the close of the meeting we said to a friend, nothing ever so forcibly brought to mind Milton as to hear Major Forster's highly poetical and intelle-lectually grand peroration. Next day we were pleased to learn that a clairvoyant had seen the spirit "John Milton" influencing the Major while he gave utterance to the passage

Major Forster has the power to evoke the loftiest sentiment in the minds of his hearers. He calls forth spirituality with-out requiring to indulge in claptrap and reiterate the names of theological personages. In all he is instructive in an emi-nent degree. He is just the man that our cause requires at the present hour, and we are glad to learn that he has been none the worse, but, on the contrary, the better for his appearance and brief oration at Doughty Hall. He will deliver discourse at the same place on Sunday evening.—London

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. -Giles B. Stebbins.

It doesn't take much to tickle a Monday noon Tremont Temple audience. "A storm of applause, the reporters say, followed the knocking of a book from a chair on the floor, the book being thus punished for its wicked teachings,—Boston

Written for the Banner of Light. LIFE'S SILVER LINING. IN TWO PARTS.

BY JOHN WETHERBEE.

I.

If the clear eye of the spirit could be opened, as it sometimes has been, if the record of holy writ be true, and even of profane writ also, and it need not be doubted, it would be like putting a light behind the transparency of the world. And how luminous it would be! Points now unnoticed would glisten with their golden lining. The current affairs of life which in their variety make up the world's history are not altogether what they seem, for the spirit-world, which, like an atmosphere, rests on and permeates this, is tremulous now to which is dynamically affecting human life and events in this

As one sees in this world only the visible half of human action, so to sneak, the unseen half has to be inferred by putting together the scattered glimpses of spirit vision that give evidence of an invisible, intelligent influence, though these glimpses come through sometimes the distorted cracks in human life. These prefatory remarks were suggested by what an old maiden lady (who was considered odd) said in a semi-prophetic manner as she saw Michael Chase pass the house. She saw or sensed, peculiar as she was, more than is given to mortals to see ordinarily, as the events proved. There was nothing remarkable in Michael Chase worthy of being related, and yet in his associations, with an eye on the spiritual surroundings of common life, a brief narrative may be both interesting and instructive.

It was a cold, wet, and uncomfortable day in February; the sun being absent, the shades of evening had gathered full an hour before they were due; but Michael Chase, who had done that day the best day's work for many years, was warm and comfortable; and he would have been, under the circumstances, even if there had been no cheerful fire blazing on the hearth in his sitting-room, for joy was stirring the fire of his own being, and he therefore had intrinsic as well as extrin sic fuel in full Justre. The odd old lady who has been referred to might have seen in the distance what he did not, if she had been there; but she was not, so we will go on with the story, letting it develop itself:

Michael had closed out his store, stock and trade, and the matter was finished up that day and he had got his money, and with what he had already on hand it made the nice little pile of sixteen thousand dollars. To be sure, the fire intrinsic deadened a little when he remembered that if he had only would have been money in his nocket for then the sum would have been twenty one or twenty two thousand dollars. He had gone behindhand that difference in three years, and at an increasing ratio, but the flame brightened up quickly when he began to think that if he had not stopped the leak when he did and made peace with his conscience, that instead of having sixteen thousand dollars, in three years more he would not have half that sum, and possibly nothing, one rolls down hill so fast when once started, aided by the momentum; of old stock and the usual percentage of bad debts began to so the balance of Michael's thoughts, like his exchequer, was on the credit side, and he was, as has been said, comfortable, serene and happy.

It will be necessary for the reader to know something more of Michael Chase than has been thus far written, so we will state that he was a pious and respectable member of the and Michael Chase continued the business alone, and, with church; he had kept a store in the village many years, and by good luck, economy and industry, as his years had rolled on from twenty to forty, he had grown wealthy, as wealth was counted in that town. He had begun with nothing, and was at the mature age of forty estimated by his neighbors to be worth upwards of thirty thousand dollars. It had, however, never been more than twenty two thousand dollars, and was now sixteen thousand dollars, but that is as near as folks generally get in estimating other people's wealth. Michael, however, rather-encouraged this overestimate, for the influence it gave him, for money has an influence sometimes more than brains. It should be stated, however, that when contributions were wanted, then, as usual with many other pious people, he took a more microscopic view of his assets as an apology for giving dimes when dollars were expected; but as will be seen by the warm cogitations on this cold and wet favor; and Mr. Chase saw his value, for he soon discharged evening, notwithstanding current estimates, he only "panned out," as the miners would say, sixteen thousand dollars.

The past few years, owing somewhat to competition, to a of expenses, his means had shown no disposition to increase, but the reverse, and at twenty thousand dollars and odd he beginning to be surmised by others; and his growing necessihad reached the summer solstice in his affairs, and ever since then his dollars as well as his days had been shortening, and

-apothecary in one part, in another dry goods, then boots, happier if there had been no such allurement in that vicinity. If a meter could have been put on the little rills of profit from medicines, dry goods, groceries and rum that had flowed into the stream that emptied into his pond, so to speak, of sixteen thousand dollars, by far the largest volume would have been found to come from the rum spring. For reasons that need not now be written out in detail, but chiefly from intelligent and alluring competition, the resources of his bar grew so much less as to show largely on his aggregate business; and as this became more and more apparent and irremediable, Michael's piety got a still stronger bold on him, and he became conscience-troubled, as Henry VIII. did in relation to Katharine when the fairer Anne Boleyn hove in sight. He began to question whether selling rum was consistent with a true Christian life, and by the time there was no profit in it he came to the conclusion it was wrong, and he gave up that department of his business.

As it was not generally known that Bro. Chase was nerceptibly shrinking, he gained, as he ought to, considerable moral credit for the sicrifice he had made on principle, and the demands on his fiberality were less, which was a gain, for he could decline with better grace, no one considering it meanness in a man who had made such a pecuniary sacrifice from religious motives. It is strange how often one's sense of duty opens up clearly when thrift is tardy, and how apt success is, on the other hand, to blind the clear vision of the soul and conscience cease its work. Michael in his devotions—for he was always a man of prayer-thanked the Lord for his sorrows as well as his blessings, accenting the former for having I and sweet.

made him (as far as the rum traffic was concerned) a wiser and a better man

It would hardly do to question the motives of a man of Michael's pious reputation, and wonder, if the bar had continued to pay as well as it did when he had the monopoly of the business in the village, whether his conscience would have made the discovery it did; but this item is against him, however : he sold his neighbor all the liquor he had on hand, when he closed his bar, at rather an exorbitant price, in consideration of his giving up the traffic, and so benefiting his neighbor the purchaser. So this good man's eyes, which were always more on heaven than on earth, were not wholly blind to a worldly opportunity, and while gaining credit among the saints for this act of principle, he gained a little money also in the transaction from a sinner; but this is to be considered. what the sinner paid for the balance of the rum stock was the the sensitive with invisible, animated, and intelligent life, Lord's gain, for it added that much to the property of the disciples, provided he was always to be one, and as far as we have any right to judge he always was, for he died a church

-Michael had continued his waning husiness, as has been said, until the selling-out opportunity offered, and was availed of, and he had had an eye on the metropolis as a wider field, and had had many talks with another ulous brother who sympathized with him in his sacrifice for the sake of principle. and who had about this time found a good opening for him in the neighboring city of Boston. This friend was a dry goods Importer, and had a young man in his employ who had acprired a thorough knowledge of business, and wanted to set ap for himself, but had no capital. This seemed an excellent opportunity, and Chase, who had money, as we have seen, availed of it; thus cash and brains formed a connection, and opened a jobbing store under the firm of Chase & Hancock, and with good prospects. The brother in the importing line, though pious beyond all question, had a good deal of worldly shrewdness mixed with his piety. So while he had a great desire to befriend Brother Chase, and to start the young Brother Haucock in business, he also knew the former to be the possessor of a fair capital, and presumed it to be a liundred per cent, larger than it really was, and the firm would be a good customer, and thus transfer some of that capital to himself; such a thought was neither unnatural nor wicked, it was merely a sub-motive that helped the general movement. The importing brother did have some misgivings about the eventual success of a stranger in a business of great and expert competition, by said to himself, He will last five years, and may seven or ten, and I can govern myself in my sales to the firm accordingly. It was a pity that these unexpressed miseivings did not get voiced; buf alas! human selfishness. how it will tone down religion into a small matter, hardly disseen his duty and this opportunity a few short years before, I tinguishable from out and out infidelity in mercantile affairs, and if it were not for the weekly prayer-meetings and Sunday re-baptisms, so to speak, there would be so little difference. between saints, and sinners there would hardly be any use in having any religion.

The concern of Chase & Hancock started with excellent credit, and did quite a flourishing business; the sainted importer sold them all he could, and so did others, and things went on quite swimmingly for a few years; then the increase tell on the establishment, and so for a few years more concern seemed to about hold its own-it did not look had on paper. Still a correct analysis would show no money in the concern, or even solvency. About this time the partner found an opening in New York and withdrew from the concern, his few clerks, the expenses would be less, and the profits, if any, would be all his own. About this time a young man with rather a bright looking face, and with excellent recommendations, who was handy in any department, applied for a situation. This young man was also pious, and he was very hungry for a situation, and was worth and expected four hundred dollars a year. But Chase felt the necessity of being economical, and he knew also the desire the young man had for employment and the scarcity of places, so he would not pay but three hundred dollars. The young disciple accepted it with a sigh, for he had the responsibility of a family that was not his own; still be thought, with the chance, he would make himself so useful that his merits would in time command an increase of pay.

This young man did the work of two, and increased in a clerk that he was paying three hundred and fifty dollars a year to, not needing him; but he did not add anything to the salary of Luke Young, which was the young man's name. diminished activity on his part, and very likely to an increase | He sometimes felt that he lought to, but a shrinking was occurring in Chase's affairs, and it was apparent to him and es, which were amounting to struggles, made him blind to his duty, showing again that in his life conscience and condiit was, as will have been seen, a mathematical certainty that | tion-had very close relationship. To make a long story short, in'a few years he would in a commercial sense be a spent ball. | Chase, using the language of the street, was gradually "pe-Michael Chase kept a country store and dealt in everything | tering out," and in his own heart he felt that he was eventually coming to grief. The young man Luke worked on, doing shoes and clothing, then groceries, and last and by no means | his best, while he had griefs of his own; but they were a difleast, the bar was a feature in the establishment, and many a beferent kind. In about eight or nine months after Luke was man had stimulated thereat who would have been richer and first employed in Chase's store, the proprietor, after having resorted to, many expensive shifts to keep affoat, failed; that is, one morning when the neighboring stores opened for the day's business the shutters of Michael Chase's store remained closed. One more failure was the talk of the hour, and the commercial life of Michael Chase was ended.

We cannot lay the spirit environment upon the mundane event and look at both as of one piece, as we can adjust a picture of two parts arranged for the purpose, but we can borrow the eye of the seer and sometimes interpret in part life's hidden movements. "There's-a-divinity that shapes our ends, rough hew them how we will," and that divinity is the spirit world, teeming with intelligent life; nothing else will fit the case. To get a glimpse of this power behind the throne, we will for a moment leave Michael Chase and Luke Young in their several griefs, and interview a secress, as she sits at the window looking thoughtfully out into the night, and, if we are intelligent enough, we may turn this simple, every-day narrative into a transparency.

[Concluded in our next.]

SOMETHING WORTH TRYING .- A new remedy for catarrh is crushed cubeb berries smoked in a pipe, emitting the smoke through the nose; after a few trials this will be easy to do. If the nose is stopped up so that it is almost impossible to breathe, one pipeful will make the head as clear as a bell. For sore throat, asthma and bronchitis, swallowing the smoke effects immediate relief. It is the best remedy in the world for offensive breath, and will mak the most foul breath pure

#### Written for the Banner of Light. FROM RENA.

Oh, mother dear, weep not, weep not for me! Let not your eyell-ds with dewdrops be wet; Let not your heart be move tax others be. That think the star of love for aye is set.

Bit not and pine, and call the days all dark. And empty, drear and long; think not of grief; But hush your softow, bosh, be sile and hark;

My v ice shall come and bring you bright relief I fit whisper soft to you, as they'ers might speak

And reli you how I grow in Tithest love, I th give you tope and strength when you are weak And photore our awest homeline have above.

I'll ted you how the hat py wears shall past. When you have done with flooring time and death; When lonely graves no more are green with grass; When you no more have need of mortal breath.

I til tell you how our life shall be all on. All muster, melody, and swe test color. I little I you how our talents we litter play. To he peach other all our good life long;

For you shall set beside me than and sing.
And have no fear, no fret, no sery was re-The angels the win except confort orting.
That you in earth-life now in vain deplore.

For there, restored in besuty Soleem, as flowers. That follow wanter's old and observes time,
You see the teres that besty oil optower Trowers.
But made in God's lear signification or subtime.

The years are story that keedly or back from this. I However long, the streamstall reach the sea. Begal, then, love, of their or life have bites, And tristing love with provide reverbe !

I send you greeting give it all the whole,

An with you more ingle end, you don't night
Of, fathery in ther dear, fook lip and smile?
The day to lawning 100 little a most light?

The heavenly hills are to rebed with gleaming gold. The mosts are passing in the same agency, A little white and out stan a detection And are with me in life's inin-ctarday

## Manner Correspondence.

#### Oregon.

SCIO. -Mrs. Frances A. Logan writes, Feb. SCIO.—Mrs. Frances A. Logan writes, Feb. est proofs of spirit identity and the immortality. The as follows: "Friends in the Atlantic States, of the human soul, in prisate circles among the we send greetings. We set sail on the Pacific farmers, and especially at the home of Mrs. Smith. from San Francisco to Oregon, a distance of about seven hundred miles, in October last, and have also been the length of the railroad from Portland to Roseburg, between three and four hundred miles. We have spoken in the principal towns on and near the railroad, in the different churches and colleges, and have organized sev eral Temperance and Literary Societies. Unaided and alone; except by the angel powers, we have progressive ideas have been inwoven in our inspirations. Who shall say that our dear guides do not manipulate the brains of some in our andiences, and cause them to other progressive Hall Society to employ the best talent in the lecture field. We solicit correspondence from diences, and cause them to other progressive Hall Society to employ the best talent in speakers, male and female, who have the term of the progressive Hall Society to employ the best talent in the lecture field. We solicit correspondence from diences, and cause them to other progressive Hall Society to employ the best talent in the lecture field. diences, and cause them to utter truths which our cause at heart." they had not intended to utter? For instance: we had spoken on Intemperance, its cause and cure, to a crowded audience in the Court House In Eugene City, and white the pledge was being circulated through the audience by three or four ladies, Rev. Mr. Geary, Presbyterian, made some remarks and gave an earnest appeal to the young men not to do anything that their mothers would not approve, for a mother's love goes with her son wherever he goes. 'I believe,' said he, 'that my dear departed mother is my guardian angel, that she has watched over me all my life.' And as he proceeded he grew more and more eloquent, and exclaimed, 'Who shall say that our departed friends do not visit us, do not watch over us.' there are no walls, no barriers to keep their trom us.' Verily the world moves, and now that 'hell' is bridged over, and the brimstonic's would for other corresponding. stone is used for other purposes, the people are learning that hereditary bias pre-natal surroundlngs and conditions have more or less formed the temperaments, dispositions and characters of Individuals throughout the vast universe, and charity is finding a lodgment in the hearts of noble men and women. In coming time we may have reform schools for adults, also reform in prison discipline, and humanitarian institutions will become more numerous than now, and upon a broader basis. For this we will continue to labor, while able to go from hamlet to hamlet, and from city to city. We find a few real true Spir-itualists in Oregon, and occasionally the dear old

glorious Banner of Light.

The climate of Oregon is mild, and we have had what might be called a drizzing rain nearly gall the time during the past four months; no ice, no snow, and but little frost. The people do not stay in doors for the rain, but provide themselves with waterproofs, &c. We usually have crowded houses, and receive many a God bless you; besides sufficient of the needful to meet all expenses. Families are hospitable. While we are thus blest we are not unmindful of the suffering ones of earth, and only wish for more that we might

bless other homeless ones with it.

We gave three fectures in the new church of this place, and organized a temperance and literary society of seventy members. We have also given one lecture on 'The Relation Man Sus-tains to Woman, Legally, Socially and Mor-ally.' At the close loud calls were made for Elder Miller, who took the stand and claimed that women already have equal rights with men except in voting, and charged one-half of the intemperance and profligacy of the town to women. Church members tried to hush him up by telling him to sit down; that they wanted no more of that, etc. He talked so long I had not time to reply, only to challenge him to meet me in dis-cussion on the following evening. He declined on account of his family not being well. So I bade them a kind farewell. But judge of my surprise when a prominent lawyer handed me an invitation, with fifty-seven signatures, requesting me to deliver a lecture in the evening. compiled, and spoke on the subject of 'Spiritual-Ism and Its Benefits.' I had a large audience, and spoke as one having authority, by the assistance of my guides. The people gave me a hand-some donation, which is a God-send to one who is wearing away her life for the good of the

The aforesaid minister arose and announced that on the ensuing evening the following resolution would be discussed:

Resolved. That the women of Scio are responsible ne-half of the Intemperance and profligacy of the town Himself and the Mayor of the city in the affirmative, and Lawyer Bilyen and Hon. Mr. Irving

In the negative. arrangement I was again convinced that hands immortal were leading the way, and I glory in this truth ever and anon confirmed to my understanding."

## Massachusetts.

NORTH ADAMS .- Thomas S. Sherwin says: "Mrs. Abby N. Burnham, the lecturer and test medium, has been laboring of late in this thoroughly Orthodox place, and has created quite a sensation. On her arrival, the temperance move-ment was being agitated, and accordingly she attended the afternoon meeting at Armory Hall. The friends being attracted to her as a stranger, there followed a mutual recognition, and she was introduced to the several ministers present, and (in the absence of their expected speaker,) Mrs. B. was invited to address the meeting. She spoke with her usual carnestness and eloquence, while the prolonged applause of the audience testified to their appreciation. In view of this marked in-terest, she was invited and announced to speak at the Baptist church the following Saturday evening. The church people subsequently learn-ing she was a Spiritualist, counselled together and-endeavored to cancel the engagement. Finally she was allowed to fill the engagement, much to the delight of a large concourse assembled to listen to her words of eloquence. The interest created was so strong that she was engaged for a course of lectures, which took place Feb. 4th, 5th and 6th, on the subject of Spiritualism, to the satisfaction of good audiences comism, to the satisfaction of good authences come N. Y., recently, remarked:

posed of all faiths. She also gave some excellent

are at a church fair or fest

tests to believers and skeptics. We hope she will

law and are misdemeanors.

visit us again, for she has evidently done good

#### Pennsylvania.

PHILADELPHIA. - A correspondent writes: "The philosophy of Spiritualism has engrossed and candid investigation of the phenomena commenced about 1853, and conducted diligently for about two years, having resulted in the conviction that the phenomena are referable directly to spirits -a conviction which my reason will not allow me to question now if I wanted to do so, though in reaching this conclusion I have often experienced the truth of Dr. Buchanan's statement in the Banner of Feb. 24: 'The old wall of belief must be broken by much battering.' This state-ment forcibly appeals to the many who have been educated to accept without question first, that the Bible as a whole is the word of God, and second, that theology has correctly interpreted its teachings; and it seems to me, instead of repudiating the Bible as a depository of spiritual truths worthy of our careful study, our effort should be to acquit it of the man-made creeds of theology professedly based on its teachings, for then and only then will its important spiritual truths be duly studied and appreciated."

#### Connecticut.

London, Tuesday evening, Feb. 26th, by Mrs. L.

A. Pasco, of Hartford, a trance speaker and test medium. After singing and reading of the first chapter of St. John, a prayer was effected by James N Bennell. Mrs. Pasco then spoke at some length under influence, at the close of which she gave a humber of tests from spirits, as follows: Rev. Nemiah Dodge, Henry P. Havens, Lyman Law, John H. Frink, Fred. Allyn, Mr. Woodworth. Mrs. Pasco's second circle was held on Tuesday evening, March 5th."

with the wonders of serpent-charming, divination, actual authropolisancy—the man thus mortally nurt being restored by the wonderful Akles, the hereous or vital cinanation which is described as capable of doing wonders equaling, if not transcending, the miracles recorded in the Bible. Magic is handled familiarly as an every-day rather than an occult affair, and the magi are depicted as "holy men, who, setting themselves apart from everything else on this carthe, distributed the divine virtues and understood the divine hature of the gois and spirits the more clearly, and initiated others into the same mysteries, which consist in holding. Intercentre with these invisible beings during life.".

The first part, "Before the Veil." adopts the expressive

## Ohlo. LEBANON: -D. W. dones writes: "In this old town-the virgin soil of so-called Orthodoxy has never been broken by the plow of the spiritual lecturer, though we have had some of the grandthe noted trumpet medium, who lives about nine miles from here."

#### New York.

UTICA.-David Jones writes under a recent date that A. A. Wheelock's engagement having expired, Dr. H. P. Fairfield was engaged for several Sabbaths, giving great satisfaction. He gained an influence among the people, and many further writes: "It is the Intention of the Proprogressive ideas have been inwoven in our ingressive Hall Society to employ the best talent in

### A DREAM OF VENICE.

BY JOANS UNWILLER.

High over my head, carved cornice, quaint spire, And ancient built palaces knocked their gray brows. Toge the and frombed. The slow crieping sows serviced the wall on each who. High over, the fire Of diddlendern were ing came from ing in bars. While my through my charm I confidently the stars. My fired. Such two prints of the dank smell of death of anough the care. I confidently the care is a line of the care. I confidently the care is confidently to a fact that the care is the my browth. Twas a fit place for parties, for women who keep to notagien of body and soul where they sleep.

Great heaver. A will be hand dollbecken to me.
From an old mench door, and a most in my reach,
I sprang to the self occup wheeled to a beach;
I sprang with wide arms; it was shell it was shell.
In such a damn'd paner. And what was he trade?
To think I had belowed, or faithful, so far.
From elemity 's brink, from star to white star.
To find her, to find her, or wife nor sweet midd.
To find her, to find her, or a catting of channel. infind her, to find ter, the second action of shares. To find her a shared so post or eating of shares. A namely second betty, men hardly dare name.

A name of or be by heef hardly dare hand.

All alone in her peries on that damp, dismit floor.
She stood bierdine fine. I howed me before.
Addeningering beauty. I called her my queen;
I fold her my beyond by word have told.
My love hold I found her as pure as gold:
I reached her my band, as fearless a man.
As man fronting cannon. I creed. "Come forth
To the wint." There are lands to the south, to the north,
Anywhere where you win. Dash the shame from you Come with me forever and come with me now!"

Why, I had turned pirate for her! I had seen
Tall ships hurred from seas, like to stubble from fleid.
When sho need dome most? Had I found her a queen,
And beloved by the world-why, what had I done?
I had wood her, and we sel her, and wood II I I won!
Then, If I had towed her with gold and fair fame,
Weeld not I now bece her, and love her the same? My soul hath a pride. I would tear out my heart. And feed it to dogs, could it play such a part.

It told her all things. Her brow took a frown;
Her grand litan beauty, so tall, so serene,
The one perfect woman, inthe own ided queen!
Her proud wellingly so milt broke up and down;
Then she spake, and she shook in her soul as she said, with her small hands unbeld to her bent, aching head;
"Go back to the world! Go back, and alone,
Then strange, storing soul, interse as my own!!"
Lyad: "I will wan! I will wait in the pass
Of Death, until Time he shall break his glass!

'Don't you know me, my bride of the white world; bes fore?
Why, don't you remember the white milky way
(if stars, that we traversed a lifetime through?
We were counting the colors, we were naming the seas
if the vaster ones. You remember the trees.
That swayed in the cloudy white heavens, and bore.
Bright crystals of sweets, and the sweet manna-dow?
Why, you smile as you weep, and you lift up your brow,
And your bright eyes speak, and you know me now I
You know me as if 't were but yesterday!

VII. Now, here in the lands where the gods did love, Where the white Euro — was won—she code Her milk-white bull turough these same warm seas— Yea, here in the lands where the Hercules, With the Hon's heart and the heart of the dove, With the flon's heart and the heart of the dove, 10th walk in his naked great strength, and strode in the sensuous air with his iton's skin Flapping and fretting his knotted thews, Where Theseus did wander, and Jason cruise; Lot here let the life of all lives begin.

VIII. Let here where the Orient balms blow in, Where heaven is kindest, where all God's blue Seems a great gate opened to welcome you, ome, rise and go forth, and forget your shill! Come, rise and go forth, and forget your sin."
Then rose her great heart, so grander far.
Than I had believed on that outermost star;
And she put by her tears, and caimly she said,
With hands held low and with bended head:
"Hô thou through the doors of death, and wait
For me on the innermost side of the gate.

"It is breaking my heart; but 't is best,' 's she said,
'Thank God that this life is but a day's span,
By a wayside inn for weary, worn man—
A night and a day, and to-morrow the spall
Of darkness is broken—Now, darling, farewell I
Nay, touch not the hem of my robe! It is red
With sins that your own sex heaped on my head,
But go, love, go! Yet remember this plan,
That whoever dies first is to sit down and walt
Inside death's door, and watch at the gate, '' ı٣.

Then I grew noble. Yea, I grew so tall I could almost reach to the golden hair Of that poor, pittful Cyprian there. I did let my mantle of self-love fall, And I stood all naked, so weak, so small, I wondered that I could ever now dare. Lift up my prayer to Heaven at all. And I accepted her lesson. I said. With hands clasped down and declining head: "I will go, I will wait by the gates of the dead,

XI. "And you, oh woman! go patient on through
The rourse that man hath compelled you to.
Then back to your mother, the earth, my love;
Go, press to her bosom your beautiful brow,
Till it blends with your clay, and so purifies
Your fiesh of the stains that so sully it now;
Lie down in the loam, the populous loam,
Yea, sleep for the eons with death; then rise
As white, as tight as the wings of a dove—
And so made holy, oh love, come home!

"Farewell for all time! And now, "I said,
"What thing upon earth have I left to do?
Why, I shall go down through the gates of the dead,
And walt for your coming your long life through.
As you have commanded, lo! I shall obey. As you have commanded, lo! I shall obey, I shall sail slt, I shall wait for you, love, alway—Shall wait by the side of the gate for you, Waiting and counting the hours as I wait—Shall watch as the beggar that sat by the gate of Jerusalem, waiting the final day.

- [ Argonaul, Judge Westbrook, in charging a Grand Jury in Utica, N. Y., recently, remarked: "No matter whether lotteries are at a church fair or festival, hey are forbidden by the

## The Rebiewer.

#### Madame Blavatsky's "Isis Unveiled."

So there has appeared an interpreter for the arcana of the much of my thoughts for the last decade; a patient the sikes and be initiated in presence of "Isis Unmy steries. The sacellum is open; all who please may enter YELLED." Two octavo volumes, elegantly got up by J. W. Bouton, and fresh from the pen of the Bussian lady, purport to be no less than a master-key to the mysteries of ancient and modern science and theology. The "chambers of imagery" which it discloses would have given the old Hebrew levitating prophet, Ezckiel, agreater disturbance than did the Jewish Secators worshiping the Eastern sun with magian rites at one door of the temple, and the women celebrating the Thesmophoria or the Adonian orgies

> lais, the queen, or "Great Mother" of the Egyptian orship, has been long regarded by mystics and classical scholars as the representative goddess of mysteries. Hence Winwood Reade denominated his treatise on Druidism, The Vell of Isis, and old Gotfrey Higgins styled his Anacalypsis "An attempt to draw aside the vell of the Saite Isls; or an inquiry into the origin of languages, nations, and religions." Hypercritics, disregarding Plutarch and Strabo, have denied that Isls was worshiped as the velled gosldess of sats. But she had many names and symbolical forms, and Madame Blavatsky is doubtless right in identifying her and Oairis as the Iswara and Isl, the Lord and Lady of India,

In conformity with this ideh, she has given us much Hin-NEW LONDON - John Danforth writes as do and little Egyptian material. The marvels of the Orient are recounted with admiration. We are treated follows: "A circle was held at Post Hill, New with the wonders of serpentickarming, divination, actual

> The first part, "Before the Veil," adopts the expressive motto of Horace Greeley, "I accept unreservedly the views of no man living or dead," The author, being a foreigner, often praises those whom she quotes with an emphasis which would make a matter of fact English reader suppose that she accepted them Implicitly, whereas the candid will apply this qualification: infallibility is nowhere conceded, neither to selectis's, theologians, the church, the platform, or the scance. Modern seconds are pr try sharply analyzed; and in comparing their claims and assumptions with those of the ancients the author does not hesitate to assert her belief that the old philosophers-Oriental not less than Grecians and Egyptians-have been conversant with much of the science that is now regarded as modern discovery. Wendell Philips and Prof. Draper have already shown us that the steam engine, magnet, mtcroscops and telescope, were anciently known, and we are aware that the Chinese knew of gunpowder and printing, We now almost learn that the telegraph and telephone were of like antiquity.
> "Isis" boldly declares that evolution is a very old doc-

trine, taught by the Brahmans, Hermes Trismegistus, the Chaldeans, "embalmed in allegory or legend, depicted upon the walls of certain temples in India, and in a frag-mentary form in those of Egypt and upon the slabs of Nimrod and Nineveh. The world-mountains and mundane eggs, the mundane trees, and the mundane snakes and pillars embody scientifically demonstrated truths of natural philosophy. The mountains embody the diea of the primal cosmogony, the mun lane trees that of subsequent evolution of spirit and matter, the mundanc snakes and pillars symbolical memorials of the various attributes of this double evolution in its endless correlation of cosmic forces," So, then, emanation plays a great part of the drama.

The positive philosophy and its sages are treated with the positive processing as an endeavor to sap man's faith in Go-l and his own immortality. "The modern Mohammed first disburdens man and woman of God and their own soul, and then unwittingly disembowels his own doctrine with the too sharp sword of metaphysics," But his doctrine is not modern. Prostrivism and nihilism find their prototype in the exoteric position of Rapila's philoso-phy, as is well remarked by Max Mailer. 22 The augmerous illiberality displayed by many scientists

steppy, justly rebuked. Other authors as bred of a fixed opinion to opinion, the weight accorded to recognized an-thorities call foster a conservatism of thought which naturally runs into dogmatism. The price of scientific progress is too commonly the martyrdom or ostracism of the innovator. . . . Knowledge does increase apace, but the great besty of scientists are not entitled to the credit. In every instance they have done their best to shipwreck the f vater. new discovery, together with the discoverer. The paim is his who has won it by individual courage, intuitiveness, and per-istency. Few are the forces in Nature which, and per-istency rew are no correct in statute runs, when first announced, were not laughed at, and then set aside as abourd and unscientific. . . So, step by step, mankind more around their circumscribed circle of knowl-

when first announced, were not laughed at, and then set adde as abourd and unscientific. . . . So, step by step, mankind more around their circumscribed circle of knowledge, referee constant), correcting its mistakes, and readjusting on the following day the erroneous theories of the preceding circ. 'And in th's process of purification and growth the positive individual will must have much to do. For elevated and enduring excellence is not to be attained without conscious and aspiring effort, inspired, as such must ever be, will all needful help from above. Difficulty, struggle, which cannot be reversed or evaded, as such must ever be, will all needful help from above. Difficulty, struggle, which cannot be reversed or evaded, and those who expect easily, even baselvely, to boat into the kingdom mainly on the sources of their knowledge. The East is with her the cradle of learning, as well as the first home of human races. She will have it that the Chaldena and Egyptian, the latter Hamitte par excellence and the former classed as Ethiopian—or Cushite—were Aryan or Indo-European, the dense of the Baktro-Ind'ans as well as disciples of the litrachmans. These and other affirmations are too bold to be left unquestioned; nevertheless much that is related concerning the genesis of the human race, the emigrations of peoples, the changes in the configuration of the earth, the myths and worships of the peoples of the Old and New I was about to underscore some passages in the above exthe myths and worships of the peoples of the Old and New World, and the peculiar bless characterized as Buddhlstic, Brahmanical, philosophic and theological, and their indu ence on modern thought, is worthy of the most careful at-Itohtion: Her faith in her favorite nundits and lama teach ers is sublimely confiding; and she loves to relate anco-dotes to exhibit their wonderful knowledge and thaumaturgle power. She accepts the testimony of the Alexan drian Platonists with almost equal implicituess, and, while denying supernatural miracles, does not hesitate to relate matters equally trying to the capacity to believe. Following Proklos and Paracelsus, she peoples the mid-air with spiritual existences, technically styled elemental and ele mentary, like the pilris and dees of the East, good, bad, and indifferent. They are evoked by music, fresh-spilled blood, and peculiar vapors and fundgations, and then made to reveal secrets and run on errands. Madame Blavatsky gives examples which she herself witnessed. Vampirism, or the absorption of vitality by the dead or cataleptic from the living, conjuring by means of the dead, re-incarnation and losing the diviner soul, cutting open the body and restoring it by the power of the mysterious akdea, and ph ographing by the same agency, are introduced as actual

"We know," says she, "that from the earliest ages there has existed a mys'erious, awful science under the name of Theopees. This science taught the art of endowing the various symbols of gods with temporary life and intelligence. Statues and blocks of thert matter became ani-mated under the potent will of the hierophant." This would account for more marvels than happened to Pygmalon's statue.

The second part is devoted to the religious problem. It is as sharp in its reasoning here as on the academicians and scientists. Magic and occult science, we are assured, are studied in the Roman Church. . . . Witches were burned, often little boys and girls, by scores and hecatombs, because their art was peaching on the preserves of the Church, Phallic symbols are as common in Christian as in ancient art. Mary is only I-ls christened anew; each was Mother of Gods and Queen of Heaven.

The primitive Church had in it two parties, popularly represented by the apostles Peter and Paul; and their dif-ferences are exhibited in the literature of the Fathers. Ophlam or Serpent worship was general. Buddhism, "the primitive source of Brahmanism," pervaded the Gnostic and other sects of he Church. The relatives of Jesus were Ebionites—"the poor saints of Jerusalem"; and these were also called Nazarenes. From them Jerome obtained the Gospel according to Hatthen, which was a secret book.
The Nazarenes had been evicted from orthodoxy. They were greatly like the Essenes. They did not believe Jesus to be a delty. but a divine man, the exemplar of their doc rine. "Primitive Christianity had its grip, pass-words, and degrees of initiation. The innumerable Gnostic geme and amulets are weighty proofs of it. It is a wholly symbolical science." . . . The "Christ" and the "Lo-gos" existed ages before Christianity: the Oriental Gnosis was studied long before the days of Moses, and we have to seek for all these in the archaic periods of the primeval

The soul-death is graphically depicted. Though there is a future life, all mankind are not immortal. The gnosts is the complete union of soul and spirit; and if not attained the soul undergoes the "second death." It becomes parayzed, grows unconscious of its subjective body; "and in proportion to the sensuous development of the brain and tance of all. If we are their superiors in intellectual culture and moral endowments, we are mission on earth. Like the Voirdalak or vampire of the under the greater obligation to respect the just Bervian tale, the brain feeds, and lives, and grows in I claims of our inferiors. The proper office of an

strength and power at the expense of its spiritual parent. Then the already half-unconscious soul, now fully intoxicated by the fumes of earthly life, becomes senseless, beyond the hope of redemption. Its grief and fear, hope and joy are all closely blended with its terrestrial existence. It joy are all closely blended with its terrestrial existence. It ignores all that cannot be demonstrated by either its organs of action or sensation. It begins by becoming virtually dead; it dies at last completely. It is annihilated, but a catastrophe may often happen long years before the final separation of the life-principle from the body."

The chapter on Free-Masonry is not without interest to the brethren of the mystic square and compass. "Everything with a better in symbolical purposentating of rites.

thing vital, whether in symbolical representating of rites or password- as used in modern Free-Masonry, is known in Eastern fraternities." "The Temple was the last European secret organization which, as a body, had in its pos-tession some of the mysteries of the East." But "the Scottish degrees, or the templar system, only dates from 1735-1740; and following its Catholic tendency, took up its chief residence in the Jesuit College of Clermont, in Paris, and hence was called the Clermont system."

The latter chapters are devoted to the elucidation of the religious and marvelous powers of the people of Southern and Middle Asia. The stories are curious enough. Mmc. B. has been a traveler and resident in Hindostan, Ceylon, Cambodia, Thibet and Mongolia. She learned from whoever fell in her way, pundit, lams, fakir or sheikh; she has been initiated, she declares, in several secret orders and associations. Hence her claim to speak of these matters association. Herebook is often lively and interesting; and those who receive its sentiments will find it in many places very instructive. Whether many will accept its cardinal liess of a primitive wisdom-religion that included all known science, and that it was represented by Buddhism, of which other worships are generally descendants, each intelligent reader must judge for himself. The book is an extraordinary production, not, however, altogether unique; and it will evoke a general curiosity.—Cosmist, in The Evolution.

#### "Visions of the Beyond."

To the Editor of the Banner of Light:

Will you allow me a small space in your crowded columns in which to express my estimate of the above-named vol-ume, recently i-sued from your publishing house? I have just finished its perusal, and it has afforded me great interest and satisfaction.

I first made the acquaintance of its editor and amanuensis, Rev. Herman Snow, about twenty-five years ago, at which time he was a clergyman in the Unitarian denomination in Massachusetts. He had then, with myself, re-cently entered upon the investigation of the new phenomena of spirit intercourse, and together we spent many interesting and profitable hours in its pursuit, enjoying, even at that early period, the ministrations of a medium and visionist whose gifts were remarkably like those of the one whose "Visions" he has now put on record. I found him a man of admirable candor, calmness of judgment, and honesty of purpose, which qualities render exceedingly valuable the observations he has submitted in the introduction to this work on the general character of the spiritualistic movement, after twenty-five years of research. They are worthy the consideration alike of confirmed Spiritualists,

of doubters, and of opponents, The "Visions" narrated afford many suggestive and instructive lessons for those who wish to know something of that "Beyond" toward which we are all hastening. But their great value consists in their practical bearing upon the present life, their tendency to dispel, on the one hand, the gloomy and hopeless views of one class of religionists who have been taught to believe in no possible chance for personal improvement in the after-life, and on the other to correct the loose and peruicious notions indulged by ome superficial Spiritualists, so-called, who imagine that all are floating on together to scenes of cestatic joy in the "Summer-land," irrespective of individual character, aspirations, or personal efforts for a true life here. The grand truth shines out everywhere in these "Visions" that there is no true happiness, no real progress, no ecstatic bliss, in short no heaven in the beyond any more than here, except for those who become purified from all dross of selfishness, make reparation of all wrongs they have committed, and carnestly devote themselves to the universal good.

I might quote many striking passages illustrative of this truth, but I cannot forbear asking you to transfer to your columns the following paragraphs, which deserve to be printed in gold. They are from a communication given in the closing vision of the book:

the closing vision of the book:

"It is true that mild and a defining measures have an important use, and that not even one strain of sweetness and harmony ran ever be lost as to the well-being of humanity. But a deeper and rar more thorough work must be done before a substantial reform, personal or rocal, can be established. Words of truth and power, leading to the very foundations of character, must be spoken, and lessons of tertible retuke be given, before the harmonics of peace and love can be rightly appropriated. The talk of the beauty and joy of the angel-world is well when rightly applied. But these are rot, cannot be, for any but those in whom the seeds of such beauty and joy are already unfolding to gre t the pure spiritual light of the higher beyond.

"A mist of ignorance still lingers langely even over Spiritualities, which must be scattered before the power of the new fatth shall be rightly felt in the personal life; it is the owant of a right understanding or a due appreciation of the unerting force of the law of retribution which, commencing its action in the carthly, extends it with increasing makes in the dross of character is consumed and the tuward life is made brightly to harmonize with the higher angel-life.

"And in the sprocess of purification and growth the nost-

I was about to underscore some passages in the above extract to render them more emphatic, but I hardly know which to select. In fact the whole is intensely emphatic, and should be sounded in thunder tones in the ears of ever easy-going, floating, self-satisfied Spiritualist, as well s of every opposing religionist who falsely accuses genuine Spiritualism of a tendency to laxity of morals by promising a futurity of bliss irrespective of character.

Heartly thanking my old friend, Mr. Snow, for taking the publishers of the Banner for presenting them to the public in so attractive a style, I remain, Yours for Truth and Progress, A. E. NEWTON.

#### The Nation's Wards and their Rights. At a meeting held in Cooper Institute, New York City, on Tuesday, Feb. 19th, the following

Ancora, N. J.

resolutions were unanimously adopted:

Resolutions were unanimously adopted:
Whereas, it is self-evident that the Indians have a right
by heritage or by treaty to a sufficient portion of the country for their comfortable support; and
Whereas, it is equally self-evident that a Christian civillation should give them complete protection and aid in the
attainment of art, science, and honorable commercial relations with the world at large; and
Whereas, These rights and this duty of Christians are so
imperfectly understood by some and ignored by others,
that the Indians have lost all faith in the white man's juslice; therefore,
Resolud, That the conversation of ladies is a sital pages.

tice: therefore,

Resolved, That the cooperation of ladies is a vital necessity to stimulate action for a true civilization and to restore to the indians their lost faith in the white man.

Resolved, That a committee of ladies be invited to meet with the gentlemen nonlinated by the Chairman, in room 24 of this institute, on Friday, the 22d of February, to report a programme for the consideration of an adjourned meeting at Chickering Hall, March 6th, at half-past 2.P. M. Peter Cooper, Chairman; Leander Thompson, Secretary. The following letter from Professor S. B. Brittan was also read:

To Peter Cooper, Esq : Honored Sir-Haying been solicited to address the meeting to be convened this evening in the interest of civilization and the Indian tribes, and being unable to accept that invitation, I avail myself of this

method and the present occasion for a brief expression of the views I entertain, and the interest I feel in the general objects of the meeting.

I cannot suppose that it either accords with the will of Providence or the laws of human development that a few woods with the company of the comp velopment that a few wandering tribes should forever possess a territory sufficient to support the whole population of the globe. In the interest of the common humanity barbarism must ultimately yield to civilization; to the advancement of the arts and sciences; to the growth of moral principles and ideas, and to the forms of a rational religion. Brute force and ungovernable passion must everywhere give place to civil and criminal codes founded in an enlightened com-

prehension of the equal rights of human nature, and the unequal responsibilities of individuals. But even savages have rights which civilized peoples above all others are bound to respect. The right to life, liberty, and the peaceful pursuit of all human interests is the equal inheri-

enlightened people is to gently lead the unfortu-nate race up and out of the moral wilderness of savage life; to restrain and refine the brutal passions; and to open every avenue for their ad-vancement in the nobler arts of civilized society. But the American Government and people have been slow to adopt a policy at once so honorable and humane. On the contrary, we negotiate treaties in which a blind devotion to our selfish interests is dominant and utterly subversive of every principle of reciprocal justice. If, indeed,

these treaties with those whom we complacently characterize as our savage neighbors really contain wise stipulations made in their interest, it usually turns out that the unscrupulous agents usually turns out that the unscrupulous agents of the Government violate the essential spirit of all such provisions, leaving the poor Indians no alternative but ignoble submission or manly resistance. As often as the war-spirit is aroused and they determine to resist, they are severely chastised, driven back and away from their former possessions. Instead of kindly educating them in the peaceful arts and industries of a more useful life, we wink at the iniquity of their oppressors while we scourge the victims of our injustice to the death.

We contend for victory over a wasted people.

We contend for victory over a wasted people, rather than for right, and the subordination of our own unholy passions. We strike remorselessly at human nature with no better reason for our conduct than the fact that the humanity in the Indian responds to the universal law of self-preservation. The nation should be his guardian and friend; and yet we support a standing army of more than twenty thousand men whose principal occupation is hunting the aborigines. Our Christian government puts the fleet and friendly Indian on the trail of his fellows. At last we write and print the history of our achievements, while the poor Indian has no one to either vindicate his rights, or to faithfully tell the touching

story of his wrongs. Among the multitudes who witness the neglect, persecution and decline of the Indian tribes without one feeling of regret, we here and there meet some generous soul in whom a selfish ambi-tion can neither stiffe the human instincts nor obscure the moral perceptions. All such com-prehend the cruel fate of the Indian. While they would cover his race with the mantle of a broader charity, they would gladly draw a veil over that portion of our national history which records the nature of our dealings with this abused

And here permit me to say that I long since recognized your own honorable position in the ranks of those who have been moved to plead the cause of the Indian. With the great historic excause of the Indian. With the great historic example of William Penn before the country, the early apostles of this cause should have been honored by a larger following. While among their willing disciples are names not unknown to fame, there are many others whose disinterested services are justly entitled to our grateful recognition. In this class perhaps none have been more earnest and faithful than Father Beeson, who therether the summer capacity it same more earnest and faithful than father Beeson, who, through "evil and good report," in sunshine and storm, regardless alike of the fires of persecution and the accumulated frosts of many winters, with a heart yet warm with the inspiration of his first love, still resolutely pursues his course, satisfied if he may live and labor, and at last die in the service of the despised race we have demoralized by the manifold evils of a corrupt failigation, but which our government and rupt civilization, but which our government and religion have failed to redeem.

Hoping that your meeting may be fruitful in wise suggestions for the melioration of the unjust conditions to which the Indians have been subjected, I have the honor to be, my dear sir, in the interest of the common humanity,

Yours truly, S. B. Brittan, M. D.
No. 2 Van Nest Place (Charles street),
New York, Feb. 19th, 1878.

In pursuance of appointment of the meeting at Cooper Institute, Feb. 19th, the undersigned respectfully offer the following as their unanimous report:

That the public should have correct information on the following facts:

1. That there is good reason for the belief that the promises of fair dealing with the Indians, made by every President, from Washington to Haves have paver hear fairly kent, while on the

made by every President, from Washington to—
Hayes, have never been fairly kept, while on the
part of the Indians they have never been first to
commence a war nor to break a treaty, and that
during the so-called "peace policy," fraud, war
and massacre were of frequent occurrence.

2. That the responsibility assumed by the
churches and by the United States Indian Peace
Commissioners utterly failed to secure justice
and protection for the Indians.

and protection for the Indians.

3. That their slow progress in civilization is not owing to their lack of will or ability to learn, but to the fact that it is presented to them as a destructive, instead of a protective force, for they know that while agents and traders are cheating them, and settlers are driving them from their homes, the public apathy and the general silence of the pulpits seem to sanction their spoliation.

4. That notwithstanding these sad discourage ments, there is a growing sympathy for the oppressed Indian, which by right means will become a strong power in aid of all wise measures which the government, or the churches, or the Indian Commissioners may devise for a wise, humane, triumphant success; and whereas, we have known John Beeson more or less for twenty years, as an earnest, unselfish advocate of the Indian rights, we therefore commend him to the respect of President Hayes and to the government as a competent person to suggest a mode by which existing difficulties can be adjusted on a basis for an abiding peace and also as being well fitted to do the preliminary work which is necessary to be done.

PETER COOPER, Chairman. G. L. HENDERSON, Secretary.
Clemence L. Lozier, M. D., 238 West 14th street, New York; Gertrude L. Fabriskil, Bergen Point, N. J.; Emma C. Peaslee, New York; Lucy Lee Holbrook, 17 East 21st street, New York; Amanda Carter, 232 West 11th street, New York; Bronson Murray, 238 West 52d street, New York; A. G. Martin, 232 West 11th

#### The Liberal League Movement. To the Editor of the Banner of Light:

street, New York; Edward O. Ball, 37 Park Row,

New York.

I am gratified to observe the interest you and your readers take in the Liberal League movement. I learn that Spiritualists are moving for the organization of auxiliary Liberal Lengues in all parts of the country, and wherever there are liberals of other schools of thought they join heart and hand with them. In fact a majority of those who have recently applied to me for forms of constitution, &c., for organization, have been Spiritualists. And the prospects now are that the next National Liberal League Congress will be composed very largely of our Spiritualistic Liberals. And that is as it should be. Everybody who be-lieves in the American idea of the entire separation of Church and State should join the Liberal League move ment. It is no one man's movement, neither is it that of a special clique. To be sure Mr. Abbot, the editor of the Index, has thus far been its representative man, but I think I am justified in saying that Mr. Abbot has no desire to guide the movement for his individual interests or for the interests of the Index, only for the interests of humanity. And the truth is it is the people's party, the party of liberty, and every true friend of humanity should give it earnest support.

Before the next Liberal Congress, which will meet in October, there should be at least one League in every county. There are but few towns where ten liberals, male and female, cannot be found; but if the number cannot be ob tained in the town, then organize a county League.

For once, Liberal friends, let us make a great effort tohave the Liberals of America organized. We desire these organizations for many purposes: 1st. To procure and defend our political and religious

rights.
2d. For the promulgation of Liberal views.

3d. For the improvement of ourselves, our families, and our various communities.

4th. For the purpose of giving employment and support to the many able lecturers we have in the lecture-field 5th. For the purpose of greatly enlarging the circulation

of our papers and periodicals.
6th. For the general improvement and elevation of hu-6th. For the general improvement and the manity.

When we are thus organized we shall respect ourselves as Liberals, and command the respect of our opponents. Reader, will you give us a Liberal League in your town? I shall be pleased to send you form of constitution and in-

H. L. GREEN, Chairman Ex. Com. N. L. L. Salamanca, N. Y.

EXTRACTS

From a posm read Feb. 17th at the first meeting of Spiritualist believers ever held in St. Augustine, Fla.

We meet to-day, as those who know
That time and space and death are naught,
That good shall conquer ill, and so
By reason taught, No narrow, soulless creed we hold, Of midnight gloom and endless pain, That life is fixed in iron mold,

If heaven we gain, No! Death is but a glorious birth To endless spheres beyond the veil, And life, enkindled on this earth,

Can never pale. For Nature's laws are wise and good, They rule the fadeless realms above, And by them God is understood— The God of love

While choral strains of music run Adown the rhythmic steeps of time, And harmony holds sun to sun, Since morning's prime.

We know from out that beauteous land They whom the world still mourns as dead Descend to bless—a radiant band— Each weary head.

And those we love are never lost.

Though death hath won them from our side, Safe guide they home the tempest tossed, Whate'er betide.

Ohl spirits, from yon shining shore, With soft, angelic whisperings come, And all your tender leve of yore, To lead us home.

Breathe now your influence divine On those whose fervent souls aspire; Around our hearts your own entwine,

To starry pathways, where the sight Shall range o'er boundless fields above, There shall we join in living light

## Original Essay.

And lead us higher

SUNDAY-SCHOOLS.

To the Editor of the Banner of Light:

Christians realize the fact that churches and creeds are propagated by Sunday-schools, and they do their duty by encouraging this growth. Liberalists realize the same thing, yet some of them plant their children in these hot beds of intolerance from the time the false and foolish ideas can be lisped. Christians' children are in their proper places

at Sunday-schools, because the advice and examples at home are in harmony with the doctrines taught; but Liberalists' children are in the wrong places when they attend Sunday-schools. The counsels and expressed opinions they hear at home are antagonistic to Christianity, and their attendance as pupils is an injustice to themselves and teachers. Their ministers and teachers speak solemnly and reverently of matters pertaining to their religion, and their parents assure them that it is all the most lamentable nonsense. Liberalists (so-called) send their children to learn that we were all created sinners; that we are doomed to be damned, and that our eternal torment will glorify the God whom the Christians worship; that the devil will only get his own when he gets that the devil will only get his own when he gets unbelievers. Yet these same Liberalists have so little fear of or use for this devil, that the most timid among them would not hesitate to argue a point certary not only that the parties with whom the returning spirit desired to communicate—viz.: his daughter in Rockland (to whom he directed his letter), and brother-in law—were correctly mentioned Mr. Perry further recognized that the parties with whom the returning spirit desired to communicate—viz.: his daughter in Rockland (to whom he directed his letter), and brother-in law—were correctly mentioned Mr. Perry further recognized with him at any time or place he might mention. They send their children to "stand up for Jesus" in "God's house," but they have him left out of their own. There these fabrications are often slashed into with dissecting knives by the parents, and the bewildered children know not what to believe. Their kind teachers are considered high authority, yet father and mother are higher.
As none of these agree on these important questions as reliable the messages of Mr. Francis Todd, of Newburyport, and Rev. George Packtions, the children often eventually fall into a terrible suspicion regarding the honesty and intelligence of all parties concerned. Under such some time last spring. He says both communications were given through the mediumship of Mrs. Rudd at the Banner of Light Public Free Circle some time last spring. He says both communications circumstances they grow into maturity and are neither Liberalists nor Christians, but often terminate in those mischievous stumbling-blocks, those go-betweens, those weaklings whom all the material plane. those go-betweens, those weaklings whom all Christians suspect and free-thinkers pity. They can develop into nothing higher, spiritually, tians, and are disowned by the Church and by | Church, Elmwood, that city. the outsider.

To all free-thinkers in charge of the young I would say, do not talk infidelity to them at home and then send them to the Christians to undo your work, thus tacitly admitting yourself in the wrong. If you believe the Church right, it is your duty to give your children the advantages of it; if you believe it wrong, it is equally your duty to guard them from its dangers. If you court its popularity, have the grace to attend it yourself, and do not make the little ones the me- ment. dium of your concessions to Christianity, or buy your way into its good graces at your children's expense. That doesn't pay; more especially as the Church friends see through your little policy as plainly as the "sinners" do.

as plainly as the "sinners" do.

You have no right to thrust your children into superstitions that you ridicule in their presence, the message of David Henry Haigth is recognor to burden earnest Liberalists with your inglorious example; but you have a perfect right to be an honest Christian or an honest radical. of the thing," force your little victims into catechisms while you mock their teachings, send for the minister when a member of your family is to be buried, though you inwardly protest against everything the good man says—so long, I say, will your professions of radicalism make you absurd, so long will your sincerity be questioned.

A true, live Liberalist cannot raise children without imbuing them more or less with his principles. If he be of any moral force at all he will necessarily impress the inmates of his own family; protect them from the follies of the Christian dogmas; teach them the truth as he sees it, regardless of all outside pressures. Free-thinkers who cannot do this had better "get converted." "be born again," haul down their radical banners and join the Church, so their friends may

know where to find them. MRS. JACOB MARTIN. Cairo, Ill.

## LECTURE ON HELL.

Hudson Tuttle, on Sunday evening, Feb. 24th, lectured in the Town Hall, Milan, O., to a large and enthusiastic audience on the at present agitated question of hell. There were a good many church-members present, and the fearless utterances; of the speaker startled them so much they proposed to leave, but the rapid torrent of historic statement, sarcasm, illustrations and philosophy held them for the hour and a half, and it Taunton toward Boston for many years.

"I hold God to account. I arraign him before the tribunal of Reason. If perfect, I demand that his works be perfect. That is what we demand of man and hold him responsible for. A little time ago, a train of cars started from New York, freighted with a hundred precious lives. It was Christmas tide, and all were joyous and happy. The cars rushed over the iron way, and had almost reached their destination, when the bridge which spanned the gulf of Ashtabula snapped in twain, and all went down in awful fire and ruin. Then a cry of execration went up from all the land because the bridge was wrongly built, because the maker and the company knew it was wrong and unsafe. It was the voice of human justice, stern and unflinching.

But what shall we say of an infinite God who has built the bridge over the guif of death from this life to the next, not perfectly, but expressly imperfectly, and beneath it placed the yawning abyss of eternal hell? What shall we say when every plank is a trap, every girder a false support, every brace a delusion, and the revelation given as a guide impossible to understand, and the army of priests, blind leaders of the blind, unable to tell the treacherous planks from the true? And furthermore, God will not direct, because he desires man to use his own free will and choice, and so sends the streaming millions over the shaking causeway, knowing that only one in a thousand or a million will succeed, while the vast multitude will fall through into the endless billows of fire for being exactly what he created them to be, and doing exactly what he created them to do!"

It is needless to say none moved from their seats. An almost deathless slience reigned, and when the lecturer closed he was applauded "long and loud." The town has been thrown into a state of discussion, and church-members everywhere are denying that they ever believed in such doctrine, and claim to be misrepresented.

#### Spirit-Communion - Verifications of Spirit-Messages.

From time to time during the past and the present year we have received visits at our office from parties acknowledging the verity of messages printed on our 6th page; in some cases the names are given us for publicity, in others we have been requested to withhold them for prudential reasons on the part of our informants. We desire to return our thanks to all who have thus obeyed the promptings of the voice of justice, and have borne personal witness to the worth of the service which the BANNER OF LIGHT SIXTH PAGE MESSAGE DEPARTMENT is doing for humanity. Our thanks are also due and are hereby returned to those residing at a distance who have written us certifying to the truth of such communications as they have recognized. Among the former class we cite the following:

James M. Foster, of Boston called at this office recently and stated that the spirit message of George Wriddley, in the Banner of August 18th, 1877, fully identifies the man. The commu-nicator was his brother in law, and he asserts and teachers. Their ministers and teachers speak | that the many statements in the communication

> nized the communication of Dr. Anthony Col-LAMORE, of Pembroke, Mass., published in the Banner of Oct. 27th. Dr. C. was well-known to him as an old resident who had always lived in that town as a practicing physician; he (Dr. C.) had been on the spirit side of life for some years. The names rehearsed by him in his message were also genuine.

William G. Wood, of Providence, R. I., informs us that by actual research he has been able to verify the communication of WILLIAM H. than cowardly skeptics or hypocritical Chris- Kent, formerly deacon of the Congregational

W. Sturgis, P. O. drawer 6127, New York, writes us, acknowledging the verity of the messages of SETH STODDARD, DR. GRIDLEY THAX TER and DR. SHUTE, all of Hingham, Massa George G. Smith, 20 Upton street, Boston, ac-

knowledges as true the message of Maria Eliza-BETH WALKER, who died in Boston, but was formerly of Portsmouth, N. H. Several intimate friends of the late George

RANSOM ROWE, of Lawrence, Mass., have assured us that they recognize as truthful his message as printed in the Banner of Light depart-

A gentleman residing in Boston states that he can endorse as reliable the message of LUKIE AINSWORTH RIDEOUT, who passed on at Quincy by a railroad accident. The sister Annie spoken f by him as being in spirit life (as also the fact

nized by friends. M.J. Cowdrey, of West Meriden, Ct., acknowledges as correct the message of John Powell, to be an honest Christian or an honest radical. as printed in our Message Department. The So long as you rent church pews "for the looks writer further says: "It seems to me as if those who read a communication from any person known to them ought to write and say so, in jus-

tice to the publishers of the Banner of Light, who take so much pains and are at so much expense to send out these messages to the world." The message of John F. Moore, in the Banner for June 23d, was verified by a gentleman formerly of Lynn, but now a resident of Boston, who called at our office not long since, and bore witness to the fact that the communication contained direct evidence of having been given by Moore, an opinion in which members of the family of the deceased also concurred.

ily of the deceased also concurred. J. M. Cook, late of 7 Montgomery Place, Bos-J. M. Cook, late of 7 Montgomery Place, Boston, and R. Hodgson, of Stoneham, Mass., join in recognizing as reliable the communication of (STEPHEN A.) SINCLAIR, as printed in our Department July 7th, 1877. The latter named gentleman says the fact of the spirit refusing to give anything more than SINCLAIR at our circle was a direct proof of identity, as while in life he always used that form of stating his page, with a superstance of the spirit stating his page. ways used that form of stating his name, rather than mentioning it in full. He was roadmaster of the Taunton (Mass.) Branch Railroad from the time of its establishment till his decease. He was an earnest advocate of as well as firm be-liever in Spiritualism, and many of the earliest workers for the cause knew him well, as his house was always open to these hard-working itinerants. He was much admired by those who possessed his acquaintanceship, though charac

terized by strong peculiarities. A subscriber in California says that the message of Sinclair is characteristic in every particular of Stephen A. Sinclair, formerly of Taunton, Mass. He was roadmaster of a railroad section from

The following letters convey their own lessons, and need no comment from us other than the expression of grateful thanks to their writers:

RUSSELL KNOX. To the Editor of the Banner of Light:

I would state that the communication that was printed in regard to Russell. Knox in the Banner some time since proved true to the letter. I found out all about it by writing to two different parties concerning the matter.

Potsdam, N. Y.

R. M. West.

CLOUGH—LITTLE—HAIL—FOSS.
To the Editor of the Banner of Light: You request an affirmation of spirit messages from any one who may be knowing to the facts.

I have seen four within the past few months:
First from Dr. John Cloudh, of Lebanon, N.
II., and verified by L. A. Sturtevant. "By the mouth of two or three witnesses every word is established," so I add my testimony. We employed him as a counseling physician quite a number of times, and know that he lived in En-

field and moved to Lebanon, where he passed away.
I also recognize the messages of Dr. John LITTLE, of Goffstown, N. H., and Lydia Hall, of Franklin, N. H., an old lady, as correct. The number for Sept. 1st contains one from Andrew T. Foss, a well-known resident of this city— Manchester, N. H.—formerly a Baptist minister and anti-slavery lecturer and missionary, latterly an independent logical spiritual speaker. I have long been a reader of your Banner, and prize it above all other sources for gaining in-

formation on Spiritualism.

Mas. L. E. Pressey.

Manchester, N. H., Sept. 2d, 1877.

DANIEL WALTMAN.

To the Editor of the Banner of Light : To the Editor of the Banner of Light:

I want to say that the communication in a recent number of the Banner from Daniel Walt-Man not only surprised, but pleased me much, I knew him well, he being a worthy citizen and earnest Spiritualist, who was well known in Sacramento City. He passed to the higher life some over four years ago. I gave (or it was given through me) the discourse at his grave. I am glad to be able to testify as to the identity of this brother in the faith. Mrs. P. W. Stephens.

### Western New York Spiritualist

Convention.

To the Editor of the Banner of Light:

The Quarterly Convention convened at Lockport, Feb. 21, at if A. M. Organized by choosing D. N. Pettingill, Esq., as Piesident; Standing Secretary, S. A. Burlis, Committee on Order of Business, J. W. Seaver, Mrs. E. S. L. Kittridge and E. Grezory; Committee on Fluance, Ira Bronson, Isaac Alien and Wm. Rowe. The morning session was occupied in conference. Song by the author, E. W. Locke, of Boston, "There's a Fresh Little Mound Near the Willow," The Chairman spoke of the rapid advance of the philosophy of Spiritualism with all classes in community, liberalizing public sentiment; that very many of the clerky are discussing vital questions allower the land. Geo. W. Taylor, E. W. Locke and R. V. J. H. Harter gave many interesting statements of their experiences in the philosophy of Spiritualism. Song by Frank T. Riptey.

\*\*Afternoon Session.\*\*—Song by Mr. Randall. George W. Convention.

many of the clergy are discussing vital questions all over the land. Geo. W. Taylor, E. W. Lecke and R. v. J. H. Harter gave many interesting statements of their experiences in the philosophy of Spiritualism. Song by Frank T. Ripley.

\*\*Ripley.\*\*

\*\*Afternoon Session.\*\*—Song by Mr. Randall. George W. Taylor in a brief speech gave a beautiful illustration of our angelie religion, sufficient to healall wounds and bring sunshine into every aching breast; that twas not the blood of Corist that purified the soul, but a true and pure life, full of good deeds. Mrs. Straight, of Laona, Chantaqua Co., whilst entranced, exhorted all to employ every hour of time for their own and others' good. Song.\*\* Nearer, my God. to Thee, 'Frank T. Ripley took the platform (an entire stranger to the audience) and gave many manes and correct descriptions of spirit-friends—so acknowledged by those to whom they were allied. Song by Mr. Ripley. 'The Sweet By-and-Bye,'' J. H. Harter gave many happy ilustrairens of life's bosons, many anciotes of telling-fittere-1. E. W. Locke sang "Journeying on to the Summer-Land."

\*\*Evening Session.\*\*—Remarks in conference by Isaac Allen, Mr. Goodrich, of Riphey, E. W. Locke and others, varied and instructive. Bong, "Nearer, my God, to Thee," Mrs. C. Gardner, of Richestor, said that truth was found in every form of matter in all the universe; the souldevelops by understanding these laws of Nature, that mankind is rapisly progressing; the radicalism of ton years ago is the conservatism of to-day, and the radicalism of to-day will be the conservatism of to-day, and the radicalism of tone years and the scaffold—that as the churches upheld all these ones, and the scaffold—that as the churchs suphed all these ones, and the scaffold—that as the churchs upheld all these ones, and the scaffold—that as the churchs upheld all these ones, and the scaffold—that as the churchs upheld all these ones, and the scaffold—that as the churchs upheld all these ones, and the scaffold—that as the churchs upheld all the sons,

Song by Mr. Repley, 'Oh Speak to us Once More, 'E. W. Locke, Mrs. Fellows, Mrs. Gardner, Mr. Ripley and others filted up the hour of Conference with many interesting thomes. J. H. Harter then electrified the andlence by h's illustrations from the text, 'Who hath Abolished: Death and Brought Life and immortality to Light?' To every spiritualist death was really abolished; there was no death in all the universe, but angelic friends do pass and repass upon the spiritual ladder which Jacob saw and described; he clearly portrayed the supreme love and justice of, the infinite Father, in contrast with the barbarons and revolting ideas put forth in the past by Jonathan Edwards, and by many of the clergy of fo-day, in regard to bell and endless punishment, now being discussed by many of the clergy thomselves. His ancedotes were illustrative of the undying love in every soil, that creeds, church authority or even death could not extinguish, that it lived on forever, God being all love, and every child of earth the recipient of the same undying principle. Song by the philanthropist, Mr. Locke, "Over There."

Mr. J. W. Scaver, of Ryron, being deeply entranced, addressed the Convention in an earnest mainer. (We have a report of the address, which was on the birth, life, work and true character of Jesus of Nazareth, differing most essentially from the scriptural account of him. For want of rom we are obliged to omit it.—ED. B. Of L. J. Immediatoly at the close of this very unexpected but important address, Mr. George W. Taylor in a few well chosen and carnestly expressed sentences, endorsed the sentiments expressed, they being also generally well received and endorsed by the audlence. A short recess was taken.

The Afternon Session was largely attended, and adpressed in conference. Mrs. E. C. Woodtruff (who bad been tool ill to be in attendance before,) came forward and chopied gems of thought upon the hearts of all, in a brief speech. J. H. Harter read "Abdaltah's Message from Paradles," from the Arabic,

"He who died at Az

"He who died at Azim sends,
This to comfort all his friends," &c.,

This to comfort all his friends, "Ac.,
which was written long before the Christian era, but fully corroborating the divine philosophy of the Spiritualish
of to-day. Mrs. Gardner in an address took up the law
controlling the very early return of spirits who have recently passed over, and come again to earth to learn the
lessons of life which had not been rightly learned. She alinded to the rapid spread of this cause, particularly in
Rochester where so much public effort had been exerted
of late by the church and press to crush it out; but since
the late visits there of the world-renowned mediums. C.
H. Foster and Mrs. Andrews of Cascade, (the latter still
there,) also the lecture of Col. R. G. Ingersoil, much had
been done to break the iron chains of superstition in that
creed-hound city. E. W. Locke said his mis-ton had been
to visit juls and prisons to becure and sing to the convicts;
he had visited one hundred and seventy-eight prisons, had
ministered to the spiritual needs of at least thirty thousand
convicts. The three main points that lead to crimed he
said, were "wrong education, idleness and drunkenness,"
Mr. Locke's recital of his experience in the ministry, then
three years at the war, and visiting prisons all over the
country, was intensely interesting. Adjourned to 63 P. M.
The Evening Session opened by a song by F. T. Rujey
Remarks in conference by Joseph Walker, a brief inspirational and thrilling speech for liberty to every creed-bound
soul. Song, "Shall we Gather at the River?" by Mr. Ripley. Mrs. E. C. Woodrulf spoke of the basic principles of
Spiritualism, that it was an absolute necessity for the
progress of correct ideas; thoughts were tangible; they aggregate and icothe themselves with the came purity that
called them forth. She spoke briefly in her usual and
grandly eloquent manner, but could not prolong her address on account of feeble health, much to the regret of all
present. Aft. Ripley gave many tests to persons in the
overcrowded hall, and answered sealed questions that

Rochester, Feb., 1878. [From The Voice of Truth, Blarch 2d. 1 On Open Letter

TO A. J. DAVIS, AND MESSRS. COLBY & RICH,

DEAR FRIENDS—We have just received, Sunday morning, Feb. 24th, Mr. Davis's new book, entitled," 'Views of our Heavenly Home." We usophy held them for the hour and a half, and it is to be hoped made them better and wiser. We heard several ladies, when the lecture was about half through, say, "Now we must go," and they is to see his message; it was so life-like; and the lecture was about by the lecture was about in many years. "He day months a learning from 2000, and they was the first person who gave me any information with the lecture was about by the lecture was about

were on the point of rising, when the lecturer that it pays me for one year's subscription at least." received the book, and had the subject presented in one grand whole, with pleasant eagerness in one grand whole, with pleasant eagerness— pencil in hand, as is our wont—we sat down to Its perusal. Leaf after leaf was turned, and pas sage after passage was marked for future presentation in the columns of the Voice of Truth, but finding we were about to appropriate nearly the whole book, we desisted, and concluded to advise our readers to purchase and read it for them-selves. But still we propose to enrich our pages with many selections from this delightful, in-structive and readable work; for just at this time structive and readable work; for just at this time there is great need of calm instruction from superior minds and elevated spirits, embodied and disembodied. We hereby return our hearty thanks to both author and publishers, and trust that so valuable a book will have a large and rapid sale, as it most surely deserves. Published by Colby & Rich, No. 9 Montgomery Place, Boston, Mass. Price in cloth 75 cents, postage, 8 ton, Mass. Price in cloth, 75 cents, postage 5

cents; in paper, 50 cents, postage 3 cents; in paper, 50 cents, postage 3 cents.

With kind wishes and traternal affection—in which we are joined by our Associate Editor, Mrs. Hawks—we are yours, sincerely,

MARY DANA SHINDLER, 206 Union street, Memphis, Tenn.

SPIRITUALIST MEETINGS. SALEM, MASS.—Spiritual Lectures are held at Lycoum lab, every Sunday at 28 and 7 c clock. Admittance fee t the door. President, Mr. Creasy; Secretary, S. G.

ant Guardian; G. W. Hayes, Socretary; J. B. Sammis, Treasurer.

PHILADELPHIIA, PA.—The First Association of Spiritualists holds regular meetings on Sundays at 10\(^5\) A. M. and 7\(^5\) P. M., also on Thursday evenings, at Academy Hall.

810 Spring-Garden street. President, I. P. Laouing, 12\(^2\) Houvier Street; Treasurer. — Jones, 021 Market Street. Lyceum No. 2 meets at Thompson-st. Clinich, Thompson street, below Front, Sundays at 10\(^5\) A. M. (60) Jackson, Conductor; Mrs. Hartley Unardian.

The Keystone Association of Spiritualists meets at Circle Hall, 463 Vine street. Joseph Wood, President; Win. Winner, Secretary and Treasurer.

SAN FRANCISCO, CAL. Pinder the patronage of the San Francisco Spiritualists Union, a Children's Progressive Lyceum is held at 10\(^5\) A. M., and a Conference at 2 P. M.; also regular Sunday evening bectures are given at Charler Oak Hall, Market street.

## PUBLIC MEETINGS. ETC.

Pennsylvania Sinte Society of Spiritualists, and all Friends of the Cause.

The Thirtleth Anniversary of Modern Spiritualism will be celebrated by the First Association of Spiritualists of Philadelphia and others in conjunction therewith. The members of the Society and the triends from all parts of the State and from other places are invited to meet with us, that we may consider the present and future progress of Spiritualism. Come, let us reason together, that we may the better understand the wants and needs of each other, that we may putake of each other's influences, so as to produce more of a united action and a greater determination to work with each other at dwith the angel world.

The meeting will be free to all, and we hose our frends will be point, that we may have a glorious meetins, worthy of the day we celebrate and the cause we love so well. From those who cannot be with us we shall be peased to freely a letters. The following sessions will be held during the day and evening: Morning, Conference from 9 to 10½, 10½ to 12, Lecture by C. Fannie Allyn. Alternoon, at 2, Lectures by E. S. Wheeler and others of the state Society, with a general Conference, till 5. Evening, 65, Conference to 8, then Lecture by C. Fannie Allyn. 1. President, 2s North Ninth street, Philadelphia, JOSKPH WOOD, Secretary.

The Thirtieth Anniversary.

The Executive Board of the State Association carnestly recommend to the spoittealists of Michigan to take steps, through the local societies, for suitably commenorating the thirtieth anniversary, which occurs March 31st. The annual meeting of the State Association occur ing the week previous, it is hoped may act as a stimulus to the commendation of the anniversary. The exercises will, of course, by determined by the convenience and choice of local societies and when speakers are desired they can be secured by making the necessary arrangements at the State needing. By order of the Executive Board.

A. P. SPINNEY, President, Mrs. L. E. Balley, Secretary.

Convention of Spiritualists and Liberalists. Convention of Spiritualists and Liberalists.

The Twelfth Annual Meeting of the Michigan State Association of Spiritualists will be held at Union Itali, Kulamazoo, commencing on Thursday eventing, March 28st, and closing Sunday, the 24th. 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 Ohio, Rev. J. H. Burnham, (Independent and Liberalist) of Saginaw, Dr. J. L. York, of Caulfornia, Chies B. Steibbins and Suste M. Johnson, of Detroit, Mrs. R. Shephard, of Chicago, Mrs. L. A. Pearrall and T. H. Stewart; also others well known in our spiritualistic ranks, including the officers of the Association and State missionaries.

A. B. Spinney, M. D., President.

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

The meeting will be called to order on Friday, 15th, at 10 o'clock A. M. sharp. Don't wait until Saturd y, but be on hand the first day. Dr. J. H. SEKERANCE, President, Dr. J. C. PHILLIPS, Secretary.

Northern Wiscomein Spiritual Conference.

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

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The Latter of the same was a second of the same of the part ment of first, where it will be a consequent of the left of the set of t

Morphore Springer Arrive The key which is easy, the try story and the Mail Sec. Colors of Hardest, at the mean

#### In m. Mrs. Pickering.

made up by the proceeds of si the s to be held in reliability.

isters, and it would indeed seein a blessed boon to: ances, in the early stages of their work; before work of her airaignment by the Portland party); the keen winds of unscrupulous skepticism or bitter personal enmity born of individual jealousy began to blow about their devoted heads. The most persistent and uncompromising enemies of the spiritual media in this country have ever and she was placed in the cabinet in my presbeen "of the household of faith"; no opposition | ence without the possibility of taking the mate-has been so bitter as that arising from various rial for change of dress with her. This process hypercritical Spiratualists - who at the same time projected to have faith in the power of the returning spirit not only over the intellect of man (as evidenced in the mental phase of the modern dispensation) but also over the sublimated elements of matter with which the earthly atmosphere is charged, and which await after the scances were over have, cut the strings, the action of the spirit chemist, as seen in the twin phenomena of transfiguration and materialization. We use this term "twin phenomena" advisedly, for the proof is rapidly accumulating that the two are sequential results flowing from one and, the same cause—the manipulation by spirit operators of the elements in solution by arranged-being the first phase: the manifestaof the individual spirit seeking to manifest for

The usual course of affairs regarding the physiby grandly successful phenomena occurring in presence of friends.

2d. Through social report, the gradual widening of the ring of influence and reputation, resulting finally in long articles in the spiritual and the local secular press in regard thereto.

ly become aware of the fact that all the persons who have witnessed these manifestations before were devoid of understanding, and that to him or her alone belongs the honor of discovering that said medium was a base deceiver—this statement heing not always caused by personal enmity to or jealousy of the medium, but born, in many four forms came out, many of whom were fully cases, of honestly mistaken notions concerning recognized. There never been present at tico se

4th. A grand "choosing of sides," and a battle royal, in which other mediums, public speakers, editors of the spiritual press, believers generally, are called upon to join—the daily and weekly they are facts are stated, not for controversy, but because they are facts; and secular papers sometimes mixing voluntarily in they are given over my own signature rather than a nom de plume, that those who read them may know whither to trace them. I must also my that Mrs. Packering most cheerfully acceded to the critical conditions applied, and has never at 3 p. M. Everybody invited.

progress is traced in a spiral and not a straight line. Hence we are not surprised that Mrs. Pickis etc. should, at once involved in the sharp conditions incident to the fourth.

While we have not as yet visited Mrs. Plekering in person, and hence can speak only from hearsay, it is our duty at the present time to record that, as far as the conflict has proceeded. the weight of evidence is, almost without an exception, in favor of her genuineness and reliability nature. ty as a medium. During her early development and up to the present time she has been surrounded, as our English cotemporary recommended, by a body guard of faithful friends-a sort of home circle-and has been remarkably successful in her séances. Growing publicity has attracted the discordant elements referred to above, and the contest concerning her reliability is now at Our readers are aware of the finely-worded and

graptic accounts of the scances of this lady, as contained in the columns of the Haverbill (Mass.) Public or, and of which E. P. Hill, Esq., of that worthy and featless fournal, was the author; one sentence from which testimony heads this attieles-applied to Mrs. Pickering, as Mr. Hillestates, by him eff after the most critical and frequent observation of the phenomena transpiring at her residence. These accounts, coming from a secular paper, naturally called a large measure of public attention to this New Hampshire home. The Reston Herald also toined in reporting her sittings (accounts from its columns having been copied into our own), and in due time came the inevitable controversy. A band of investigators from Portland, Me., (whose letter appeared in our last issue in juxtaposition to the Herald's strong feetimenty in Mrs. P.'s favory visited one of her seances and succeeded in a most precipitate manner in arriving at the conclusion that her sittings inyelved the presence of "unmistakable fraud"the evidence of the many witnesses who had rethey a venture motives. The execution operatedly sat with her for months past to the contrary not with standing. Does any one suspect us of 4 Foverdrawing the picture? such person is referred. to the columns of the Rochester Courier, wherein (in an anonymous article) the views of the It is not seen any years ago that The Spiritualist. Portland party were more fully set forth than in (published in London), casting a retrospective other epistic directed to our address. In this artiglance eventher old of playsical phenomena as wit. The they confessed that the premises were closely nessed in England, called the attention of its read. examined by them, previous to the scance they gradothe spagnar fact of the very large proportion attended, and that they found everything free of powerful maintestations which had been ob- from susperior of trap doors, confederates, etc., tained in presence of noted public migha before and yet we find a member of the party writing they became known as such Inother words, that down "most" in his note book with significant while these sensitive men and women on British abscrity at sight of the very first face which are soll were being developed, or while they were peared, and afterward characterizing (on the yet under the protection of private life, the con- showing of this me scance) the whole business ditions were such that in many instances start, at her residence as "one of the most glaring and ling phenomena, musought for and unexpected, wicked humbugs ever witnessed." We feel that were to be witnessed in their presence, offshieh the Portland friends made a mistake in so hastily their whole you've life afterward had in many and cruelly denouncing the lady after attending cases failed to thrush the equal. And its ddiffer but a single scance, when so many equally as eaurged in this connection that efforts should be public witnesses redding in Rochester, Havermade to continue this same protecting veil of hill, and adjacent points, as well as parties from kindly sympathy around the mediumistic instructional distance, among whom may be cited L. A. ment, even if in order to do so it became neces. Bigelow, Esq., of Boston (and cld and practiced sary to bring back the individual to a state of investigator of the materialization phenomena), semi-seclusion trial, the patthe gaze sthe pecks. E Gerry Brown (editor of the Spiritual Scientist hlary loss to the man or woman in soldoing bong. Magazine), and others-join in testifying to her

presence of their personal friends, who were: The Rochester Courler, which furnished the aware of their lienesty of purpose, and therefore, mentbplece for the more extended, asseverations by and through their feelings of trustfulness, of the Portland party, and the strictures of Mr. furnished Latmontons instead of repellant condi-Berry, has since shown commendable fairness in granting equal (or even, more) space to the de-The experience of American media is almost fenders of Mrs. Pickering. In a recent issue we the spiritual workers, if some feasible plan could this statement are all for which we have space, be arranged akin to that suggested by our trans. But they evidence the firm nature of this gentleatlantic cotyle-perarys. Speaking in general terms is man's convictions. He thus pertinently testifies the public mediums of this nation have had their. (after referring in the outset to the paucity of happlest, and in many cases most successful so, experience upon which was based the ground-

> "In my presence nearly a dozen of these séances have taken place; the first one was with the most critical examination of all the surhas been repeatedly passed through, and the cabinet scaled and all approaches to it guarded. In addition to all these precautions, I have several times placed her in a netting sack, enveloping her head, hands and arms, fastening it tightly around her waist. I have also placed her in a sack enclosing her whole body, except her head, tying it closely about her neck, and which could not be easily unfied, and liberated her. Under all these circumstances the manifestations would continue the same as when entirely free.

Another very interesting scance was held on the third of last May, at which your correspond-There were also present Honent was present. Nicholas V. Whitehouse and Arthur D. Whitehouse of Gonie, Edwin Wallace, Lafayette Wigthe earthly atmosphere: Transfiguration—wherein the body of the medium is used as the frameton, Jesse Mitchell, Judge James H. Edgerly, work upon which the drapery of another form is and Mrs. Lafayette Wiggin, all of Rochester, arranged—being the first phase: the manifesta-cabinet was used, and, for convenience, it should then, if conducted under harmonious conditions, "in the bedroom: On that evening the party shading helps into the objective materialization present took it down and put it up, to suit themselves, in the sitting room, oing on, the two ladies, Mrs. Wiggin and Mrs. Hall, who, we believe, are not the disciples of any theory in this matter, disrobed Mrs. Picker cal media of America has thus far mainly been: ing and examined her clothing for concealed articles of drapery, and for those 'masks' so 1st. The development in private, accompanied articles of drapery, and for those 'masks' so grandly successful phenomena occurring in recently discovered by the Portland Spiritualists those test conditions, yet the manifestations

nity for observation, and on the 13th of Decem ber last a remarkable séance took place that occasion, for the first time, I saw Mrs. Pick 3d. The rushing into print of some one (or it ering take her place outside of a cabinet. I could may be a party of individuals) who has sudden, see her during the whole time of the scance, and knew she was in sight, occupying the chair where she took her seat, and saw her rise from that chair after coming out of the trance state Mr. and Mrs. Edmund Gage and Mr. and Mrs. J Mertill Ordway, of Haverhill, are ready to make affirmation to that fact, and it is not doubted that Deacon Micajah Wentworth also knows that to be a solid fact. On this occasion twenty what the writer (or writers) may have witnessed. | ances that were exactly alike, and this fur exceeded in brilliancy and interest any I had ever before

We have witnessed this method of operation so exhibited the first sign or indication that she was frequently that these several stages when met with seem like familiar mile stones in the path of being the smartest trickster in the country. with seem like taliminar inne scenes in the part of being the smartest trickster in the course, which the cause and its instruments and detends A distinguished scientific gentleman, present on one occasion with me, well said, 'I see no trick about it, but if it is, it is well done.' There is no half-way about this business; it is either all a half-way about this business; it is either all a trick, or it is a tremendous fact. The people of Rochester know all the parties named in this arering, of Rochester, N. H., after having successively and successfully passed through the first three stages of experience, should find herself all three stages of experience, should find herself all and those who are willing to be governed by rea son can easily settle in their minds whether probable they are tricking it, or are any of them the subject of a disgraceful cheat. This thing is one of very great importance, and deserves to be openly and candidly treated. . . . Suffice it to say that the above is a statement of facts, from the responsibility of affirming which there is no shrinking or hiding behind a fictitious signature. They belong to the public, and especially to this public where he the Portland articially to this public, where, by the Portland arti-cle, so many have been virtually arraigned as criminals or stigmatized as being humiliatingly This statement is also due to the name and fair fame of the medium, who has been made to suffer from unwarranted abuse in words. It is not necessary to assume any theory in this matter, and it is of no consequence what theories are smashed. Facts are better than theories any time and in any place. . . . In my critical observation of Mrs. Pickering I have not discovered the least sign of trick or sham. There is nonistakable power, and there is intelligence directing it [the order of the scances]. What is it? If it is spirit power, who in earth or heaven can reasonably object to it? It can cer-

> regard to Mr. Berry's assertion of "fraud": "I would like to inform the public how this materializing power was first made known to me, and how I became introduced as a medium for its development. My first observation of materialization was at a scance held by Mrs. Hardy, at the house of Mr. Cross; after that time regular circles were held there by a company, Messrs. Cross and Berry being regular attendants. Mr. Berry wished me to join them, saying his spirit-guides had controlled him to write the invitation, and if I would only join their circle, I would be capable of producing the same manifestations as were witnessed at Mrs. Hardy's scance, viz., spirit hands thrust up through the table (one eaf being withdrawn,) while we sat around it After repeated urging, I consented to go in with my husband, and true to Mr. Berry's prediction, those manifestations occurred, and the party pronounced me the medium. I visited there for four evenings after that: The last time I concluded to sit away from the table and be an ob-server, but to this they would not consent, and even gave up the idea of forming a circle around their table."

tamly be not much different from the things on

record in the Bible from Genesis to Revelation."

requests space to vindicate herself. She says in

After reverting to certain phenomena of mental and medical character which were that evening manifested through Mr. Berry, she says the refused to attend any more circles at that house, and continues:

"I, however, visited Mr. Wm. Wentworth's house, and the same manifestations occurred at their table as had at Mr. Cross's. After that became known, Mr. B. and some of his friends rebelled against, me with a spirit of prefudice, and I have borne much sareasm from them since. Mr. B. might have stated in his letter that they proposed among themselves to have a test scance. To effect they they brindinged the table around, completely, and treked the cloth about it, making it an impossibility for strifted glores or feet to penetrate, and yet spirit hands came forth: Then, again, he should have stated how often his guides controlled him to write and urge me back again in their modst, and how they begged me to forget the matter beforementioned. To all this I remained firm in my decision, and Mr. B. will doubtless hear another voice in the night, calling me 'trand,' but 'that will never prove it so. I do not thoroughte made to be a long to the control of the co I do not thoroughly understand the power which entrances me, and shows itself in such various ways, but I do know, and solemnly state, that I am hourst, that I am not fraudulent."

The Haverhill Publisher contains, in its issue of February 23d, a lengthy epistle from Mr. E. P. Hill, for the publication of which Mr. J. M. Palmer, its worthy editor and proprietor, deserves the thanks of the community-for no matter what may be the result of the present contro-The experience of American media is aimost to one value of the experience of their English brother and find nearly three columns devoted to her defence, liberal spirit: We append the following certification of their English brother and find nearly three columns devoted to her defence, liberal spirit: We append the following certification of their English brother and find nearly three columns devoted to her defence, liberal spirit: We append the following certification of their English brother and find nearly three columns devoted to her defence, liberal spirit: We append the following certification of their English brother and find nearly three columns devoted to her defence, liberal spirit: We append the following certification of their English brother and find nearly three columns devoted to her defence, liberal spirit: We append the following certification of the columns devoted to her defence, liberal spirit: We append the following three columns devoted to her defence, liberal spirit: We append the following three columns devoted to her defence, liberal spirit: We append the following three columns devoted to her defence, liberal spirit: We append the following three columns devoted to her defence, liberal spirit: We append the following three columns devoted to her defence, liberal spirit: We append the following three columns devoted to her defence, liberal spirit: We append the following three columns devoted to her defence, liberal spirit: We append the following three columns devoted to her defence, liberal spirit: We append the following three columns devoted to her defence, liberal spirit: We append the following three columns devoted to her defence and liberal spirit is the columns devoted to her defence and liberal spirit is the columns devoted to her defence and liberal spirit is the columns devoted to her defence and liberal spirit is the columns devoted to her defence and liberal spirit is the columns devoted to her defence and liberal spirit is the columns devoted to her defence and liberal sp versy, he has shown in this, as through all, a truly cate contained in this narration, (also a brief extract,) as being eminently worthy of perusal in the premises. The scance in question was held on Thursday, Feb. 21st, and, says Mr. Hill:

"So well satisfied were they [the visiting party] with their experience, and so impressed with what was due to this distinguished and true medium, through which this mysterious power was shown, that on Friday morning the following statement was drawn, signed, and presented to the medium as a testimonial to the truthfulness and power of her mediumship, and as a memorial to her of confidence in her and satisfaction with the tests to which she has unhesitatingly

Submitted:

Rochester, N. H., Feb. 22d, 1878. {
The modersigned doesn it a duty owing by them to Mrs.
John R. Picketter, of Rochester, having attended a seasone at her resolvace last evening, to state that we had all
the opportunity acked for to examine the premises before
the scance commenced; that we saw her take her place outside of the dark curian, with enly a face curtain dropping
before her even and upper portion of her body; that sho
was tied with a strong twine passed around the walst and
attached for loves and upper portion of her body; that sho
was tied with a strong twine passed around the walst and
attached for loves and upper portion of her body; that sho
more from her; that we saw the lower part of her form all
the time during the scance, and three times saw her full
form expessed to view, the curtain being removed by the
forms aprear us; and saw the medium during the whole
time she was recovering from her trance condition.
During the time she was sitting in this conclition and
position, twe 'yet note forms, makes and females, and a
cubid appeared county out from behind the dark curtain,
and moved about the room with varying degrees of
strength; and we were fully convinced by the evidence heforens that the muriestations were honest, and entirely
devoided any tickery, of collusion with other parties, or
personation by the medium.
Anthroee Lawreece, Roston; A. B. Plympton, Z. Gowsubmitted:

Hon. Ambrose Lawrence, who heads this testimonial," [writes Mr. Hill in continuation,] "was formerly Mayor of the city of Lowell, and is professionally a dentist, at present residing in Boston, and is well known to that profession as a lecturer upon the dental science. The other genlemen from Lowell and vicinity are well-known business men, and one or more is now in official position under the Lowell City Government. The adies are well known in the communities where they reside, and with the other signers only desire to respect facts in relation to these wonder-'ul manifestations.'

We would here state that Dr. Ambrose Lawrence, of Boston, is a non-Spiritualist of the most pronounced type, and we are sure would never have appended his signature to the above document without the strongest conviction of the verity of what he witnessed. Such are some of he arguments adduced, and backed by demon-

stration in favor of Mrs. Pickering's honesty. If subsequent events should overturn the mass of testimony already on file in her favor, and it should be clearly proven that her scances are other than they purport to be, we should not hesitate to say so; but we submit the weight of evidence and argument is all on one side nowand that is in the clear vindication of the justice of Mrs. Pickering's claims to genuine and reliable mediumship.

The Banner of Light Public Free Circles are held every Tuesday, Thursday and Friday,

#### The Ingersoll Lectures.

Col. Robert G. Ingersoll, of Illinois, who is the rising sun across the lecturing field of the time, has delivered two lectures within the same week in this city. One was named "Skulls," and the other "Ghosts." The former discussed the broad doctrine of the largest liberty for man, woman and child, and had chiefly to do with illustrating the evolution of the human race by certain wellknown historic marks and proofs, in opposition to the theory, or creed, that the race was a perfect thing from the beginning. His aim in this lecture was to show that man has become civilized, and advanced, not by any supernatural knowledge. It is the same as the theory of had not progressed by reason of its religious beliefs and creeds, or in other words by any particular system of morals, but by securing more of those material aids and facilities which are the result of an increase of actual knowledge.

The other lecture of Col. Ingersoll, on "Ghosts," discussed in his own large and peculiar way the will be no exception to the general rule. The 'coming and going religions." By ghosts he ex- | following programme, to be presented this year, plained that he meant the "gentlemen from the is equal to any ever given before, and, it is selfclouds." He pointed to the Old Testament as having established, by ghost power, the most cruel system of penalties ever known; there were two hundred offences punishable with death under the Hebrew law, whereas in our own country there is but one, and that the crime of muriteers. The Lyceum orchestra, under the direcder. The way the eloquent lecturer ripped up tion of Prof. Alonzo Bond, will favor the audi-In the same issue of the Courier Mrs. Pickering "the rotten old flooring of the Orthodox creeds ence with many of their finest selections, introwas irresistible to all who listened to him ; and | ducing Mr. II. Henry, the eminent cornet soloist. it was universally admitted that he had an audience that was made up of the intellect and culture of the city, and an immense one at that. He laid down the broad position, that all religions are the work of human invention only; they are made by men; hence they are all the time changing their features.

What people believed, or said they did, a hundred years ago they do not believe now. The horrid old dogma of hell-fire is level with the ground to day. The creeds on all sides are collapsing. Even if they were all sound and true, they have no right to limit and lock up free human thought. The lecturer simply claimed the and researches, as published by us from time to same right to think for himself that others claimed for themselves: and he also claimed the right to utter his thoughts without being abused for it. He comes upon the scene when Orthodoxy is rattling like an old dilapidated structure on which the blows of the destroyers are raining, a second John the Baptist, to clear the way for the coming religion; which he avers is to be founded rate he seeks to drive out every vestige of fear | the functions of the brain and the relations of from religion. He calls fear a state of barbarism, which it certainly is. The pagans were afraid of comets and eclipses; we who possess a larger and more certain knowledge are civilized to the extent that our knowledge casts out that fear.

These two lectures are making a healthy stir in the public sentiment of the city. We see that a bigot in Portland, where one of the two was delivered, called for the revival of an obsolete Puritan statute to apply to Ingersoll's case, the statute being one that punished for blasphemy. That man got such a blistering and branding by Ingersolt, when the latter came to speak, that he will never cease to be known as "the meanest man in Maine." The spirit of such bigotry is too utterly contemptible to punish except by leaving it to itself. The book of earlier lectures by Col. Ingersoll, entitled "The Gods," we have on sale at the Banner Bookstore; the present appearance of the lecturer has awakened a wide demand for it. Its pages abound in the noblest and most liberal thoughts; the illustrations of the writer are intensely poetic, and the soul feels the effect of a tonic after taking a bath in such a full and shining flood of rhetoric.

## A Tax on Intelligence.

We are in receipt of a petition-form and other documents by which it is made apparent that the California press are earnestly at work in calling attention to that portion of the new tariff bill by which it is proposed to place such a duty on type as virtually to prohibit importations. It is proposed to affix a duty of fifteen cents per pound on plain type, equivalent to 50 to 75 per cent. ad ralorem, and thirty cents per pound on job and advertising type, being from 50 to 120 per cent. ad valorem, according to class. Such a bill, if made a law, would leave the type-users of this country at the mercy of the few firms in whose hands the business of type founding now lies. It is the bounden duty of the national Congress to give an unmistakable defeat to a measure which seeks in reality to put a tax upon news, knowledge and enterprise all over the nation merely for the benefit of a baker's dozen of manufacturers. With a Boston cotemporary we join in saying in this regard: "If there are any practical printers in Congress, they owe it to the craft to look carefully after this thing. If they want to 'circulate the documents' among their constituents, let them remember where the brake is sought to be put on, and for whose exclusive benefit."

## Victory at Last!

The long struggle is over, and on Monday, March 11th, the minority report from the Committee on Water Supply and Drainage in favor of the passage of a proscriptive medical law for the city of Boston, subject to the approval of the Common Council, introduced by Dr. Marden and his two followers, was overwhelmingly defeated -the members of the Massachusetts House, rightly judging that the majority of the Committee (almost three to one in proportion to the minority) knew the merits of the case quite as well as the Doctor and his aids. Messrs. Alonzo Warren, Chairman of the Committee, Emery, of Lawrence, Washburn, and others, opposed vigorously the passage of the minority report, and the attempt of Dr. Marden, Reed of Taunton, and others, to stem the tide was unavailing. The "Doctors' law" is "killed" for this session, and if sought for by the M. D.s next year, will have to be brought up again de novo.

On our fifth page will be found the announcement that Mrs. N. J. Morse can be found at No. 7 Montgomery Place, Boston, by ter patients and friends. Mrs. Morse is a worthy lady and a useful instrument in the hands of invisible powers for the healing of the afflicted; her position as such is endorsed by the work of years in this community, and she is hereby confidently recommended to those needing the services of one following her speciality.

Do n't fail to carefully peruse the Banner Messages this week, also the Questions and Answers regarding Prof. Milleson and his art.

#### Order of Exercises

To be held at Paine Memorial Hall, Boston, Sunday, March 31st, and Monday, April 1st-in Commemoration of the Thirtieth Anniversary of the advent of Modern Spiritualism-under the auspices of the Children's Progressive Lyceum and the Spiritualists of Massachusetts, J. B. Hatch, General Manager; The Celebration in Other Praces.

The Thirtieth Anniversary, which occurs March 31st, 1878, will be duly honored in various parts of the country.

In Boston its recurrence will be rendered memorable by services at Paine Hall, under the aumeans, but just so fast as he has enlarged his spices of the Children's Progressive Lyceum, which organization during the last five years has Buckle, who maintained that the human race improved every opportunity for the proper observance of the day, always presenting a programme worthy of the important occasion.

The success of the school in its efforts to commemorate fittingly the advent on earth of the Modern Spiritual Dispensation has been marked, and we are firm in belief that the present year evident, will meet with the approval of all:

Sunday morning, at 101/2 o'clock, opening services by the Lyceum, consisting of readings, recitations, singing, instrumental music, &c., by members of school, assisted by numerous volun-Sunday afternoon, at 214 o'clock, overture by orchestra, singing, reading of poem by Mr. F. L. Union, singing, to be followed by

THE ANNIVERSARY ADDRESS BY PROF. J. RODES BUCHANAN, OF LOUIS-VILLE, KY. SUBJECT, "DIVINE COMMANDS FOR 1878."

Those who have read the pages of the Banner

of Light for years past cannot have failed to remark the comprehensiveness of scope, depth of thought and severely practical tendency which have characterized Prof. Buchanan's writings time. His reply to Prof. Carpenter (now running through our columns) is in itself a masterly work, and one calculated to add additional testimony to his hitherto well-established character for thoroughness in the outworking, and fearlessness in the expressing of his views. Prof. Buchanan stands as the foremost physiologist of the present time, and his views upon the Spiritual Phion love and affection, which is what lends the losophy are entitled to the greatest weight. The impulse to the hope of immortality. At any discovery made by him, for instance, concerning the soul to the body, renders, by comparison, Harvey's discovery of the circulation of the blood (striking as it was in its time) a scientific matter of but limited range and importance; and there is no biologist, living or dead, the fruits of whose researches can for a moment be compared with Prof. B.'s, save those of his predecessr, Dr. Gall. The very magnitude of the work accomplished by Prof. Buchanan renders it difficult for men at the present day to fully appreciate it, as is generally the case when any new strong light "shineth in darkness," but its influence will be felt in a marked degree as years pass by, in the fields of medicine and philosophy. The Spiritualists of Boston and vicinity will have an opportunity on this occasion of listening to a discourse from him which will, be alike an honor to the cause, and a benefit to those who attend, and we have not the least doubt that Paine Hall will be througed to overflowing when he makes his appearance here on anniversary day.

In the evening, at 71/2 P. M., opening of services by singing, followed by an invocation by Dr. S. Grover, singing, to be followed by short addresses by I. P. Greenleaf, John Wetherbee, Esq., Dr. Charles Main, John H. Currier, Henry C. Luli, Mrs. N. J. Willis, Hattle Wilson, Mrs. ennie S. Rudd, and others.

Presiding officer, Mr. George A. Bacon. Mrs. Maud E. Lord, physical medium, Mrs. Thayer, flower medium, Mrs. Litch and Mrs. Carnes, test media, have signified their intention to be present and to hold séances in their usual manner at intervals during the day.

On Monday evening, April 1st, the exercises will close with a grand promenade concert and ball. Music to be furnished by Bond and Dunbar's orchestra.

The Ladies' Aid Society of Boston will celebrate the anniversary by public meetings at Rochester Hall, on the morning, afternoon and evening of the 31st. Particulars next week.

# MICHIGAN.

It will be seen by a card in another column that the Michigan State Association of Spiritualists is moving in the matter of arranging for a just commemoration of the coming anniversary. The friends in all parts of that State should cordially respond to the invitation. PENNSYLVANIA.

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The announcement is made by Dr. J. H. Rhodes, on our third page, that the State Association of Spiritualists will hold anniversary sessions on the 31st, in the city of Philadelphia. OHIO.

The Spiritualists of Northern Ohio will hold a Convention at Mantua, Saturday and Sinday, March 30th and 31st, in commemoration of the anniversary.

T. Lees (Cleveland, O.) announces that "both the Society and the Lyceum are making preparations for the celebration of the forthcoming 31st of March. We expect J. Frank Baxter's engagement this month to culminate by the glorious thirtieth anniversary."

Mrs. P. W. Stephens, writing from Carson City, Nev., Feb. 26th, says that a week previous a man came to that place claiming to be "one of; the celebrated Allen Brothers, mediums," and held several scances which were not satisfactory. She asks if we know whether or not one of the "Allen Brothers" is on the Pacific coast. We do not know of any "Allen Brothers" as mediums. The party no doubt intended to have it understood that he was Henry B. Allen, of Vermont, the physical medium, better known as the "Allen boy" medium, whose manifestations, have in times past been proved genuine beyond; a question. We have not heard of his going to California, and do not believe he is there, or that he has been there of late, but are of opinion that some unscrupulous individual has been making use of his name in a most reprehensible manner to deceive the friends in that region.

"K.'s" essay on "The Mosaic History of Creation" was put in type for the present issue, but its appearance is unavoidably deferred to our next number.

Paine Hall. At the conclusion of Mrs. Neymann's lecture Mr. Robert G. Ingersoll gave the attendants at Paine Hall, Sunday evening, March 10th, a stirring touch of his quality in a brief address, wherein he urged the duty which rested on the free thinkers of this and other communities, to assist in efforts to release, by pecuniary offerings, the Paine Memorial Building from the heavy mortgages now resting upon it, and thus gladden the hearts of the publisher and editor of the Investigator, as well as all lovers of liberal sentiment the nation over, by the spectacle of a temple dedicated to Free Thought unincumbered by debt and possessed of an assured future, untrammeled by the doubts and dangers incident to monetary indebtedness.

On the morning of the same day Prof. N. M. Wright lectured at this place, subject: "Natural Morality vs. Christian Morality."

Richard P. Hallowell will speak in this hall next Sunday A. M., on "The National Liberal League-Its Purpose and Method."

Next Friday evening, March 15th, the Boston Liberal League will give another of their fine entertainments in Paine Hall, consisting of a concert, drama, and ball.

#### Spiritualism in Amesbury.

Mrs. Hettie Clark, of Boston, spoke in Amesbury, Mass., on Wednesday and Thursday evenings, March 6th and 7th, to good audiences, giving a public circle on Wednesday P. M. Quite an interest, we are informed, is manifest in that place to know more of the Spiritual Philosophy. J. Frank Baxter will speak there two evenings | gagements anywhere between Dover, N. II., and in April. The public are indebted for these discourses, etc., to Mr. T. E. Boutelle, who manages the meeting, trusting to the generous, inquiring spirit of the people to remunerate him.

#### Animal Magnetism.

Dr. A. P. Pierce, 41 East Newton street, Boston, delivered a trance lecture on the above topic to a select audience at his parlors, Sunday evening, March 10th, his remarks being illustrated by many appropriate pictures projected on a screen by means of the oxy-hydrogen light. We shall refer to this discourse more fully in a future issue.

reached its conclusion, at least as far as the original combatants are concerned, and the terms of clairvoyant powers. Already she has become peace between Russia and Turkey are so moderate and have been accepted with such satisfaction by the latter power, that little excuse would seem to be left for the interference of either England or Austria, although the war excitement in Great Britain continues so great that as we go to press the telegraph brings tidings of a peace meeting broken up in London, the clubbing of Charles Bradlaugh, who was one of the principal speakers, and the escape of Mr. Gladstone and wife under protection of the police. Important con-wishing them will address box 32, Austin. They cessions of strategic positions and territory in A siatic Turkey have been made to the conquerors, and the independence of the Christian provinces secured; but the extent of territory demanded at first for Bulgaria has been greatly reduced, and the control of the Dardanelles left an open question for the present, while the money indemnity demanded is comparatively small. Austria will be allowed full control of the mouths of the Danube, undoubtedly, and will accept the situation, while England will be compelled, willing or unwilling, to do the same thing. Our neighbor of the Boston Post evidently feels the thrill which accompanies the soul of prophecy, when, in summing up the results of the struggle, it closes a recent editorial in the following fashion: "The event is one that belongs to the other great events of this revolutionary century. One

can easily read already its vast portents in out-line. It signifies to us of the United States that the empire of the world is yet to be divided between rriend of our future. She in the East, we in the West; thus is the world to become, as Nupoleon predicted of little Europe, wholly Muscovite and wholly Republican. Population is a powerful factor in the problem; land is another. Putting both together, the race, as represented by these two expanding nations, is free to indulge the full vigor of its dominating impulses and to bring the globe into subjection to the civilization of large and liberal forces. The nations that were cradled in the North are this time to come down and pos-sess themselves of their vast inheritance." A correspondent writes from Utica, N.Y.,

March 9th: "Dr. H.P. Fairfield has just finished a month's engagement in this city, speaking every Saturday evening and twice each Sunday to good and increasing audiences, in Progressive Hall, which is the property of Spiritualists. The Soclety here is strong and intelligent in the spirit, wealthy and prosperous. Dr. F. has given twelve lectures here, which have been received and enjoyed to the utmost. He has now returned to his home in Greenwich Village, Mass., and would like to engage to lecture wherever the people desire his services."

A lady correspondent writes: "Our hearts have been made glad by the reception of Mr. Davis's new book, VIEWS OF OUR HEAVENLY HOME. How full of inspiration and wisdom it is! I have been quite lifted off my feet mentally while my husband read its pages to me. The explanations of clairvoyance at the very beginning, are needed; so are consciousness, the pivotal power, &c., as well as the appendix. Would that its wisdom could sink deep in our memories, to take root, blossom and give fruitage!"

RECEPTION TO J. J. MORSE AT DERBY, ENG.-A pleasant and numerously-attended gathering of the Spiritualists of Derby, including a fair number from the surrounding district, took place in the Temperance Hall, on the evening of Wednesday, Feb. 20th. The object of the meeting, held under the auspices of the Derby Psychological Society, was to give Mr. Morse a public reception and welcome to the town he has adopted as his future residence.

Dr. J. M. Peebles is still busily employed lecturing Sundays and week evenings in different parts of London, and the large audiences which gather to listen to his eloquent elucidations of the Spiritual Philosophy indicate the general interest felt on this subject.

The Star of Hope, published at Urbana, Neosho Co., Kansas, by the Esperanza Community, has reached us for March. It is a four page issue, and is devoted to the explanation of the principles of communism, in the treatment of which it shows vigor and point.

Buy the "Acme" Consecutive Newspaper Binder, H. S. Williams, inventor and proprietor, Boston; it is a practical article, which cannot be said of many which make more pretentious claims in this regard.

Movements of Lecturers and Mediums. (Speakers baving matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week, but hears the date of Satur lay. Their notices, therefore, to Insure prompt Insertion must be towarded to this office on the Monday preceding the day of going to

Mrs. A. E. Cunningham is creating a great interest in Lynn and vicinity, holding public test circles, so we are informed.

Giles B. Stebbins is still meeting with fine success as a lecturer in Washington, D. C.

W. F. Jamieson addressed crowded houses at Girard and Olathe, Kansas. He will meet Elder Cunningham for a second debate at Joplin, Mo. The debate at Kirksville, Mo., will not take place until May. Address box 1250, Kansas City, Mo.

Mrs. L. A. Pasco spoke to a full house at Allyn's Hall in New London, Ct., Sunday afternoon and evening, March 10th. At the close of the services she gave good tests to the satisfaction of her hearers.

Mrs. Clara A Field lectured in Quincy, Mass., last Sunday, to good acceptance. She will speak there again next Sunday. She would like to make engagements wherever her services are desired. Address her No. 7 Montgomery Place,

George A. Fuller lectured in the Town Hall, Sherborn, Mass., Sunday evening, March 10th, at 7 o'clock. Subject, "The Cause and Cure of Intemperance." Address for the present, Sherborn, Mass.

P. C. Mills lectures in Salem, Mass, Sunday, March 24th. He will make week evening en-Boston during March. Address him 7 Montgomery Place, Boston.

Lora S. Gregg having entered the lecturing field again, can be addressed at West Littleton,

Mrs. Abbie N. Burnham spoke in Athol, Mass., Wednesday, Thursday, Saturday and Sunday, Fob. 20th, 21st, 231 and 24th; and Tuesday, Wednesday, Thursday and Friday, Feb. 26th, 27th, 28th, and March 1st; in Great Falls, Sundays. March 3d and 10th. She would be pleased to make other engagements. Address her, 27 Federal street, West Lynn, Mass.

Mrs. P. W. Stephens, writing from Carson, The war in the East seems at last to have | Nev., says: "Mrs. Bowers, who resides near here, has developed as a medium, possessing rare quite famous."

> Capt. II. H. Brown closed his engagement at Shreveport, La., the 10th inst, having given twelve lectures there. He and Mr. Vandercook ter session the gentlemen friends are invited twelve lectures there. He and Mr. Vandercook will be at Dallas, Texas, the 15th, 16th, 17th and 18th. Parties in Northeast Texas will write as above. They anticipate going to New Orleans in Parties in that section can write them care of Mrs. E. L. Saxon, 254 1st street. They will be in Southeast Texas the first of May. Those have drawn crowded houses and met with excellent success, and desire all friends of the cause to write to them what inducements they can offer for them to visit their town.

Mrs. Mary L. Jewett, M. D., has returned from the West and again located at Rutland, Vt. during March (address 83 Charles street); in Ballston Spa, N. Y., during April and May; in Stafford, Conn., in September. Mr. Lynn will speak at the annual meeting in Sturgis, Mich., in June. He is ready to make engagements for the camp-meetings east or west, during July and August. Permanent address, Sturgis, Mich.

J. Wm. Van Namee, M. D., will locate at No. 108 Fourth avenue, New York City, March 15th.

Certain clairvoyants—so says the Boston Globe-have been harassed of late by visits from Muscovites and Americans. Russia is the great a mysterious agent of some more mysterious power in society, who threatened them with legal prosecution if they continued their avocation in this city. Has the United States Government through its "detective agents" (?) decided to take upon itself a work from which the Commonwealth of Massachusetts has through her egislators twice shrank back? Time will tell!

> Last Thursday evening, Feb. 28th, the twelfth anniversary of the Children's Progressive Lyceum of Chicago, was duly celebrated at Grow's Hall. Remarks by Mrs. Richmond, W. T. Jones, Conductor, exercises by the children, etc.. made up the form of services. An elaborate drawing in water-colors-the work of Mrs. R .was also presented to the Lyceum by "Ouina."

> The "Voice of Truth," devoted to Spiritualism and all reforms, published weekly at Memphis, Tenn., improves each week. The editors, Mrs. Mary Dana Shindler and Mrs. Annie C. T. Hawks, assisted by Rev. Dr. Watson, are abundantly competent for the task they have undertaken. We wish them success.

> William Tebb and William White, of London, Eng., will bring out in April the first number of a new venture to be called The Psychological Review, which will aim to combine current intelligence on spiritual topics with technical instruction concerning the same.

> Dr. J. M. Peebles read a paper on "Psychology in India" before the Psychological Society of Great Britain, 11 Chandos street, Cavendish square, London, W., (of which Mr. Serjeant Cox is President,) on Thursday evening, Feb. 21st.

> "Mr. Charles II. Foster, the noted spiritual medium, who created a marked sensation by his manifestations here a few years ago," (so says the New Orleans Times,) " arrived on board the James Howard, and is sojourning at 152 St. Joseph street."

> C. B. Lynn delivered a stirring address on After the Revival—What?" before the Free Religious Society in Springfield, March 31. The hall was crowded, and the audience responded with enthusiasm to the sentiments expressed.

> With its issue for March 9th our enterprising cotemporary, the Religio-Philosophical Journal, of Chicago, commences its twenty-fourth volume. We wish Bro. Bundy the fullest success in his editorial and managerial labors.

Mrs. C. E. Tappan, who for years has been

a good private trance and test medium, has decid-

ed to sit for the public. She resides at No. 1 Mead street court, Mead street, Charlestown District, Boston. Arrangements are being made, writes J. William Fletcher, by the Americans in London,

for a celebration of the Anniversary of Modern

Spiritualism.

Spiritualist Meetings in Boston. A MORY RALL, - Children's Progressive Lycenia, o. I holds its sessions every Sunday morning it this mail,

 $\mathbf{OF}$ 

LIGHT.

muor. EAGLE HALL, 616 Washington Street, T'st Trele every Sunday morning at 105 A.M. Inspirational quality at 25 and 75 P.M. Good mediums and speakers dwys present.

arrays present.

ROCHENTER HALL, 730 Washington Street.

Philip Circles for tests and speaking are need in Inishall
every Sunday at 10% A. M. and 2% and 7% P. Mr. Several
reliable modulum aiways in attendance, Good quartetto
ilinging provided.

singing provided.

PYTHIAN HALL.—The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 170 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.—
Spiritualist Meetings are held at this place on Sunday afternoon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall.—Remarks by I. P. Greenleaf; a select reading by Miss Helen M. Dill; recitations, "Two Little Bowls," by Gracte Fairbanks, and "Killed at the Ford," by Jennie Bicknell; a song by Nellie Thomas; recitations, "Little Bess," by Willa Bell, "The Jolly Old Crow," by Emma Buck, and "A Different View of the Matter," by Mary Walters; plano solo, by Jennie Beals; "Sheridan's Ride," Miss Carrie Hopkins; a Song, "The Blue and the Gray," by Miss Florence Danforth, accompanied at the piano by Miss Helen M. Dill; duet, "I am Coming," by Misses Danforth and Dill; a recitation, "The Pride of Battery B," by John P. Endress, jr., and a cornet solo, by Mr. H. Henry, comprised the literary exercises at the session of the Chil-

the literary exercises at the session of the Chil-

dren's Progressive Lyceum at this hall, Sunday morning, March 10th. The Ladies' Aid Society was the recipient of a finely attended benefit-entertainment at New Era Hall, 176 Tremont street, on the evening of Friday, March 8th, on which occasion Miss Lucette Webster gave a number of choice readings, supported by many of her pupils. The exercises passed off to the marked pleasure of those who witnessed, and the high credit of all who participated. Wyzeman Marshall, Esq., presided, and introduced the performers, also adding to the order of exercises the unexpected attractions of an original and highly appropriate speech of wel-come, and a fine rendition of Hamlet's solitony (by request). The hall was filled to repletion, and there is every evidence that this worthy society received a goodly reinforcement for its deety received a goodly reinforcement for its de-pleted treasury. The programme of the evening included readings by Miss Lucette Webster, Mrs. Marie M. Stickney, Miss Suzena M., Adams, Mrs. Whittier, Mrs. Eldridge, Miss Cora Hastings, Miss May Blake, Mr. J. P. Endress, jr., Miss Annio Hanson and Miss Carrie E. Hopkins; and songs by Mr. J. H. O'Conner and F. W. Lodge. Three selections from the drama were also rendered in selections from the drama were also rendered, in which Mr. E. D. Stickney, J. P. Endress, jr., and Misses Hanson, Blake, Hopkins, and Mrs. Eld-

ridge produced a decidedly favorable impression. Great credit is due Mrs. A. A. C. Perkins, through whose able management the benefit was projected The Ladies' Aid Society holds its regular meetings at Pythian Hall, 176 Tremont street, Boston, The work which this charitable organization is doing is really a worthy one, and any person the best results for the needy, will do well

street, Boston; or they can send their donations to the society at Pythian Hall. Such offerings will be thankfully received, and will be instrumental in helping the many poor families de-pendent upon this organization for aid in this trying time. Eagle Hall .- The sessions at this place were well attended last Sunday. The venerable Father Locke opened the meeting in the afternoon with

dress Mrs. John Woods, President, 66 Carver

rom the West and again located at Rutland, Vt. an interesting address, and Mrs. A. W. Wildes C. B. Lynn will lecture in Springfield, Mass., luring March (address 83 Charles street); in meeting. Quite a large-number of persons contributed to the interest of the conference meet ings, among whom were Jacob Todd, David Brown, Mrs. Jackson, Mr. Wason, Daniel Came, Dr. A. H. Richardson, Miss Jennie Rhind, and

Mr. Daniel Came will open the conference meeting next Sunday afternoon with an address, and Mrs. Wildes will give another essay in the evening. F. W. J.

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. Complimentary - Miss Suzena M. Adams, formerly a well-known and hard-working member ton, has been tendered a testimonial at the Hanover-street Church (near Parmenter street), Wednesday, March 27th. The exercises will comprise readings by Miss Lucette Webster and her pupils.

Charlestown District — Evening Star Hall.—
On Sunday, March 10th, this hall was filled to overflowing by an intelligent audience, at the usual hour, three P. M. Mrs. Susie Nickerson White, speaker and test medium, occupied the pletform. The controlling intelligence selling The controlling intelligence calling platform. The controlling intelligence caning for subjects from the audience, a gentleman pres-ent proposed the query, "After Spiritualism— What?" to which the speaker added, "After Ma-terialism—What?" The lecture which followed treated of progression in its various stages, and was listened to with evident satisfaction by her auditors. At the close of the address Mrs. White gave several fine tests, which were recognized as correct. Mrs. A. E. Cunningham, of Lyun, will speak and give tests in this hall next Sunday at three P. M. C. B. M.

Open the doors of the soul to all new truth, whether in medicine, politics or religion. Great has been your advance since women were here first admitted to full academic honors; an example lately followed by the London University. Yet more of truth remains; and the magnetic and psychic treatment of disease may yet revolutionize medical science. - Hon. Edwin Wright before the Boston University School of

Dr. J. R. Newton has again changed his residence. He has concluded to make Yonkers, N. Y., his permanent home, to which place all letters or communications should be directed.

Ex-Senator Wade was a firm believer in Spiritualism, and looked on death as a mere change of scenes .- Boston Advertiser.

Within the last three months a decided advance in the evolution of materialization phenomena appears to have been made through mediums in all parts of the world. In London we have seen materialized spirits appear frequently of late, through the mediumship of Miss Cook, Mr. Williams and Mr. Eglinton, in the open circle while their hands were held, and without the use of a cabinet. Further, in Miss Cook's case, we have witnessed the process of the formation of spirits whilst holding her hands; white clouds both formed upon the floor, and fell from her side to the floor, and condensed into a form covered with drapery, which rose from the bare car-pet close to our feet.—The Spiritualist, London, Eng., March 1st.

Each one of the spiritualistic papers contains interesting items and articles that the others do not. Each one contains an account of some manifestations which the others do not. them publish articles, the purport of which can be given in a few words. The Spiritual Scientist will glean the good things from them all, and condense the ordinary into a few words. In addition to this it will have all the news from its correspondents, friends and secular journals, besides original articles from its contributors. Is n't such a paper exceedingly cheap, at \$1,50 a year?—Spiritual Scientist.

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tonly such letters as apperialn to the editerial need be ad-dressed to Mass. Sans to their all others must be addressed, M. Hawkis, No. 7 Monrie street, to insorciation lon. Agents for the Banner of Light.

Dr. A. H. STEVENS 

BURNS RASPBERRY. THAVE received a nombor of betters asking for treutar for 1878, which is not printed, but will be in a few days, when I will neat it to ad. It will exitant a letter from Win. Multi, (Hist., Editor) Fox Creek, Mo., who cancelly compared and coted the time of riperling of the liurns with all other varieties, and finds it theirs one week before Doddtle, making the berry season one week long it than it is without.

Mar. 16.

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carely thankil g. Orem for their knows and syliciathy, and with hearty good wishes for their welfare and altors of love.

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We also publish on this page reports of Spirit Messages given each week in limitimere, aid, through the medium-ship of Mis, Sanah A, Danskin,

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond swhether for good or call consequently those who pass from the marth-sphere in an understoped state, eventually progress to a higher conditio .

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

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32 The majority of the messaces given at the Hamer Tricles, and published on Poly page, being from entire stranger-splits to the messaces given at the Hamer Tricles, and published on Poly page, being from entire stranger-splits to the majority of the messaces given at the flamer tricks, and published on Poly page, being from entire stranger-splits to the majority of the form the majority of the constitution of the description of the stranger splits.

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Mrs. Ruft holds no private circles. She receives no private circles. The receives no private circles, and part of the formal direct sent proof of the formal direct proof of the formal di

Priork P. M.
Flowers for the Chiele Room table are solicited.
Struck R. Witson, Chairman,

#### REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDICHSHIP OF · MRS. JENNIE S. RUDD.

#### Invocation.

Our Father, we in love come to thee, lifting up our hands that we may clash thene spiritually, knowing that thy presence is everywhere, that thouart the greatlaw that governs all the universe. We feel thy presence; we may call thee God, or we may call thee Nature-we may call thee whatsoever we will, yet we realize and feel thy spiritnal power over us as we return to earth Father, may we strengthen those who believe in thy power and in the return of spirits to earth, they shall not only talk of thee, not only talk of us, but work out their religion in faith and in truth, that they may do a work acceptable to thre and acceptable to the spirit-world.

#### Questions and Answers.

COSTROLLING SPIRIT. - Mr. Chairman, we will now consider whatever questions you may have to propose Ques - Can the spirit-world control a medium

to write short hand and to transcribe it into long. hand, when the medium has no knowledge of the principles and methods?

Ass-Mediumship is a school; were it not so it would not be valuable. It is possible that a phonographer from the other side who understands his business perfectly, can control a medi-mu's hand to write phonographically and to transcribe into "long hand," as the questioner says, that which has been written in short-hand; but before doing that he would probably have to stand around the medium for hours, for days, for nights, and maybe for weeks, impressing her brain and assisting her to develop powers which who really did not know she possessed, or else he would move the hand mechanically to write whatever he chose. It is possible for a phonographer to write phonographically through a medi-

um who knows nothing of the power.

Q =[Bv M. Milleson, spirit-artist.] Think you that I shall find some one who will assist me to a studio where I can permanently go on with my

A .- I trust the artist whose hand and brain have been touched by those who dwelt in earth-life a long time ago, may find that which he desires -a studio where he can continue his work. I would that I could say to him that not only the curjosity of individual Spiritualists had been invoked, but that the hearts of those interested in art and art life had been touched also. I hope I shall encourage him to believe that the time is coming when his efforts may be appreciated by Spiritualists, and not only by Spiritualists, but

O - By the same, I Why, with the numerous wealthy Spiritualists in this country, is there so little sympathy extended toward the develop

ment of the beautiful in spirit art A - I remember once controlling a medium in drele when an old gentleman came from spiritlife and controlled another medium. The spirit was asked, "Do you have beautiful flowers in spirit-life." Do you see anything of the beautiful." "No," said he, "nothing of the kind, There are no trees, no flowers, nothing else." once temember meeting a gentleman who had traveled over quite an expanse of country, where there was beautiful scenery on the one hand, and on the other fine forests. When he came where I was, we were conversing about it. I said, "Did you see the beautiful scenery? did you behold the river, and notice the landscape, how beautiful it was?" "No," he said, "I saw some grand old trees that would make a good many cords of wood." That is what the trouble is. The Spiritualists, very many of them, are trying to see how many cords of wood can be cut up in a year, how much they can do to amass a few dollars; others are engaged in trying to find out how to obtain the bread and butter necessary for their families. There are wealthy Spiritualists in the country, we know, who have learned to appreciate the fact that their friends come back, that their mother and grandmother, their sister and brother can speak to them, but they have not learned to appreciate the fact that in the spirit world there are art galleries, there are musical temples, that there is a scientific world, ill of which are waiting to give of their treasures If they will only open the door and allow them to come in. The trouble is, Spiritualists, I must speak plainly, that three-fourths of you are willing to listen to the A B C of Spiritualism, while you allow the finer, the sweeter, the more melodlous part to remain inactive, because you give us no suitable conditions for bringing it out. We are sorry. When we come and touch some art-1st upon the head, and place our hands over his heart, and cause him to work and delineate what he sees, it grieves us in the spirit world that which he are sees, it grieves us in the spirit world that he or she must go begging, as it were, for a crust of bread. We can only say, Spiritualists, that the time is coming when you yourselves will be sorry. Many of you could give a dollar, many of you could give five dollars—often even ten cents would be acceptable. We do not wish to be hard, but we do long to have you appreciate the life-long efforts of mediums who try to do right. Again, there is an excuse for you: have been hundreds who have tried to palm of bogus manifestations, bogus art, upon you. We do not blame you for caution-to be sure of what you are doing. But a spirit of inspiration has come upon some, they work hard, and we will not allow them to work in any other channel; yet they are, as it were, like Christ, who said, "the foxes have holes, and the birds of the aid, "the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Many of our mediums are in this condition. Listen to us, Spiritualists: austain our instruments, or the liberal churches may swallow you whole.

-[By the same.] Is not the indifference and covetousness among Spiritualists going to drive the art phase of mediumship into the liberal churches for support and patronage in the near

A .- Mr. Chairman, I will not say the "covetousness of Spiritualists." There is poverty among our Spiritualists, and there is wealth to be among our spiritualists, and there is weath to be sure; but where there is a little wealth there is a good deal more poverty. When we came to earth we found the community divided into sections, as we may say; there was no individuality of thought. We endeavored to provide for this.

Dividual and now they to make each person an individual, and now they have become so individualized they cannot stand by each other. Our present endeavors are to I possibly can to day to aid in those works which

bring our spiritual forces to bear, so as to unite them in power. Although men and women are individualized, although they have their own ideas, yet they can agree to support and sustain the spirit-world in its art phase, in its scientific phase, in all the phases wherein we require our instruments to work; if they do not, as I said before, the liberal people will swallow you up and swear they have always had the truth. How is swear they have always had the truth. How is the spirit world in its are phase, in all the phases wherein we require our instruments to work; if they do not, as I said best to them through whom I have no long story to tell, I have no great swear they have always had the truth. How is the spirit world in its are phase, in all the phases wherein we require our instruments to work; if they do not, as I said before, the liberal people will swallow you up and swear they have always had the truth. How is the spirit world in its are phase, in its scientific to make a long public talk work, and also to my friends, for the kindness and affection shown me, and I wish to say to them that I came here of my own free-will; I came here because I could not stay away. I long to speak to them through human lips—I care not whose they may be. Please give my love to all my friends, I will do what I can to assist and guide you in the future.

I have no long story to tell, I have no great purpose to accomplish, but being here, Mr. Chairman, upon your platform, and finding very many there waiting, still waiting for the chance in the say to them through whom I that I came here of my own free-will; I came here of my own free-will; I came here because I could not stay away. I long to speak to them through human lips—I care not whose they may be the beat it is all right, it is all pleasant with that I came here of my own free-will; I came here of my own among them which gives instruction about mag-netism. Now nine tenths of you Spiritualists from a charlatan, who probably was a medium; are starving in garrets, we trust the in fact, we know he was. They endeavored to forth into a brighter and purer light. embrace the Ideas and put them on their books, not only as something real, but as something which they, as a medical fraternity, always had. So it is with the theological phase: they embrace all your liberal doctrines and place them with the annals of their past, and they say, "We al-ways had these truths; what's the use of Spirit-ualists talking about introducing them?" Don't sell your thunder too cheap, oh, people! don't allow them to swallow you body and soul, but, as

an individualized and Spiritualist community, come out bravely and hold on with us, and we will hold on with you.

Q.-{By Mrs. L. B., Anburn, Me.} Please ex-world; do your work well and we will endeavor meaning of the parable of the rich man and Lazarus?

betite and ininister to the flesh; but he had no spirituality; he cared only for the material; while the poor beggar, Lazarus, through his life | necticut. There are people who know me in of suffering and trial, had become purified spir- | both places. Nov. 23. itually, and had tried to do all he could for others as well as for himself, and when he came into spirit life he was qualified to take a higher place than the rich man who enjoyed his pleasures on earth. We could point you to many a dwelling where those like the rich man are to be found. In your halls of learning there are men of science so taken up with their musty books, so engrossed with their dwn peculiar phases of thought, so self sufficient withal, that they care nothing for the welfare of humanity. These, when they enter spirit-life, will find themselves in no better condition than the rich man of the parable; while many a poor fellow who has fared hard, worked hard, and, it may be, done many a kind deed, will inherit a beautiful manslon and be clad in slitning garments.

#### William Wallace Whitney.

Mr. Chairman, I am attracted here this afterwere invoked to restrain me from saying what I felt to be right; and I dare return to earth to say to those individuals who often question whether I am alive or not, and to my wife, who has suffered more than most women ever suffer, or ever will, "Be strong in that which seems to be right. I am with you still, and not only 1, but the General who so nobly defended you." I dared to do what I felt to be right, no matter what persecution came, and no matter what the past has given to mee. I know that I was right.

To day I stand before the world again, saying that I know I still live, that I am an individualfred being, that I have not ceased to work, either in the spiritual life or in the earth-life, that I still date to do right, and I know that the work which I have to accomplish now no other individual can accomplish. I will work with efficacy as long as my friends remain upon the earth-plane. I am not weary. I know, Mr. Chairman, that this is a truth, and a tool-given truth, and I wigh

that those in high places understood fully that the spirit-world is only a step beyond this, and that we stand beside them, and watch their pro-

would fully understand they are not alone, but that there is a growd watching o'er them, and observing what they are doing. I wish that law vers, doctors and ministers everywhere would

Ever, Mr. Chairman, have I been interested in reforms, no matter where I found them. My hand and my heart were ever going forth to assist all that labor for the good of humanity. I have been interested in the amelioration of the condition of those who suifer, children, men and women, for so long a time that I felt I would like to return to earth, and say to all who may have known my name, that I still have the same interest in the work which I formerly had. I have lost no love for that which carries with it a power to develop and to bring forward humanity whether it be in the dirty boy who plays in the streets, the man who drives a cab, or among the working men and women; it matters not to me ether it is on the American shore or across the Atlantic, it is all the same. To do good, to help others and to raise them up, has ever been my motto. True thy ideas are changed much since came to the spiritual world, because I did no fully understand this philosophy, and yet I had friends who were interested in it, and who believed in spirit-return and I must say that some times, in the hours of the night, there came to me visions which seemed strange, but which I now fully understand and indorse. More than all this, I understand that I was moved like an automaton, as it were, to do my work. . We stand before a chess-board, we see the moves thereon, we know the names of the pieces, we move them carefully that we may out-general our antagonist; and I find that mediumistic individuals are used almost for the same purpose. We are like those pieces upon the chess board

-kings, queens, bishops or pawns, whatever you may call them, and with which I was once well acquainted—moved by hands unseen. Thus have I accomplished some little work in the world, and I desire to accomplish a little more, therefore I return to earth to assure my friends that I shall still continue to look over them and do

whatever I can. I thank you, Mr. Chairman, for your consideration in allowing me to speak. I also thank the spirit friend who stands here with me, and who has so much assisted me in getting control of the organs of the medium. My name is Jane C. Burns, formerly of Scotland, now from the spirit-world, where I dwell, and where I hope I drill the control of the spirit world. shall meet you at my cottage, which stands by the side of the lake, where I gather together those who need my care, and give them strength

## John Devine.

Please say that John Devine did come to this place, did give his name and his age—fifty five— and was sick with consumption; did die with it, did come to the spirit world. I have been gone since about Sept. 13th, 1869. I don't recollect just whether it was the 13th or 14th. I send this because a sister of mine, Katie, does wish to know whether I be dead or whether I do be alive. If she sees this she will be sure that I be alive, Nov. 23.

## Dr. Grinnell.

it with the magnetic force which has been permany here waiting, still waiting for the chance meating the earth for so many years? What is to come, and being mediumistic myself, I could the attitude of the liberal physicians with respect not resist the impulse to speak just a few words, to it? There is a little book in great favor and to encourage the medium who sent in the question in regard to art. I would say to the artist that the spirit-world is combining together know more about magnetism than the authors of in societies with a force, and we trust the time this work eyer dreamed or thought of knowing, will arrive when his efforts will be appreciated; yet the work is field to be of great account. The and not only his, but the efforts of every artist writers profess to have obtained their knowledge medium in the land. Whereas many of them are starving in garrets, we trust they will come

forth into a brighter and purer light.

We are not deaf to your call when you ask our aid, and we will try to help you.

But be not like an individual who called to us saying, "Oh, spirit-world, help us, we beseech you, and we will do your work without fail."

And when we placed within his hands power to aid and assist us, the wheels went round, the scales went up, and he weighed so lightly it seemed but a feather's weight. Then we felt obliged to withdraw our force and say, "Go thy way; thou hast been weighed in the balance and way; thou hast been weighed in the balance and found wanting" We say to our artist friend. Be true unto yourself, be true to the spiritual

Please say, Mr. Chairman, that the form, mis A.—The rich man, according to the parable, shapen on earth, is straightened in spirit-life, dwelt in a fine house, wore royal apparel, possessed every luxury that would pamper the ap- hood which God has given me, and I will do all I can for humanity. Dr. Grinnell, a medium who once lived in Rhode Island, sometimes in Con-

#### Samuel M-n.

I wish you would please say that Samuel M—n, of Fall River, has attended to those matters which he was expected to. Soon they shall hear from him. If the credentials had been sent with the missive, perhaps it would have been better for them: yet I am doing the best 1 can, and will soon send a message to father, mother and sister Sarah. Nov. 23.

#### Ella B. Butters.

Please say it is Ella B Butters, from Cambridge. I was about twenty-five years old. I be-lieve, although memory seems very dull to me to-day; I can scatterly recall anything that I had in my mind when I first came and stood upon this platform. I have a desire to reach friends of mine, and do them all the good I can and reson by a feeling, which bids me speak. I have been in spirit-life some time. Those who knew me longest probably understood me best. I came in defence of liberality of thought and of action. I have never been afraid to speak what I felt to be true, even when the prison doors loomed up before me, and the terrors of the law I don't feel bad, I feel that everything is lieve them of much anxiety. Say to them, Do not feel bad on my account, it was all for the zant of all that has taken place since I left the form. I do n't feel bad, I feel that everything is all right. I trust that they will be enabled to reach me through this channel or some other by which I may make their acquaintance over again and we can converse as on earth, and have many pleasant interviews. It is pleasant in spirit-life, my home is a happy one. There are various things I would like to speak of to them, but I would rather speak in private than to publish my thoughts to the world Nov. 23.

#### Caroline Oakes.

I am not quite sure of myself nor of my sur-roundings. I do not know that I shall be under-stood, yet I have come here by means of some mknown power, and I desire to reach friends of mine. First, I will give my name, Caroline Oakes —formerly Hart.—I left the body at Fernandina, Fla.—I desire to send word to my friends that I still live. My husband's name is Oliver S. Oakes. wish to tell them that it is all well with me, that the fatal disease, so terrible in itself, has left no impress on my spirit; that I understood and realized all, their sufferings, and I was aware of the darkness, that came at the time of my birth ceedings.
I wish that those who have stepped into the for the best, though it seemed hard to go with White House, and into the halls of Legislation, that terrible fever. I send my blessing to each and all of them.

Dec. 4.

## Com. James Madison Frailly.

vers, doctors and ministers everywhere would realize this great and mighty truth. We are not dead, there is no such thing as death. If those who walk your streets could have their spiritual every opened they would find more passers by than they have any idea of; and when they enter crowded halls they would find there more listeners than they thought could be there. You are never alone. I will say this: Lam still alive; to the dear one, I am working in earnest. Please say it is William Wallace Whitney, once of New York State.

Jane C. Burns.

Lever, Mr. Chairman, have I been interested in reforms no marter where it for the passers would be the condition of the shores of Richmond, Virginia; the wife of General Chairs no marter where it for the passers would be the condition. The passes are the condition of the shores of the found of the manifest good to my loved one of the shores of the passe and I want to help each other as well as mortals.

Com. James Madison Frailly.

I wish you would say that Com. James Madison Frailly, who halls from Philadelphia, called here, levas seventy-two years old or thereabout. I desire to express my opinion in regard to this mortals.

Mr. Chairman, you are doing a great deal of the post-office I suppose that suppose we spirits never could get home. I thought if I could get in here and see these flowers, I should alive; to the dear one, I am working in earnest. Please say it is William Wallace Whitney, once of New York State.

Nov. 23.

Jane C. Burns.

Lever, Mr. Chairman, have I been interested in spirits return. If you believe there was such an individual as Jesus of Nazareth, and you take his spirits return. If you believe there was such an individual as Jesus of Nazareth, and you take his spirits return. If you believe there was such an individual as Jesus of Nazareth, and you take his tender of the passenge of the passeng Ship of State yet; I believe I can teach mankind the way to walk; I believe I could muster my forces in the spiritual ranks and go forward to battle for the sake of truth, if necessary.

Friends, I want you to understand that I will

meet you wherever you say. I wish it to be distinctly understood it is I-no one else but I. I send my love to all my friends, and ask them to

meet me whenever and wherever they can. Mr. Chairman, you have opened your Circle-Room, and invited us to come; and I expect I shall have a haid in sending forth this truth— doing a spiritual work for some years to come. Though you may not see me, you will feel the power which I bring and understand it. I believe that by coming here I shall do myself an im-mense deal of good. I thank all the friends for their kind attention. I want to thank my friends who watched over me in the past. Tell them it s well with me. God takes care of his own ; they all go to their own place.

## Issac Niles.

I wish you would please say that Isaac Niles, of Brockton, Mass., called here and records his name. I was seventy-two years old. Say I am on hand whenever anybody wishes to see me. I have some things to communicate to my friends if I can only get a chance. I was an old man. I tried to do whatever good I could, and I find, now that I am in spirit-life, that life is real, and I am still to do a work. I am glad to work. I may not command a company, I may not do any farming or mechanical business, but there is a spiritual development to gain which is good for me and for all, and I truly feel that I shall have it. I am thankful that I still exist. It is a matter of pleasure to me to be able to say life is eter-Dec. 4.

## Dr. John Wilcox.

Mr. Chalrman, I don't know but I am intruding, but I desire to speak in your Circle-Room; I desire to look into Spiritualism. I do n't believe that it is the best thing in the world to remain in ignorance of anything; and coming into spirit-life as I have, I feel there is a duty I owe to myself in regard to this matter. I know that Spiritualism is true, and it gives me great pleasure to return and speak my word. I think you will bear with me, although I have been here several times. I went out from this city. You can say it is Dr. John Wilcox. I feel as if I would like to speak, not for myself alone but for these crowds of people who desire to everyies their crowds of people who desire to exercise their will power here and cause the medium to speak. There are difficulties in the way, and I only wish the powers that be could so arrange matters that

the powers that be could so arrange matters that we might always find true conditions in your Circle-Room, yet I suppose this cannot be.

I am aware that Spiritualism is making its inroads into every department of life. I am aware that I may be censured for the course I have taken, but whether I pulled a tooth, bathed a head or administered to a body, it matters not, so that I have gained a knowledge of this great truth, and know for a suresy that II is a storyel truth, and know for a surety that life is eternal.

I wish to return thanks to my brothers in the

I received an urgent invitation to be present at your Circle-Room at some time, and I embrace the opportunity to-day of calling here. I do n't intend to annoy you, neither do I intend to an nov the audience.

My experiences in life were very peculiar. My development, I might say, as a medium, was strange, for I realize now that spirits spoke through my organism very many times when I really did not attribute it to them. Notwithstanding my great love for the cause of Spiritualism and of truth, I may have erred many times in wishing I could do more. There was a power back of me which forever said, "More! more! You must speak, and must do your work quickly, for a voice calls you homeward." I did whatever I could. My object was to do good to those who suffered, yet feeling that whatever came to an individual was right. I do to-day feel that." whatever is, is right." You cannot alter your line of life. True, there may be two paths for you to walk; you may choose one instead of the other, yet the path you choose, be it thorny or pleasant, is your path, and none other. You have a work to do which none other can do. You are individualized spirits in the form. We as spirits are working for the promulgation of truth, for the emancipation of the slaves of earth; we therefore hope, nay, we implore that Spiritualists, as a people, will stand side by side, strong and true to each other, working from the standpoint of truth, and realize that there is something for each one to do. Says one individual, "What can I do?" What can you do? Speak a word of kindness to some sorrowing one of earth; make a garment for some poor child suffering from cold; save your pennies to give pleasure to some child of earth who has never had your advantages of life. of life.

There is not a soul before me, Mr. Chairman,

but that can do some good, but that can help along the cause we love. I call upon each one to work, and do it well for the sake of humanity, for the sake of the great cause of spirituality, for the sake of their own individual selves. Whatever I can do for the spiritual cause I shall do, as in the past, and I trust that in the future my hand will ever be ready to do its work and do it faithfully. You can say it is A. B. Child. Dec. 4.

#### Lewis V. Dobson.

Please say that Lewis V. Dobson called here. It is an odd name, I know, but it will be known the better for that. I came from Indianapolis. I want to send word to my mother that I aint dead. I've been round and seen her every day. The best thing that she can do is to give away all those old jackets and clothes and playthings, and not feel so bad. Tell her cousin Aggie can come and stay with her, and I shall be so glad to have her. Please tell my story the best you can. I can't expect, being a little boy, to tell it very straight. I am only eleven years six months and six days old. I've been gone some four years now; that will make me older. When I come back to earth I feel just as I did when I went away. I came here and saw so many bright flowers I thought you'd let a little boy come. My friends will be glad to hear from me.

#### William Baxter Riggs.

William Baxter Riggs, from New Orleans. I left the old body nine years ago last October. I don't remember the day of the month. I know it was Sunday morning; the bells were ringing for church. I know my friend was in the room; my wife and my daughter were there. I have been home since, and would gladly have spoken to them; but speak I ever so loudly no-body heard me. I concluded the world had got pretty deaf. I've been trying it on all this while, and I find most of 'em are deaf. I thought I'd come here and see if you folks could hear. What's the reason they don't hear me? [Because the spirit-voice is not often audible to material ears.] But you hear me now. [You are speaking through a medium now and using her voice. 1 1've got a good old mother up here. I

## Sarah K. P-n.

Many of my friends have been asking why I do not return to earth and communicate with them. I will come by and bye and tell you all I have learned; at present I will simply say it is Sarah K. P—n, one who used to see spirits when she was here, one who did all she could for Sarah K. Phumanity. Through doing good and helping others I was advanced to the spiritual world.

## Walter Wells.

Please record that Walter Wells, who was frowned on his passage to the West Indies from New York City, seven years ago last spring, has made his way to the Banner of Light Circle-Room and given his name. I have a friend in New York—I will not call his name—who has said if I would return and simply give my name, that is all he would ask, for he would then believe that spirits return. Now here I am on hand and doing all I can and have told you all you asked me to. If you will meet me at a sultable place I will tell you far more. I thank you, Mr. Chairman, for your consider-

ation and courtesy to the sailor-boy, and hope that your sails of truth will waft you into the harbor of life eternal and give you strength to bear the afflictions of earth.

## William Hale.

Mr. Chairman, I am not much of a talker. have been here twice before. I don't know as I ought to have the privilege when so many round here want to talk, but perhaps they will all ex-cuse me when I say I always find if I send a letter through your post-office it has its effect, while if I send one through other post-offices it don't seem to have much effect.
This message I want should get round before

the first of April, so I shall have to ask you to advance it.

I want to tell my wife to take more care of her-self, to be more selfish in regard to matters of health and matters of comfort. There is enough to list her, at any rate. I want her to have every comfort that she can. I want to say to my daughter, "Fannle, remain where you are; do not make any removal. You need not fear; we physically or spiritually.

shall take care of you, and shall keep you safe. I shall take care of you, and shall keep you safe. I doubt much whether everything will be satisfactory, but I am doing all I can, and shall make every arrangement which it is possible for me to make for the comfort of all of you. Remember, make no change. Do not go with E., but remain

where you are for the present."
Please say it is from William Hale, of Meriden, Conn. I thank you, Mr. Chairman, for letting me come, for it is the only way I have of reaching disasters. Mar. 1. ing directly my home.

## Tudor F. Holcomb.

My name is Tudor F. Holcomb. I have not been gone a great while—only a few weeks—yet I feel the same desire which everybody seems to have here in the spirit-world to talk, to say some-

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

Mrs. Danskin's Mediumistic Experiences. (Part Ninety-Seven.]

BY WASH. A. DANSKIN.

A recent incident has brought vividly to my mind one of Mrs. Danskin's earliest mediumistic

experiences. Just after she became developed so that spirits could communicate freely with the use of the "Dial," a gentleman called on me one Sunday afternoon, and seemed greatly excited by what afternoon, and seemed greatly excited by what he had heard of spirit intercourse. He was very anylous to learn, and I suggested to Mrs. Danskin that we would have a scance for his gratification. Our "circles" previously had been composed only of our immediate friends, and in order to escape the unpleasant necessity of sitting with one who was almost a stranger, she quietly withdrew from the room. In less than an hour, however, she was controlled brought heat into the ever, she was controlled, brought back into the parlor, and our visitor received communication after communication, test after test, and was, I suppose, the happiest man who ever came suddenly out of the darkness of old Calvinistic theology into the broad sunlight of spiritual truth.

The spirit of Mrs. Danskin's sister was controlling her, and at the close of our scance she said, "And now, dear sister, you have made one heart happy, we will tax you no longer this evening.

Mr. Smith became a most earnest adherent of our cause, and for nearly twenty years he never failed to take tea with us on Sunday evening un-

less he was absent from the city.

A few days since I received a letter from a gentleman in Norfolk, Va., stating that at a "circle" the evening before a spirit who gave the name of Francis Smith, requested him to write to me, and ask why I had not used his name in the Banner. name in the Banner. Mr. Smith had not forgotten his friends on

earth, nor the many pleasant hours we had passed together, nor had we forgotten him. I anticipate many pleasant hours with him again in the

What a contrast does this present to the idea that has been imprinted upon the human mind in the past. Then, if a friend or relative passed from earth he was lost. That was the most common form of expressing the fact of his transition, and was indeed the literal truth. Having no constitution of the literal truth. ception of the life beyond the grave the mind had nothing to rest upon, and the father or mother, sister or brother, wife or child, who was lost to sight became, in many cases, lost to memory; but Spiritualism keeps our affections warm and our recollections vivid on both sides of the river of life.

Mr Smith published an interesting volume en-

titled "Footprints of a Presbyterian to Spiritualism."

### John Thompson.

I lived on Dolphin street, Baltimore, John Thompson, in my forty-first year. It would be in vain for me to cry aloud, for my body lies in the coffin, the spirit having gone to its accountability. I left behind those who loved me, those who were dependent upon me for their daily support. Now my eyes are closed, the hand ceases to move, the heart cannot throb—all that was once of me is hushed into silence.

Wonderful mechanism in man! Born with at-tributes like unto his Creator, living only the first part of life here, when death comes he opens the door to the second stage of existence. Man then finds that spirit can never die-can never cease to feel, to see or to hear. To those whom I have left behind this will be incomprehensible, but it is never too late to learn a truth, and I feel it a duty devolving upon myself to return and make known the glad tidings. While they think me dead I live, and live with power in vested within me to manifest good to my loved

before me.

Being ignorant of spiritual things, when death came and claimed me do you wonder at my sur-prise as I entered the eternal city and he, my husband, met me, knew me, affectionately greet-ed me and I knew him? Then spake he in tones ed me and I knew him? Then spake ne m tones lute-like: "We were only parted for a season; now the reunion is given we will go on our way hand in hand rejoicing. What thou knowest not I will teach thee; teach thee of the laws of spirit-life, whereby thou mayest find that God whom thou hast been searching for so many years."

The bindeed earth "tis I that speak, telling Oh, kindred earth, 't is I that speak, telling thee, as far as I can with what knowledge I have, of the life beyond the grave. Fear it not, for it is most beautiful to die when thou knowest assuredly that thou hast life everlasting.

In casting thine eye upon this page consure not the woman who has spoken, but if censure is given cast it upon myself. Farewell. When I am bid to come again I will give thee more, for my heart doth swell with fond affection and deep devotion to those I have left behind.

## Samuel Simonton.

My earthly traveler, have you an objection to figuring out a few lines from a fellow who has eft the body, but has a clean sweep of the spirit? If have no objection to hear your story.] I have but little to say, and that little will not bear much weight. It gives diversity to thought, if nothing more. Samuel Simonton. Columbia, South Carolina, was the going-out place. More fleet than the deer and more cunning than the fox, thus it is I am quick with thought. I have been hiding the light under a bushel, but now I am going to sweep things clear and speak of that philosophy which taught me there were no sinners and no saints—no devils and no angels—that taught me that the grave held only the body, and the spirit that the grave nerd only the body, and the spirit had power to go free, searching throughout the vast domain of nature, finding out its laws, unraveling its mysteries, and thus gaining power to judge, and in that judgment to understand. What comparison is there between the spirit fettered in the body and the spirit when that matter is dissolved and the fetters thrown aside? self-evident now that we are free a gents—free to

self-evident now that we are free agents—free to act-but we must act under the law. If we transgress the law we have to pay the penalty, either

fast grip upon the human mind. They are com-log to fear this new philosophy that is taking away the sting of death and giving eternal life in its stead. What a glorious boon to the spirit to know that it is no longer compelled by igno-rence to how the head and trouble, to know that rance to bow the head and tremble—to know that God is everywhere—that he is working good to every one—that there is no partial God, no par-tial heaven—that the wicked are cared for, and have a place in the eternal city! Beautiful religion to live by! beautiful religion to die by!

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. ... MESSAGES RECEIVED LAST WEEK!

Rebecca T. Reade; James T. Burke; William M. Mitch-

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Jan. 17.—†

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ell; Eliza M. Daly; George W. Murray; Robert Rantoul; Edward N. Babcock.

John Bresor; William C. Greene; Lucy A. Andros; George Richardson; Nancy T—m, to Caroline B. B—r; Mamle, the blind glrl.

Benjamin T. T—n, tJohn Henry Buckhart; Hanry Jackson; Henrietta Maria F. Dimmock; Slias D. Hosmer.

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Charles Bampson; Charles Chase; Alexander McCluster; Daniel Durkin; L.—; Joel W. Herd.
(Owing to our limited space, the remainder of our list of announcements of "messages to be published." is necessarily omitted, but will be reprinted at a future day.)

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Jan. 19.—13w\*

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RANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 31 Common street.

Mar. 2.—3w\*

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Dec. 29.

DR. F. HATCH, Magnetic Physician, has revoved to 35 Boylston street, where he would be pleased to see his patrons as usual. SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested, Sept. 1. -26w\*

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[SW\*-Feb. 16.]

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#### Ghosts; or, The Going and Coming Religion.

Col. Robert G. Ingersoll made his second and final appearance for the season in Music Hall, Boston, on the evening of the 8th inst:, which duction be commenced his remarks, their delivery lasting nearly two hours. He said:

On the contrary I feel very kindly toward them, for they have acted as my agents, and have fully wears by devising ways and means to drive the advertised me without any hope or expectation evil spirits out of people. In all the sacred of reward, either in this world or in the world to books instance after instance is given where come. [Applaise] I am perfectly willing that devils, not only one or two, but a hundred, were they should express their ideas upon alothe sub-induced to come out of a man. Sometimes they pers in the world; I am perfectly willing that used to compromise with these devils. [Laughthey, nav choose, but I claim for myself the same traded a man for a drove of swine [applanse], right that I accord to them. You will received, and, according to the accounts, an exceedingly that for many years the Orthodox chergy claimed - porchaigain at that, [Langhter]. As long as the right to speak, upon the subject of politics; you will also recollect that some people wished of medicine was an impossibility; as long as the to don't them that right, but they insisted upon—savendral class could cure certain diseases by it, and because, I believe, the leading politicates—prayer, or by saving certain words, or by holisavia few words upon the subject of theology—eme was an impossibility. When a plague came they object, and lay that a man who does not know something about that supplies should not speak upon it. If only those who know some thing of theology were aboved to speak, nobody—disregard of our words; now God is taking His world lever say another word. [Applytes 4] I revenue "I fell you when men are in that condition they cannot think. Fear fails upon them, thing of theology were allowed to speak, nobody what is speak, it is seat and think. Fear had upon them, and it is not to impossible. Courage stands my defin tool of that science. Two people ret to errect and thinks. [Applause.] Fear is barbaginery and each one admits what neither can either can either courage is civilization and progress. Just prove anyther, and they both say "thence we as soon as men found out how to cure a disease they for "That is my idea of metaphysics, that is they got praying about it. Just as soon as they my life of the science of theology. It is some a found out a specific for some disease, that disease thing about which no one knows anything for was taken out of the list to be prayed for. No certain, and I always insist that in such a matter eyers man has a right to think and act for him-

We have come here to night to hear some plain language about the subject of relation; upon the subject of glusts; upon the subject of coming and going eneds, and Uprouse you one thing - whether there is anything valuable in what I say, whether there is any reason in what I may urge, I fromise you one thing. I will tell you exists what I Donk. Appliance I. In the first by men. And by non-alone. [Appears to 19 for one as surgical operation to be performed that way, by men. And by non-alone. [Appears to ] It is. If you admit that in the art of healing mistakes not all is orthogolar contents at the part of healing mistakes not all is orthogolar to a content to any thing in the [Lave arisen from this source, you must admit the Lindosteway. It is photosophical advers do no emperey, every nation has its religious, and its died years ago on any less evidence than I would again retion has bad a religious and as you will it it happened to day. If every one here should inting that all relay on swere made by u.gig.ex. swear that they absolutely saw graves open and copy oney there outlet to be something weatherful dead persons arise and throw off shier shrouds. and put on the date of the state of the stat than a "the others that you can see in at the Born. What do I know of their reputation for hamberath of a being education hereby." It hink struth and veracity in the neighborhood where that affections were made by men, for the reason they resided 2 ([Laughter.] Now I tell you has seen that they are continually passing away; for ture is always time to herself. Nothing more the reason that they are being made. We are wandeful ever happened than happens now, making religious now; we are happing to make. Fire always burns, and if, you tell me that years mixing peligions now; we are fellping to make rare always burns, and if you tell me that years religions to night; and every near who thinks ago young non-were east into a furnace seven inponitional expresses his thought is helping to time shotter than it was wont to be heated, I say in the religion our fathers had one hundred years ago. The words near not have changed, hut their meaning has changed. We have civil a hotel (laughter and applance), and that they have the fact of the their notations have had I say that all other nations have had their religions, and nearly all of those religions. have passed away. In that yast cometery cailed past are nearly all the religions of men, and there too, are nearly all their gods; there, too, at the delities of Reme are noderger worships ed loved, or feared; and the land flowing with milk and honey is desolate. One by one the mists bave taded from the sky; one by one the clouds have disappeared; one by one the phantons have passed away, and one by one truths have taken The supernatural has almost gene. but the patural remains. The gods and the phosts have fled, but man is here. [Great ap-

There are three theories by means of which is surreyaded, and it is patural for man to acis the first theory; that was the theory of our fainfinite immensity embraces all that there is; that there is no room for interference; that there no room for changes; that everything is as it must be; that there is a cause for everything, That, in my judgment, is the theory of the religion of the future. Some people say that that is materialism. I don't know what they mean by materialism. If they mean by materialism that there is nothing in the universe but-mud, I don't believe it. [Laughter.] What do you know, or what do I know about matter? What is matter? Can I tell what matter is? If by matter you mean that which can produce thought, then I am a materialist; if you mean by matter that which can produce life, and hope, and honor, then I am not a materialist. I propose to-night to find out how much we have obtained from these Orthodox gentlemen of the clouds; how much we have gotten from them; what good thebrew, but this has lon they have done us; whether they have made us happy: whether they have given us wealth; whether they have told us the facts about the laws and forces of nature, so that we may take advantage of them and better our condition in grateful enough to them for giving to mankind that there was an eternal hell. We can never be grateful enough to them for giving to mankind

say something about these sacred books. There [Applause,] If you cannot injure an infinite is nothing sacred in this world but truth, and God you cannot sin against him. You can injure love, and liberty. [Applause.] Noman has the right to the the bond of reverence over his eyes taining forgiveness would you need the forgivewas filled as it has not been before for five years, and not only was the audience a very large one, read one book precisely as he would another. or the forgiveness of a being whom you cannot injure, but the demand for tickets made prior to the Let him read it with his eyes open, and if it does evening of the lecture was so great as to have evening of the lecture was 'so great as to have been almost unprecedented. His subject was "Ghosts" or, The Going and Coming Religion."

That his first effort—"Skulls"—had thoroughly ity. Can you in the Old Testament find an exaroused a desire to see and hear him in what are considered the most radical of his utterances cannot be doubted, and that those who listened to if there was, I do not think that the hope of imhim on Friday evening were not of the uncui-tured or the illiterate is very certain. Among the many professional men present were the Rev. C. A. Bartol, D. D., the Rev. F. H. Hedge, b. D. and Clarke, I. Rivelke, F. a. while of the D. D., and Charles J. Brooks, Esq., while of other the sands and rocks of time; and that was not; be damned, the difference between us ought to be ers who are well known in the community were born in a book, nor of any creed, nor of any religion. It was born of human affection, and it continues to hope and believe that it penetrates and H. W. Hugueley. The moment the lecturer the clouds and mists of doubt and darkness as made his appearance upon the platform he was long as life kisses the lips of death. It is the very cordially received, and without any intro- rainbow of hope shining above and upon the tears of grief. [Applause.]
But how did these books affect the science of

medicine? In the old time if there was anything I have no quarrel with the Orthodo clergy, the matter with a man he had the devil in him This science must have existed for thousands of they should enforce their views by any noans, ter 1. One instance is given where the devils such a belief was in the human mind the science. apon the people the attrogance of the priests was minute. They said, or seemed to say, "I told you so; now you are getting paid up for your body tries to cure the ague now by prayer. Peruyian bark has been found to be altogether more effective. Timothy Dwight, President of Xale. College, preached a sermon against vaccination. His idea was that the small pox was one of the heaviest gans in the arsenal of heaven, and that to spike it was a piece of impudent blasphemy. There has been from the commencement until now a heliof that some supernatural agency would cure disease, although no one, I derieve, has ever rested upon it to the extent of expecting

possibility of mistakes in other motters, and I will not believe anything that happened a hunabout the one, or else we must take it territard and put on the ordinary habilinents of lite, and that is a minute it, then voicinest take it for grants. I would have to say you were mestaken, and as fed it it is rejoinated precessly as all other relicions such matters. I would not believe men and gions devo. Now the quest on about our religion swomen I know, neither would I believe those Is is it so much better and grander and sublimer, who fixed eighteen hundred years before I was were in the habit of feeding wandering prophets free or expense, I tell you it is a mistake. [Laugh-ter and applause]. If you tell me that water ran up hill for forty years following the Jews through the wilderness, I tell you it is a mistake. If are nearly all their ghosts. The temples of India you teil me that you can make of rains' horns awere in rules long ago; in Egypt 1sts no longer | good sage guns, I tell you it is a mistake. [Apwandering weeps, searching for Osiris; the gods- plause and laughter j. No man can ever make of the North and the Dunds are things of the me give up my reason by telling me big things that happened three or four thousand years ago, want a new miracle. [Applause] I insist upon an indisputable fact. Among the pews of the churches and under their pulpits I pass my but, begging for just one little bit of a miracle, [Applause]. I don't want to be set away back there with Gen Joshua; I don't wish to listen to what passed between Balaam and his donkey, want something that has happened this year.

The laws enacted by the ghosts of the sacred There are three theories by means of which books were the most bloody that were ever en-man accounts for all the 15-mon charby which he acted, as under them, over two hundred offences were punishable with death. Now in all civilcourt for what he sees, and the less be knows ized fainds there are only two that meet with this the more be will have to guess. [Laughter.] tate-murder and treason-and in our own coun-The first decry is that everything supernatural try only one. When a man commits a treason that they experience is preduced by the spirits of there we give him an office [applause], and then ghosts by devils, by phantenes of the air. That we begins pardon for ever having mentioned it. [Applauses] But in those days a man might betthors; that was the theory of nen who were reli- fer kill his fellow-man, than break the Schbath glois; that was the theory of the men who were. For the former offence, there was the city of refour fathers in the faith. There is another theory, onge; for the latter there was mone at all. For a mireding of the natural and supernatural athat ages there was a profound belief in witchcraft, is the Orthodex theory of to day, that some becomed it was severely pumshed. They used to send ingcontrible the universe made the world and a man out into the fields, and he would read a necreated matter. The Orthodox people seem to tice to the rats to leave the place in so many day, think that some spirit had a lot of old laws on under the pants, penalties and pants to be inflicthand and made matter to fit them. They seem 'ed by the Church. But we must not laugh at to think that twice two might have been a hun-that, for we are in the same intelligent business fred urdess there had been a law to prevent it. to day. Only last year the Governor of Minne-They say that this spirit made matter and im- sota issued a proclamation for a day of fasting pressed upon it some laws and just let it whirl, putting no hand to it, unless there is some hitch—duced to kill the grasshoppers or send them into in its machinery, unless he is bad enough to get some other State. [Applause and laughter, long angry-with men and drown them, or scourge continued] Then they used to believe in incubi them with a plague and famine. Then there is and cosubi, or evil and good spirits in possession a third theory that everything that is is natural; of a man. There is one lostance given where that every phenomenon is a link in the eternal one of the incubi, in order to bring discredit and chain of cause and effect; that the universe in disgrace upon the Christian Church, assumed the Decaus, 44.: form and features of a venerable bishop, and while in that form allowed himself to be found in the room of a lady, and allowed himself to be dragged from that room, having, I believe, se-creted himself under the bed; and so perfectly had the devil imitated the form and features of that bishop that some people, who knew that bishop best, swere to the best of their belief that it was that bishop. Then they called a council [laughter and applause], and they held an investigation; and they decided that one of the in-cubi, to bring disgrace upon the Church, had done this thing; and when I read it I thought what a splendid opportunity we had had in this country to get out of a like trouble in a like way. Unfortunately for us the incubi have gone out of the-business. Then there was an attempt made the-business. Then there was an attempt made to show that all languages were derived from the Hebrew, but this has long been abandoned as

this world. You must recollect that our fathers that cheerful piece of news. [Applause and believed in these ghosts, these spirits; they were laughter.] This doctrine of the eternity of punthe schoolmasters of our fathers; they were the school of the schoo scientists, the geologists, the dectors, the astron-believe this course of reasoning has been puromers to whom our fathers went to school, and from them they obtained all their scientific in- If you sin against an infinite being you deserve

formation. One of the first sciences in the world was probably that of medicine. I do n't know, that I have stated that correctly. Probably the punishment, and right there I take issue. I deny first science was killing people, but the next I take was the science of medicine. Now what do you learn from the ghosts and from their sacred books about medicine? And right here let me that a finite man cannot injure an infinite God. jure? When you commit a sin against a finite being you ought to seek forgiveness from two persons: first from the person you have injured, and then from yourself. It is utterly false and baseless that sinning against an infinite being is worthy of infinite punishment. Then I do not see the difference between what they call saints and sinners that would justify an infinite God in punishing one class forever and rewarding the other forever. If a man attempts to prove the mercy of God from the fact that he is going to damn me, I beg leave to dissent. [Applause.] I believe that the members of Orthodox churches are no better than the men who are not Orthodox If they are going to be saved and we are going to sufficient to enable us to perceive it. They used to preach that the smoke ascending from the pit sweet incense to the nostrils of the blest, that the pleasure of those in heaven was increased by the terment of those in hell. They don't preach that now. We have civilized them. [Applause.] It has been awful hard work [Applause.] It has been awful hard work. [Laughter.] But let them preach what they will, we are of this world. We have people to benefit here and things to settle and understand. We have the seasons coming and going. We have honor, and aspiration, and achievement. I say, let the ghosts go. Humanity is above them all. Humanity is above these creeds, and these religions, and these gods. Humanity is a great school, and these dogmas and doctrines are but mists and clouds, obscuring for a season the eternal stars; but they are shining in eternal peace. [Applause] Humanity is above all; let the ghosts go. We have men and women and children. Let the ghosts go. Let them cover their eyeless sockets with their fleshless hands and fade from the imagination of men forever and forever. They have done no good. The men that built the inquisition were not the civilizers of my race. The men who taught the damnable doctrine of total deprayity were not the civilizers of my race. The men who made and used the thumb-sciews were not the civilizers of my race. The men who said it was dangerous to think have not been the civilizers of my race. They have been those men who read the those who found out that Nature controls all from within and was not controlled by some ghost from without. [Applause,]

OF

#### Henry Slade in Russia-the Grand Duke Constantine Attends a Scance.

To the Editor of the Kanner of Light: Nearly four weeks have passed since our ar-

ival in this city, and so far ald is well.

We find the subject of Spiritualism much more generally understood than we had anticipated, consequently there is not that continual stream of cold skepticism to encounter with which we have been obliged to battle for the last few months. This is a great relief to Dr. Slade to meet persons who recognize conditions, and who are cilling to conform to them. The result is, manifestations occur readity, writing often coming between two slates brought by the visitor, and held above the table. Many states have been carried away with writing on them thus obtained, in various languages-vy, Russian, French, German,

On several occasions the Doctor has visited parties at their readeness, in each case giving sittings to from four to six persons with gratify-

The public fournals have been well represented. at the sittings; in some instances their reports have extended through several columns, treating

or subject with faitness and respect.

Last Sunday the Hon. Mr. Aksakof received a
ote from the Grand Duke Constantine, asking him to bring Dr. Slade to his palace at half past two o'check on Thesday. When the hour arrived, Mr. Aksakof, accompanied by Pr. fessor Buttle, tof, cailed for Dr. Stade, who entered the carriage with them, and was driven to the palace, where they met with a cordial reception. After spending a few moments in conversation, they table for manifestations, which readily occurred, and were even stronger than usual. The Duke held a new slate alone, and obtained independent writing upon it. At the close of the ing he expressed great pleasure at the result. and requested the doctor to repeat his visit to-morrow at the same hour, when they are to have another sitting Fraternally, J. SIMMONS Hotel de la Paix, St. Petersburg, Feb. 20th, 1878.

## New Publications.

THE UNSEALED BOOK; or, Sequel to "Misunderstood," By E. J. Beach. The authoress of this stout volume dedicates it to "the good, the brave, the true, in palace or cot," and "especials fo you, my Southern friends, beneath whose san'ty soles it sprang forth." The introduction to this volume states that it treats of "facts in simplicity, diversity, and hen velence, ? It is an all-gatherer of reflec-tions, perceptions, revelations, and visions. It aims to do the work solely of love and henevolence. As an example, we take the to k wing from one of its many pages; "In the eyes of the great Al-Wise, who is no respecter of persons, and who erea od both man and woman, true greatness has posex true relici a no sects. Why is woman's sphere so much written and talked about, while man's sphere is an unheard-of thing . Why, but because the contracted, narrow-induded petal nof the community, who, on account of their multitudy, as numbers, have so long ruled the world endeavor to tanks the sphere of woman so diminutive that it can be spinned at a single glance of the eye, while man't so wide and for reaching no eye can measure its greatness, thuch less find a name, comprehensive of the same, ?! The author is most unistic, and sees and reports for herself. Here it is one are not all prose, but the prose alternates with verse. She alms at reform, and she hits hard blows at times in doing her chosen service. There is an almost endless variety in the book. None of M' Is borrowed rom others. It is a candid record of Individual observation and expenses. There are abundant evidences that the writer has hel obstacles to overcome and prejudices to surmount among her friends, but she manifests a brave spirit and appears calm to the last. There are a great many fresh thoughts scattered over these pages, whose perusal will be sure to a tract the sympathy and excite the grati-

THE HAPPY YEAR, 1878, IS a little vest-pocket volume containing a complete calendar for every month of the present year, memoranda pages with blanks for each day, a text to correspond, and readings for each month, beside several other good and convenient features. Published by D. Lothrop A Co.

WEATHER CALCULATIONS FOR 1878 .- By C. C. Blake,

Decaut, 413. The first of March will be moderate, and grain any grow warmer till the end of the mouth; though there will do not be shown three moderately cool spells during the mouth but more that might be deemed cold. The equitor that stern will be a rather warm one. The pre-cipilation for the meant will be a rather warm one. The pre-cipilation for the meant will be a full average, and in the form of rank X by in light latitudes.

April, 188 Rather afty and warm; though in places a full average of so all storms.

May, 1878 - Warm: heavy showers. In places; on the general aver second a wer month.

June, 1878. Hot and dry, except as relieved by a moderate nomine of branchens; ecolog about the 10th.

July, 1879. Hot and dry; local storms will give relief

my to prices.

August, 1878—Hot and dry; but some severe local storms,

September, 1878—Hot and dry nart of mouth, and September, 1875-10 tand dry; but some severe local storms. September, 1875-10 tand dry part of month; severe local storms and variable weather in places; rain-fall for the month rather less than the average, except in Southern States; some danger of cyclones in the Bouthern States, also in body or decam, out ber, 1875-Cool; rain-fall less than average; a heavy frest the last of September or first of O tober.

November, 1875-Quite coid and dry; probably more snow they rain.

Sortmore, 1853-Quite contains any through the rate.

Breember, 1878-Cell land dry; moderate amount of snow;

Breember, 1878-Cell land dry;

Breember, 1

logy is a branch of comparce profitable to theolo-If theology is a brunch of commerce profitable to theological it evidently not only superficious, but injurious to the rest of society. Self-interest will sooner or later open the eyes of men. Sovereigns and subjects will one day adopt the profourd indufference and contempt merited by a futue science which serves only to make men miserable without making them better. All persons will be sensible of the inutility of the many expensive ceremonies which contribute nothing to public felicity.—D'Holbach.

### BRIEF PARAGRAPHS.

LIGHT.

SHORT SERMON .- Be willing to commend and slow to censure; so shall pease be upon thy virtues, and the eye of enmity shall be blind to thy imperfections.

Where there's a will there's a writ de lunatico inquir-

There 's a man in Concord who wants railroads on which Sunday trains are run to forfelt their charters. To be consistent he should also have asked the Legislature to declare a horse which o furner uses to carry his family to meetin' on Sunday, forfeited to the State.—Boston Herald.

The Duke of Wellington said, fifty years ago: "There is no doubt it would have been more fortunate and better for the world if the treaty of Adrianople had not been signed, and if the Russians had entered Constantinople, and if the Turkish Empire had been dissolved."

off Russia's shoulder, the New York Herald thinks Mr Bull does not care about blazing away at a whole woodpile.

A poetess with a hungry heart say -: "Out of the silences make me a song, beautiful, tad abit soft and low," Sleep in a room nearest the back pard du'a good cat night, my dear. Mr. William W. Story has made the following felicitous

translation from the German of Heine, which he entitled Luck and Ill-Luck:

and III-Luck:
Luck 's the giddlest of all creatures,
Nor likes in one place long to stay;
She smoothes the hair back from your features,
Kisses you quick e-and runsaway!
Dame III-Luck 's in no such flurry,
Nor quick her close emittace she quits;
She says she 's in no kind of hurry,
And sits upon your bed-and knits! Persons especially exposed to the risk of their dresses

taking fire should adopt the precaution of having all linen and cotton washed in a weak solution of chlorid of zine, alum or tungstate of soda.

NEW YORK, March 12.—A leading Sloux chief, from Sitting But's coup, met scout Howard, of Gen. Miles's cops. Feb. 78. on Milk River, and to'd him that t'ey wanted to surfencer. He asked Howard be go over and see the other chiefs. He said they were literally starving, as different points and the surrender would be complete.

THE IRISH WORLD; published at 263 Broadway, New York City, by Patrick Ford, has issued a double number, plentifully litestrated, and devoted to a recounting of the life-services of Robert Emmet in the cause of Irish inde-pendence. The pathetic and elequent speech of the young pendence. The pathetic ard e'cquent speech of the young pendence. The pathetic ard e'cquent speech of the young crator, delivered at the time of his death-sentence, and with which the school brys of New England have for general with which the school brys of New England have for general with which the school brys of New England have for general with the constant of the Celestic State of the Cel issue, together with likenesses of Theobald Wolf Tone, and others of the leaders of 1798 1803, 50 The Last Night of the Irish Parliament  $\ensuremath{^{\circ\prime}}$  is a fine picture, and the issue as a whole is a grand-memorial which all who sympathize with the aims the World seeks to inculcate should make it a duty to possess.

"As the newsyaper press has prospered, so in proportion have the poet, the invelist and the dramatist disappeared. In the commencement of this century the list of authors, head of by Byron, Stedey, Moore, Scott, Sheridan, Colman, Bulwer and Knowbes formed but a few of the phalanx. Where are their compers of this period? They are private soldiers in the ranks of the press," Fellow-wielders of the sets, sort we discovered the pen, clip this frem, The Alliancs, Pr. Swing, editor, Chimaga.

Records in the Interior Department show that a good deal of substantial progress has been made with the Indians, under the "Peace Policy," in introducing the elements of civilization. For Instance, in 1868 the number of the Indians who occupied houses was 7,476, while in 1877 It was (2,199). Schools have increased from 411 to 330, and the present number of Indians who can read is over 40,000. In 18/8 there were 51.247 acres of land cultivated, now there are more than 20,000. Then the total number of live stock owned, including horses and mules, was less than 120,000,

No man can seriously entert in the belief in endless punishment without his whole rature being demoralized, and willout being cowed into a state of fear as to his own and his neighbor's actients incompat be with manly dignity and freedom. —Elements of Social Science.

We think many of our readers will recognize in their plous a lighbors the portrait drawn by Whittler in his "Among the Hills ":

though the Hills "1;
"Church coors, fearful of the unseen powers,
But grumbing over pulpit tax and powerent,
Siving, as shrewd co-nomists, their soils,
A) d winter's put with the least possible outlay
Of salt and sanctury; in daily life.
Showing as little actual comprehension
Of Christian charity and love and duty,
As if the ser—on on the Moont had been
Outdated like a list year's almanae,"

A New York Berald man had rheumatism, and in just one-half an hour he learned that the following will cure it: lodide of potassium, quinine, glauber salts, onlons, raw lemons, baked lemons, rvw silk, offed silk, glu and tausy, Torkish boths, a potato carried in the pocket, a horse chestnut carried in the pocket, an eel skin tied round the leg, a suit of red flannel, chloroform liniment, hot water, cold water, hot lemonade, a trip South, a dry atmo equable temperature, sulphur biths, mustard and hot water, camphor, Uniment, electricity-

QUERY FOR POLITICIANS. We hear you say, In unctions way, "This is a great and glorious nation," If this bettue, Why HONEST LABOR means starvation?

Three Welsh pilots, by whose forethought, skill and rduous exertions nine men were rescued from the masthead of the steamer Ploncer, off the coast of Wales, in January last, on being asked by one of Lloyd's agents what they wanted or expected for their services, immediately replied, "We have had what we wanted-the lives of the

COMMERCIAL BULLETIN SPICE,—Mint's meat: Gold and silver... The hair apparent at the Boston Custom House—Mr. Beard... When a weathy Jap breaks up house-keeping he ships his kitchen furniture to America to be sold as "Rare curios from Japan."

A terrible tornado visited the city of Atlanta, Ga., last Sunday, doing great damage. A church was demolished while full of worshipers, who escaped death by sheltering themselves under the seats. Many were, however, more r less injured.

As an evidence of the dulines, of the times, we may state that during the last ten or twelve months no one has discovered, imbedded in the centre of a rock three hundred etc thelow the surface of the earth, a live toad, Supposed to be two thousand years old. This wearying discussion of the financial question is prostrating all kinds of business, —Norr, Herald.

A despatch from Trieste says the Austrian steamer Sphinx, from Cavallo, with 2500 Circassians on beard, caught fire and went ashore near Cape Eila. Five hundred lives were lost.

SOULLESS MOLECULES, -The Lawrence Eagle is respon-

sible for the following:

"A Lawrence lady dreamed lately that she went to heaven, and on arriving the supreme authority offered to show her over the aerual grounds. The most noticeable thing was a vast q tantity of queer substances in very small shapes. "What are those?" was the inquiry. "Those are sondess molecules," was the maswer. "At every birth below one of these molecules is sent to animate the new organism." But how do you know when to send to a black chief and when to a white? "On, we don't discriminate," was the asswer. "We know of no difference in c-for," "Have these molecules any character of their own?" "Not in the sughtest; the character is taken from the varying circumstances of the bonity, spiritual and intellectual iffe of the parents below, but the molecules are wholly characteries." "[Here the lady suddenly awoke.] ble for the following:

General Grant, at last accounts, was in Greece.

Pius IX, will not soon be forgotten. Anecdotes illustrative of the hea sties of his character are common. On of the latest is told by an English e ergaman. It seems two English women, sist is, had an a dience of the Pope, bit, as they were within awing, on a convert to the Reman church, lingere; the Pope, observing this receifed by, and asked her, as she kneeded, what she would ask. "The prayers of your Houses" she said, "that my slater may be converte; from Protestantism, and that we may not be separated by death." The Pope, pacing his hand upon be relieped hands, replied, "Dupplier, tonce who love God will not be separated to the next world."

Hot Springs, Ark., was visited, March 5th, by a disastrous conflarration, which consumed about 250 buildings and an immense amount of goods. Loss estimated at \$3.0,000. Among the buildings destroyed were the Hot Springs, American and Earl hotels, Dally Sentinel print ing office, banks, stores, public halls, etc. Many families were rendered homeless by the disaster.

The lectures of Ingersoil, in the opinion of the Nation, we war, hash of Tom Paine's, Voltaire's, and The door by we'll known arguments, with an inter-mixture of Western humor and the war mushy culodes on Love; and ye the tenom-nt on the Poot's bibside stands yearst.—Alliancs, (Chicago, Ill.), Dr. Divid Swing, editor.

The Norman's prayer: Kind Heaven, I do not ask for wealth; only to be placed within arm's length of the man

NEW MUSIC .- D. P. Faulds, publisher, 165 east side Fourth street, between Green and Walnut streets, Louisville, Ky., sends us "Gone With the Angels," song and chords, words by Gov. John Q. A. King, music by T. P.

F. W. Helmick, publisher, 50 West Fourth street, Cincinnati, O., forwards . Pretty Little Blue-Eyed Stranger, " song, obby Newcomb. ]

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A Rem-rkable Custom in Jupiter.

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Reality of I. 6s in the Summer Land.
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Immere Size of the 1se of Akropanamede,
Remay kable Persons in the Summer-Land.
Speech of a former Gitizen of New York,
A Person O'der than the Pyramids,
A Natural Home not Made with Hands,
Earth's Distance from the Summer-Land,
Individual Occupation and Progress after Death,
Descair of Persons who Knew it All,
Wooderful Scenes in the Summer-Land,
Elight of Thought cave be bermined.
Disappearance of Bodily Organs after Death,
Eating and Breathing in the Spirit Life,
Aucteof Tempes and Religions visible,
The Seven I akes of Cylosic ar,
Attractive Assemblages in Separate Localities,
Unhappy De they of many Sufeties,
Unhappy be they of many Sufeties,
Heavenly Remelts for at Mankind,
Doessite Enjoy ments and true Conjugal Unions,
The Elernal Cycles of Progression,
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