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## Spiritual Phenomena.

#### Mrs. Robert I. Hull, the Medium for Materialization of Spirit, or Rather Soul Forms of Departed Mortals.

To the Editor of the Banner of Light:

Should we search the world over I doubt whether a medium for the purposes above indicated could be found whose gifts exceed those of Mrs. Hull. During a short tarry I recently made in Biston I called at her rooms, and learned that and reappeared from the cabinet with additional she was just recovering from a sickness that had nearly resulted in death, concerning which she on the next day furnished me (by my request) with the following written particulars, which I will preface with the simple statement that by a strange mistake Mrs. Hull had accidentally taken, from an unlabelled vial, a dose of aconite sufficient probably in quantity to kill, under ordinary circumstances, half a score of in-

"As soon as I found," proceeds her written

statement, "that I had taken aconite (a large teaspoonful) instead of my cough medicine, I sent to a druggist for an antidote, and also for my physician. I became aware that I had taken a deadly poison, but after the first moments of excitement were over I felt perfectly calm, and never for an instant lost my presence of mind. My chief anxiety was for my husband, who was many miles away, and the thought that some might be so unkind as to say that my (anticipated) death was brought about intentionally. But I soon dismissed this fear, knowing that in s of trial, when every kind look and word was life to me, and I could not resist the impulse to write a few words to as many as possible, although I was fast losing the use of my limbs. I felt that I was in the hands of a loving Father, and that he had sent his angels to assist me, and carry me safely through, or take me to themselves. By the time my physician arrived, and administered to me, I had become almost helpless. His cheery face and hopeful words gave me new strength. Although I could plainly see the anxiety he felt, I knew that everything would be done for me that human skill could devise. Still I fully realized my critical situation. I could not move a finger, but although my body seemed bereft of life, my brain remained as clear and active as ever. I could hear every whisper, and when I heard it said that my 'pulse was gone,' and I became myself sensible how slowly and irregularly my heart all right! The only unpleasant effect of the poison I was sensible of was the creeping sensation I have before alluded to. It seemed now to hear their voices,) and a cloud seemed to open just above my bed, which revealed to me the most glorious sight I ever beheld. Just beyond not. Some held out their arms to me, whilst others seemed to be throwing their magnetism upon plainly saw my uncle (who was a physician when in earth-life) at work upon me, with my spiritfather standing by his side. My spirit friends all looked so real to me that I repeatedly asked my friends if they could not see them, and was surprised on their answering that they could not. In a short time the death-like feeling about my heart entirely left me. When I looked into the smiling faces of my spirit-helpers, and realized what they had done for me, I turned to my anxious earth-friends, and said, 'I shall live; I am saved through spirit-power!' I feel and know

told him to put ammonia into it." On the first evening I called to see Mrs. Hull, she sat for some time within an extemporized curtain-cabinet, Mr. Hull and myself sitting outside, when several spirit forms manifested with was too weak to remain long in the constrained position, and it was arranged that I should call position, and it was arranged that I should call position.

that my life was restored to me for a purpose,

and with the help of my spirit-guides I will try

to perform the work they may give me to do

faithfully, according to my ability. I will just

say that while the physician was bathing my face

with water, Molly (my Indian control) spoke, and

guides promised they would do all they could in | the others in the circle, and patted their hands the way of materializing spirit-forms that the feeble state of the medium's health would permit.

Accordingly I called on the evening specified, and was glad to find that Mrs. Hull was much stronger than on my previous visit. A temporary cabinet was arranged, as before, by tacking a shawl to the top of the door-frame, behind which the medium took her seat. Besides Mr. Hull and myself, a lady (Mrs. H. B. Clifford, of 41 Dwight street), who had chanced to call to see her friends just then, was present and constituted one of the circle. Our three chairs were arranged in a line parallel with and within three feet distance of the curtained doorway. Soon after the séance commenced the curtain opened and disclosed the full form of a materialized spirit, that I at once recognized to be that of my deceased wife. She was clothed in a graceful robe of dazzling white and of the finest texture. Her form, face, features and complexion strikingly resembled hers when on earth, whilst her long dark hair fell in ringlets on her cheeks, precisely as she used to wear it at the time of our marriage. Her head-dress was made of fine white lace, which was also arranged gracefully about her bosom and waist, and fell down in broad plaits to her feet, which were encased in slippers apparently made of a white material resembling silk velvet. She retired several times strength. As she stood within a few inches only of me, she drew up the strips of lace that reached from her waist to her feet and laid them in folds on her left hand and arm; after which she commenced manipulating the pack thus made, when it rapidly increased to a pile of several times its original volume. After presenting me with a cold and moist half-blown rose, my wife first kissed my forehead and then my lips, after which she retired, and holding back the curtain with her left hand, exhibited to us the process of de-materialization, her form gradually fading away as it sank downwards and toward the medium.

I forgot to mention in its proper connection that after my wife had manufactured the lace spoken of before, she laid the pile on top of my head and manipulated it with both hands until it entirely disappeared from view. This was probably intended as a healing process, similar to one she performed during last winter through the same medium at a time when I was suffering from the effects of a severe cold: On that occathis, as in other trials through which I had | sion, whilst standing close to me, in plain view, passed, my soul was free from stain. I soon felt | she commenced working with the fingers and a strange creeping sensation beginning at my | thumbs of both hands, apparently on vacancy, feet and hands, and spreading fast through my | until a small piece of lace emanated from them, whole body. I thought of my friends, those who | which gradually increased in breadth until it expanded into dimensions of some two yards square She then threw this broadcast over my head until the folds lay on the floor on all sides, when she commenced manipulating the lace with both hands as she drew it gradually up to the top of my head until it was all folded on the crown, where, under the operation of her hands, it gradually faded away and was lost to sight, as I was told by Mr. Hull, who sat by me, he being the only other person present. Upon my expressing curiosity as to the manner of the lace disap pearing, my wife, who stood close by me, com menced manipulating with her hands, as before, until a small remnant of lace again appeared, which gradually grew to the size of a large handkerchief, which she began to toss in the air immediately before me, close to my eyes, holding on to the opposite side by both ends. At each toss the texture of the lace gradually grew finer and finer, until it looked like gossamer or a spibeat, I told them not to be frightened, as it was der-web before it entirely vanished or dissolved

be fast approaching my heart. Soon after this I | months ago,) next made her appearance in unlost sight of those about me, (although I could mistakable form and feature. Unlike her mother, she was a pure blonde, with very light hair, and a contour of face and features that could not be mistaken. She too was clothed in resplendent was a sun whose brightness resembled our most | fine robes of the purest white, embellished with beautiful sunsets, but was more resplendent. lace, and wearing a breast plate (so to speak), The bright space beyond the cloud was filled with ornamented with sliver-like spangles that looked spirit forms and faces too beautiful for descrip- as prominent and distinct as pearl buttons, but tion. Some of these I recognized, others I did on placing my finger on one of these, I could feel nothing but a smooth surface. As my daughter passed the palm of her hand to and fro over the me. Then I distinctly felt a hand manipulating breast-plate, these spangles, which finally army heart. I seemed to open my eyes, when I | ranged themselves in regular rows as she touched each in succession with her fore finger, increased two or more fold in number. She too presented me with a fresh gathered rose-bud, and before leaving, affectionately kissed my forehead, and next my lips. My daughter Gertrude, who passed from earth life last September, next appeared with all her earth-life features and characteristics complete. She too was clothed in pure white garments of the finest material, but which were not so elaborately ornamented with lace as those of her mother and elder sister, which was characteristic of her, as her wont in earth-life was to debar herself of unnecessary ornaments that others might be adorned. She also presented me with a rose-bud and affectionately kissed first my forehead, and then my lips, before she retired.

> We were now requested by the guides of the medium to change our position and sit in a line at right angles with the opening in the curtain, so that the spirits could more readily pass behind

> us. We had been seated but a short-time in this position, when my wife walked out of the cabinet apparently clothed upon with much greater

again the next evening but one, when her spirit | to mine again and again, she moved onward to | ing, stumbling humanity has made but slow and | thinking faculties, with occasional exercise of and heads in token of kindly recognition. Space will not permit my relating a tithe of the beautiful manifestations that transpired during the evening in connection with all the other spirits that manifested as well as my wife. Before leaving she took her stand beside my chair and maninulated my hair and head for some minutes, probably with the object of imparting healing or strengthening elements to my vital organs, or

My daughter Anna, who passed away in 1868, aged twenty-two, also walked out of the cabinet clothed in the purest white, and furnished with all her earth characteristics. She was taller than her mother or either of her two sisters who had manifested. She was of a clear brunette complexion, the same as when on earth, whilst her luxuriant dark hair fell in profusion about her neck and shoulders, as she delighted to wear it when in earth-life. She too affectionately kissed my forehead and then my lips before retiring but gave me no flower.

Next and last came my daughter Mary, who passed from earth in 1842, aged two years and three months. She was remarkably erect and more slender in person than either of her sisters, and quite as tall as Anna, but of lighter complexion and hair, and her exquisitely graceful form was clothed in pure white garments befitting a celestial spirit, as she is said to be. She gave me no rose-bud, but affectionately kissed my forehead. She made several essays to kiss my lips, but was unable to do so until I closed my eyes, when she lovingly pressed hers to mine and retired.

At the close of the scance, Molly, the Indian controlling spirit of the medium, said it was the intention of my wife and four daughters that they should each one have presented me with a rose, but that before the close of the scance the medium had become so exhausted that she (Molly,) did not dare to leave her to go out of the house after them. On my asking Molly how and from whence she obtained the roses she said she got them from a place near by, where there were so many flowers that they would not be missed, and that when she brought them into the cabinet from out doors, they seemed to enter as a part of herself. This accords with what I have heard stated by other mediums in relation to the passing of matter through matter by spirit-power.

The description I have given of this truly heavenly séance can scarcely convey a more correct idea of its glorious beauty to inexperienced readers than a daub made by a bootblack's brush could express the radiant coloring of a rainbow. Suffice it to say that of all the series of materializing séances at which I have been present, I have never known one to surpass it in sublimity. The forms that appeared were models fit for angel artists to study, and sure I am that all the tire-women in Paris, if furnished with every requisite of dress, could not, had they occupied the cabinet, have arrayed any human form in garments so exquisitely fitting and graceful as were those there exhibited.

New York, May 1st, 1878.

## Original Essay.

SPEAKING MEDIUMS. BY C. O POOLE.

The Harmonial Philosophy and its relation to Spiritualism have been quite recently fully discussed in a discourse delivered in Chicago through the mediumship of Mrs. Cora L. V. Richmond, and published in the Banner of Light. On reading this eloquent and, in some respects, just After my wife de materialized, my daughter tribute, it was apparent that its author was not Fanny (who died at Alken, S. C., some fifteen at all conversant with the foundation principles, or the salient points even, of the grand subject so gracefully yet superficially discussed.

The rejection or comprehension of this philosophy should not depend upon the magnetic or psychological influence and authority of any individual, either in or out of the physical body. It claims the great fountain of Ideas and Principles (essentially spiritual) for its source and vitalization, and demands acceptance only through reason and intuition. It speaks in no ambiguous or hypercritical terms of mediumship and the spiritual manifestations. It recognizes in Spiritualism per se, not a religion, but a living record of cumulating facts and testimony, amounting to the highest evidence of immortality and also of spirit intercourse with the people of this world. It insists that perfect declamatory spiritual manifestations through speaking mediums are, and must necessarily continue to be, rare, and not to be regarded as a finality; and that through inspiration there should be growth to the complete individualization of the faculties of the medium, "and that the age demands inspired men and women; speaking media taught only by the spirit of truth."

It demonstrates that misunderstood and misinterpreted natural and spiritual phenomena occurring during the infancy of mankind, have ultimated in various myths which now constitute the basis of the earth's religions, all of which are poisonously coated with creeds and dogmas,

forms and ceremonies. Now Spiritualists believe and know that the expounders of these religions and theologies, from the days of ancestor-worship to the present | press our speaking mediums in the light of truth, moment, have ever been and are a privileged ought not such mediums to be relegated to the class, claiming to be God-ordained, and styled in | study and the private circle? On the rosthese days ministers of the gospel, clergymen, trum they are giving no evidence of direct spirit-

painful progress, leaving bloody and indelible tracks in the spiral pathway of development.

"Ordained of God" is the holy commission that makes the clerical chieftain and warrior invulnerable and unapproachable. Protected by this armor and proclaiming, "Thus saith the Lord," these men have led and are leadin; the bewildered masses into the continual performance of

"Such fantastic tricks before high heaven As make the angels ween,"

Is the history of Buddhism, Paganism, Mahometanism and Christianity to repeat itself in Spiritualism? Are we also to have spiritual warriors, ordain-

ed by G-d and the spirit-world? Is common-sense and reason to be smothered by the infantile cry of "Thus saith the spirits"? Is mediumship also to be used in creating an

authoritative and privileged class? Are we to crystallize into a sect of spirit-wor-

How many generations longer is the old, old story to be repeated of attributing perfectly human manifestations to supernal and delfic

Is it not time to open the eyes of ourselves and our trance speakers, while many of the latter close their mouths for a period of growth?

Intellectual and spiritual culture must and will oe soon demanded of the person (medium or otherwise) assuming to teach; if not, the field may as well be abandoned to Orthodoxy and its learned though misdirected leaders.

"New occasions teach new duties; time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth.
Lo! before us gleam her camp-fires! We ourselves must pligrims-he;
Launch our Mayflower, and steer boldly through the desperate winter sea.
Nor attempt the Future's portal with the Past's blood-rusted key."

If twenty years' trance and inspirational speaking will not educate and elevate the medium into self-centred exponent of truth, then self-justice demands that the mediumship be abandoned and normal conditions relied upon for self-im-

Association, progression and development are cardinal principles, and they should be effectively manifested in the speaking medium. The careful student of the Harmonial Philosophy cannot fail to discover in the discourse of Mrs. Richmond a want of knowledge of these principles and a fallure to comprehend the scope and

spiritual illumination. Hence this most industrious and devoted sister, after near a quarter of a century of almost constant public oratory, still teaches only as a speaking medium! Reason and experience demonstrate that there is no kind of mediumship that, in itself alone, will promote soul growth and true

magnitude of this philosophy and the laws of

a striking example of education and developapplication and study, he soon became inspired with the spirit of truth and eloquence.

In his life and writings, edited and compiled by Hudson Tuttle and Giles B. Stebbins, it is thus truthfully and glowingly written of our ascended brother:

"A spiritual influence had floated him out of the carpenter-shop to the front of the platform, and from his lips flowed a torrent of flashing elo-quence, which at once startled and excited with enthusiasm all the throngs who heard him. He was a marked and remarkable graduate of that good and perfect school which holds its sessions beyond the terrestrial belt. In thoughts and language, in methods and industry, he indicated that his path, which in this world had been ex-ceedingly difficult, led away toward the eternal zenith and still onward. . . . In the early stages of his development the solemn and breezy oratory of the North American Indian would frequently pour from his susceptible mind. He seemed at that period to be the chosen mouthpiece for Indian spirits of the nobler type. The simple grandeur of the Indian's conception of the Great Spirit was fully manifested in Bro of the Great Spirit was fully manifested in Bro. Finney's deep, sad tones, which were a marked peculiarity of his (long familiar to his circle-de-veloping friends) whenever he was moved to utterance by the suggestive psychology of some Indian presence. .

But all this was preliminary to greater efforts. The Indian influence rendered him physicall; healthy, increased his muscular vigor, diffused a sort of elasticity throughout his nervous system and brain, and thus prepared him for self possession and the influx of a superior culture.

He soon stepped up higher; but, alas! his audiences generally remained wonderingly, and still calling 'for more' of the first style of manifestations. The light of unchangeable truth freely and fre-

uently overflowed his prolific imagination, and he glorious burdens thereof would leap forth in flashes of philosophical poetry, filling the whole atmosphere with the sublime rhythm of nature, with the eternal affirmations of reason, and with the white light of immortality. . . . Of the Harmonial Philosophy, with its true religion and natural ethics, he was the most perfect master and the most eloquent exponent. He arrived from the spiritual circle like a brilliant evanescent meteor, but in a few years he became a fixed shining star; his words burnt like live coals, and his inspired emotions flamed like the fires which refine and purify."

If the principles of the Harmonial Philosophy (which treat deductively, inductively and objectively, especially of the germinal "spiritual forces" of the universe, and insistently maintain "that the organic functions of man" are not "the real producers of spirit,") fail to im-

clairvoyant power, explain the present phenomena of speaking mediumship as exhibited before the public. Therefore the pretence of particular spirit-control ought to be abandoned. For this claim has become an ignis fatuus luring unthinking Spiritualists into the belief of many of the wild and unreasonable doctrines and myths of bygone ages.

It must be, however, conceded that our speaking mediums are far in advance of the Orthodox clergymen of the time, in elaborating into eloquent addresses and rather limping poetry the golden axioms of Jesus, Plato, Confucius, and other inspired thinkers.

But, in my humble opinion, when the true hisory of the early years of Spiritualism shall be written, it will be therein recorded as their grandest achievement that they were the brave and devoted pioneers on the free platform-leaders, by act and speech, of the vanguard now "marching on " for the elevation and equality of weman. New York, May 1st, 1878.

## Foreign Correspondence.

#### INCIDENTS OF TRAVEL, MATERIAL AND SPIRITUAL.

. NUMBER VIII.

SCRIPTURE REVISION.

During our recent sojourn in London, prior to a second visit to the Isle of Wight-from whence we have just arrived at this beautiful and historic locality—we gave ourselves the promised gratification of another inspection of Westminster Abbey, with its memorable sourcnirs of the past. One of the most interesting apartments of this venerable pile-interesting in its association with the mental operations of centuries past, as well as those now in process of exercise within its walls-is the JERUSALEM CHAMBER. Such, indeed, we esteemed it, as we sat passively, holding appreciable commune with the minds of other ages, and reflecting upon the wonderful results that have been evolved from comparatively small influences emanating from this room-together with the still more important effects hoped for and anticipated by the advanced minds of Christendom, from the deliberations being now daily held beneath its roof. In this room the Presbyterian denomination may be said to have had its birth; for here met the far-famed convocation of Calvinistic clergymen, who hoped to effect an entire change in the character of the Established Church of England. Failing in which, however, their assemblages resulted in the organization of the church named—the influences of which, in favor of an angry God, a personal devil, and a permanent, material hell, have been so widely and so sadly felt in both hemis The brilliant and useful career, as an orator | pheres! In this chamber likewise-changing its and philosopher, of the late Selden J. Finney, is sittings at times to the chapel of Henry VII., to which I have referred in a previous letter-sat ment through and out of mediumship. Com- the famous Westminster Assembly. From this mencing as a speaking medium, but aided by body emanated the Catechisms-Longer and Shorter-and the well-known Confession of Faith. which is still the recognized doctrinal symbol of one of the largest denominations of professing

Christians in this country and in our own.

And in this apartment the "New Testament Company of Revisers" have recently assembled for their seventy-fifth session. The Bishop of Gloucester and Bristol presides. The other members present at the opening of the session were: the Dean of Lincoln, the Dean of Lichfield, the Dean of Rochester, the Dean of Westminster, Canon Lightfoot, Canon Westcott, Professor Palmer, Professor Newth, Dr. Hort, Dr. Schrivener, Dr. Vance Smith and Dr. Humphrey. The company are proceeding with the second revision of the Catholic epistles.

To those of us whose minds have advanced beyond the necessity of belief in "a written revelalibility, either in men or books, the result of the present assemblages in Jerusalem Chamber can be of but slight personal importance. But there remain many people in Christendom, who, through the force of educational faith, still through the force of educational faith, still cling to the idea that the will of the Infinite Source of Life can be comprehended within the lids of a book, and that divine inspiration was limited to Judea in the past, whilst it is confined in its interpretation to a chosen few in the pres ent, to whom the revision of the New Testament, now in process of accomplishment, is of the ut-most importance. For the benefit of that class, and for the instruction of future generations, let us hope that such reverend gentlemen as Bishop Colenso, Dean Stanley (one of the revisers), Canon Farrar, (from whose noble utterances in Westminster Abbey you have recently quoted), together with others on the American side of the Atlantic (also named by you), may constitute a correct type of the class of divines composing a majority of the Revising Company; and that they may have the candor to present to the world a corrected translation of the Jewish record—which shall take the place of the King James Bible, the multiplied and various interpretations of which have for so many centuries clouded the mind of Christendom. Just here I call to mind the utterances of the spirits through my lips in 1857, on Music Hall rostrum, Boston—wherein they sub-Music Hall rostrum, Boston—wherein they substituted the terms "aionic suffering" and "life aionic," in lieu of "eternal punishment" and "life everlasting," as a correct rendering of the Greek word aioon, in the original of the present version of the New Testament. They challenged contradiction, declaring it well known to linguists that the definition of the Greek noun aloon. instead of being everlasting and eternal, as translated, is strictly "that duration or cycle of exist-pence that belongs to any object, in virtue of its penus"; and that there is no one word in our language-that can be properly used as its inter-changeable equivalent. This definition, you will observe, is clearly in accordance with the incul-cations of Spiritualism us to the existence of varied conditions beyond the grave, incidental to the law of perpetual progress! How vividly I recall the incident! And I well remember, likewise, what an Infidel I was declared to be; and

Bro. Newton, as well as the many conflicts, then Bro. Newton, as went as the many conflicts, then and since, we have all passed through in maintaining what we believed to be true! But, tomething what we believed to be true! But, tomething with the last quarter of a century has clearly demonstrated that our world still moves. Thus may we not reconsist executionate.

Principation of The fact that

The mind, which is immertal, makes itself
lespitual for its good or extitologics.
Letts own or good of the tenth
and its own pakes in Principal Indiana sense,
When stripted this mertal tray derives.
No constitution the faction houge about,
But tradeoutself a section good from
But tradeoutself as good of the windecert.

But the from the winder of the windecert.

HASTINGS St. Leonards on Sea -- where we are now located for a brief period—is simply the West end of the town of Hastings, Sussex County. Hence, as is well known to all readers of English history, we are upon a portion of the soil that must ever be of peculiar interest to all English-speaking peo-ples throughout the world. Near this spot, A. D. 1995, as an old historian has rather poetically said, "was tried by the assize of God's judgment in battle, the right of power between the English and Norman nations—a battle the most memorable of all others, and, however unserably lost, yet most noby fought on the part of England." The "Battle of Hastings," as it is termed although the actual engagement too. Pace seven miles distant from the present town of Hastings—divested the descendarts of the old Saxoa conquerors of Britain of a king fom, and transferred the crown of their sovereigns to the head of a Norman usurper, thus changing the destinies not only of the fair Isle, but doubtless those of the entire world' Singular to relate, the most wonderful momoral of this important era in the history of the race exit not in monumental brass or marble, but in an extraordinary "roll of needlework," the relebrated

DAYES A TAPESTRY

This famous piece of work is preserved to this day, I believe, in the Notel of the Prefecture at Bayeux, in France. It is colled around a windlass, and consists of "a very long piece of brown linen cloth, worked with worden thread of different callies addictable to the college and distinct ferent colors, which are as bright and distinct, and the letters of the superscriptions as legible, as if of yesterday." The roll is said to be twenty inches broad, and two hundred and fourteen feet in length. A writer in 1757 printed a description of this famous piece of tapestry, in which he stated that it was annually hung up round the mave of the church of Bayeux, on St. John's Day. The Antiquarian Society of London have rendered a valuable service, by causing a complete set of colored (in carife drawings to be made of the seventy-two compartments into which this ferent colors, which are as bright and distinct, the seventy-two compartments into which this roll of needle-work is divided, engravings of which I have examined with much gratification. This "immortal worsted work," which portrays the accumulated incidents of the conquest of Britain by William the Norman, is said to have been executed by Matilda, the wife of the Con-queror, assisted by English women retained around the person of the Queen. The daughters of the conquered realm—who, even at this early day, are reported to have been celebrated all over Europe for their skill in embroidery—were thus through the beneficence of Nature's Infinite Aronavard dambties with uncellung bands in early through the beneficence of Nature's Infinite Aronavard dambties with uncellung bands. Europe for their skill in embroidery were thus engaged, doubtless with unwilling hands, in celebrating their own and the calculity of the de-fenders of their native land! When Napoleon Bonaparte contemplated the invasion of England In 1803, he caused this tapestry to be removed from Bryenx, and exhibited in the National Mussum at Paris, proclaiming that the circumstances of the invasion of nearly eight hundred have preveded it. It is a lamentable gromment years previous, and the one in contemplation, upon the hoasted Christ an eivilization of the were identical? Having served the purposes of this wonderful ruler of the French, it was restored to its original place of deposit. The forty-fifth compartment of this roll of embroidery has this linserif then: "IN MAGNO SAVIGIO MARE. this inscription: "In magno naviguo mare triansityt, et ventr ad Perensae" -- In a great this he passet the way and come to Perensey. This refers of course, and as the figures represent, to the Conquetor, who leaped upon the shore of the Bay of Pevensey on the 28th of September, A. D. jose-PEVENSEY CASTLE.

The ruins of Pevensey Castle stand upon an elevated mound some five or six miles from the town of Hastings, overlooking the small town and bay of the same name. This castle is admittedly of Roman origin, and is thought to have been one of the most perfect of the castellated remains of these wonderful conquerors of the world. Not only was it near Pevensey, as stated above, that William the Norman fell, "taking selsin of the land," but here, likewise, it is asserted by antiquarians, Cassar and his battations landed, prior to the opening of the Christian era. The eastle is now in ruins; but it must have been of very great strength originally, as well as extent of ten acres! According to history, many and varied have been the thrilling incidents of the past connected with this ancient stronghold. William, after the conquest, bestowed it upon his half-brother Robert, Earl of Moreton and Cornwall, who, it is believed, made some Norman adwith, who, it is benefit on the Roman structure. King Stephen laid siege to Pevensey A. D. 1114; Simon de Montford attacked it A. D. 1265 -both finding it too strong to be taken by storm; and A. D. it was successfully defended by Ludy Pelham against the forces of King Richard II. In the fifteenth century, Joan of Navarre, and Edward, Duke of York, were here imprisoned. From Pevensey, after remaining some days to refresh his troops, William marched along the seashore to the town and

CASTLE OF HASTINGS

This stronghold, the ruins of which we have just visited, had its origin (antiquarians affirm) In Saxon times. It is equally certain, from the quality and peculiarity of the masonry still remaining that it must have been enlarged and strengthened by the Romans during their occu-pancy of the island, as well as receiving after additions and improvements in accordance with the skill and taste of the Normans. From present indications this castle must have been an impreg-nable fortress, as well as a palatial residence. The ruins now to be seen stand upon the edge of a rock cliff, one hundred and eighty feet above the level of the sea, which it overlooks. On the other sides it was protected by a ditch one hundred feet in width and sixty feet in depth; whilst the walls, still standing, are eight feet in thickness, and built of flint stone and that wonderful mortar peculiar to the Romans, which, after the lapse of near two thousand years, is so impenetrably hard as to have turned the edge of the stone-mason's chisel during recent attempts at further exeavation. At what period this castle fell into decay is uncertain. A considerable portion of it is known to have been carried away by the sea during the many storms of successive centuries. That portion now to be seen encloses an area of one acre and a half of ground, within which are to be seen part of the walls of the col-lege church, one hundred and ten feet longadded after the Normans gained possession, and dedicated to St Mary; the chapter house, containing some curious sarcophagi; the deanery and prebendal houses; part of the flooring of the keep; the whole of the Castle Mount; the entire line of the east wall; with a semi-circular tower and towered gateway, in connection with which a drawbridge formerly spanned the surrounding moat. The greater portion of these ruins were disclosed in 1824 after having been buried for centuries, through extensive excavations carried out under the authority of the Earl of Chichester But the feature of most thrilling interest to which our attention was directed, was to be found in

CASTLE DUNGEONS. The existence of these dungeons has been unknown for centuries, having been discovered only within the past three or four years, and having by comparatively but few visitors, as we are informed. The present keeper, who is a man of intelligence, discovered and has recently

(edited by good Bro. A. E. Newton,) were best accompanied us with a light into the abysmal repaired far and hear for countenancing and supporting me. You doubtless well remember the barbarie remnant of the arcient evidication is best barbarie remnant of the arcient evidence. hewn out of the solid rock underlying this por-tion of the castle. We descended about a dozen has clearly demonstrated that our world still moves! Then may we not reasonably anticipate that, in the not very distant future, the creeds of bigotry will lose the influence so long exercised in the past, whilst the general mind awakes to a full realization of the fact that

Other mod, was his immerial moves. sought to be precured through asphyxia, the surface of the rock still retaining the coloring from fire and smoke! Apertures, also, which, from their relative positions, were evidently used in suspending prisoners in chains against the wall, to die of starvation! In one place, particularly, the horrible agonles of near two thousand years ago had left a seemingly indelible impress upon the surface of the solid rock! Between the apertures for the staples, which doubtless held the chains confining the neck, arms, hips, legs and ankles of the prisoners, was to be seen the full-leight shodowy impress of the learn in form, to gether with a slight indentation worn in the rock, where the head must have rolled about in agony prior to the final departure of the spirit from its tenement of clay! The stain is supposed to have been created by the sweat and blood of the numerous sufferers who here explated their supposed or actual crimes, especially during the Roman occupancy of the castle, as the two modes of punishment referred to were in vogue among this people, and as the construction of the entire dungeon gives evidence of their peculiar handiwork. Such at least is the opinion, I am Informed, of members of the London Archae dogical Society, who have given this prison house a critical examination

Profoundly interested as we were in our investigations so far beneath the surface of motherearth, still we had no objection to emerging from this darksome abode of former sorrows and suf ferings, and again resuming our observations above ground in the pleasure garden which these crimbling walls now enclose. How great, in-deed, are the changes that have been wrought in the lapse of the centuries. Here, the historian tells his was held the first tournament in Engtells his, was held the first tournament in England, over which Adela, the daughter of William the Conqueror, presided "as queen of Love and Beauty"; from this eastle King John issued his Broelamation asserting for England the supremacy of the seas; within these walls, now rapidly disappearing, first ruled the grand old Saxon, defying all conquest and steadlast in all math, they can be made, the and irresishing Reperil; then came the majestic and irresistible Ro-man, whose remains the scattered throughout well night every land; and then triumphed the Norman, whose mageent spirit of chivalry was destined to enancipate and elevate the very peo-ple it contributed to e-slave! To day the young and thoughtless play croquet above the dungeons of torture. The descendints of the Conqueror and the conquered disport themselves amid the advantages of modern civilization; and the stranger from afar stands gazing from the ivied wall

Wyster a the unvaled beauty of the sky Like a hir grown.

I have referred above to the horrible atrocities practiced against humanity near two thousand condemnation of such monstrous crueltles in my own. May the "good time coming" be not far distant when angel ministrations shall be felt and acknowledged in every department of thought and action, when "man's inhumanity to man" through such blessed influences shall have ceased Praternally yours

THOS GALES FORSTER.
St. Leonard's on Sea, Susset Co., England, {
Feb. 15th, 1878.

CHRISTOPHER COLUMBUS, AND ISA-BELLA, QUEEN OF SPAIN

Reported by H. n. A. G. W. Carter for the Banner of Light

I have a valued friend, and correspondent, Dr. J. Milton Sanders, formerly of this city, quite a noted scientist, now residing in San Domingo City, Island of San Domingo, of the West Indies, who in a recent letter to me wrote, among a great many others things, as follows:

"SAN DOMINGO CITY, 1877) HONGA, G. W. CARTER - My Dear Friend-Agreeably to your request I will give you some information regarding this old city of Christopher Columbus. I would begin by acquainting you with the fact that the remains of the 'great admiral' have lately been discovered in the cathedral here. About one hundred years ago the Spanish took what they conceived to be the remains of Columbus from this city, and conveying them to Havana, they deposited them in the cathedral there. But it appears that they were cathedral there. But it appears that they were mistaken, and took the remains of Bartholomew, the brother of Columbus, instead. At that time this cathedral (built here by the great navigator himself) was in the hands of the monks. These cunning gentry, it now appears, fooled the Spansh, giving them the remains of Bartholomew for

Not long ago, as the workmen were excavating in the cathedral here, they came to a solid leaden sarcophagus, with the initials of Columbus on the On the inside was his entire name in solid gold letters. This is no deception, for be-fore the coffin was opened all the consuls here were summoned to be present, and they all saw the name inside of it. This has caused great exultation here, and a corresponding chagrin in Spain and Havana.

By the way, now that I am upon the subject the 'grand admiral,' I would mention that when Columbus left on his first voyage of dis-covery, Queen Isabella had a beautiful cross made, and gave it to Columbus, with the request that he would erect it upon the first land he discovered, so that beneath it they could give thanks to God for his guidance of the little 'Pinta' to her destination. The piece of wood I enclose to you is a piece of that identical cross. It has been deposited here in the cathedral ever since Colum-bus erected it. As a fragment of it had to be removed in order to make it fit the new altar, it was resolved to divide the portion so cut off, and distribute the pieces among the consuls and other important personages here. The piece I send you was given to me by Mr. Paul Jones, our consul here. There is no doubt of its being a portion of 'the true cross.'"

Enclosed in this letter I found a small bit of wood which appeared to me to be of black walnut. and of course I prized it very highly as a great curiosity. I afterwards received from my friend other small pieces of this true cross, and one of these a short time ago I sent to my sister, Mrs. Emma Carter (who is an excellent medium for the spirit-world) at Cincinnati, and told her to hold it in her hand by herself alone, and see what would come of it. It seems she did sq and the other day she sent me the following as the result of the psychometric manifestation through her, saying for herself, "I write this much from hold-

ing the little piece of Isabella's cross to-day ": "To JUDGE CARTER - Respected Sir of the Nineteenth Century—In behalf of the Cross I, Isabelia of Spain, presented to the noble Chris-topher Columbus on his first voyage of discovery cleared out this subterranean prison, and himself of a new continent, in the year of our Lord 1492

would have mutinied, Columbus been ever-thrown, and a failure the result of the enterprise.

Upon the discovery of land, Christopher Co-lumbus, in his royal robes presented by me, and bearing the Spanish colors, leaped to the land, followed by a neglecistical priest and the grew followed by an ecclesiastical priest, and the crew carrying the sacred cross. An altar was raised to heaven by them, and a solemn mass Christianto heaven by them, and a solemn mass Christianized the new-found world. To Columbus and
Isabella of Spain remain the glory of America's discovery! To the cros's be it said yet lives
the power—its centre pole perpendicular in space,
its arms circling around the earth, and the dead
Christ-power—fully ruling the imprisoned soul.
In this nineteenth century I-abella would have
her daughter America light for greater freedom!
If the full by the sink of spaceh lat har heaville.

If she fail by the right of speech, let her handle the might of arms to-crush tyranny and set upon the throne, both religious and political, the prin-ciples of individual rights of both the sexes."

So you see how easy it is for us of the spiritual faith and knowledge to bring even centuries together, and make of them an ever present! I have little or no doubt about what this spirit Isabella tells us in reference to the cross she presented to Columbus, that it was the sacred symbol by which the ship's crews of that first voyage of discovery were held together, and if it had not been for its presence among them they would have mutinied against him, and cast him into the sea, as was Jonah of old. It is a historical fact that the crews of Columbus before discovering land were about to mutiny, and it is said that Columbus, the day before land in the far-off horizon was announced from the look out, promised his unruly companions that if land was not discovered on or before the morrow he would cast about his flag ship, the little "Pinta," and return to Spain. But the morrow came, and the land of San Salvador was descried as a cloud in the horizon far away. I trust the readers of the Banner will find as

much interest and pleasure in reading this account as I found in the occurrence of the facts which I have here narrated, whether they give full confidence in all that is said or not. New York, 1878.

BY-AND-BYE.

Be quiet, restless heart? The long light lies. In gleams of ling ether stanshine on the hill: The home bound swall-w, twittering as he files, Makes slience seem more stid.

The shad we deeper grow, and in the woods. The air a latent sweetness holds in feet An odor, faint of yet unbless, med holds: So like, dear heart, to thee!

Far distant in the soft cerulean deep, Where the hour in bounds the mether world, Great ships becamed, like broading birds asleep, "Lie with white satisbose furied,"

In peace the day is or led, and the night Falleth as doth a ver upon the sea; Along its bosom come with swift-winged flight the gray mists, silently.

Oh, anxious heart, how Nature speaks! Her power How helsurely she need. How intense The infinite peace of her most fruitful hour! How soft her finit series!

Time hath she for her storms to sweep the maln; To rock the tree-top, with her winds of wiath; To bring forth fragrance in the summer rain; And time for stoy she hath!

So, dear, for all thy eager soul desires, She keeps sweet times and seasons. In her mood Is hild for thee all passons's subtle fires To round thy womanho d

Cease, then band in this down twilight, more As one who asks not whither, cares not why;
This gift for all holds off the Eternal Love—
Affind; endless to and book

-{Lucrees, in Sunday Afternoon for June,

Memorial Services in Brooklyn.

Fo the Estitor of the Banner of Light:

A Last Sunday's exercises in Everett Hall were of more than ordinary of more than ordinary interest, having been spe-cially appropriated by the Brooklyn Society to memorial services in commemoration of the life and character of Mrs. Amy Jane Dixon, who was born to spirit life on Wednesday last. Mrs. Hyzer delivered the address, or I should say, from its power groundstances, and surgising aloits power, completeness, and surprising elo-quence, the funeral oration. Mrs. Hyzer was an old and intimate friend of Jennie Dixon; the cords of sympathy and affection which united these two sisters—these two faithful servants of the spirit world—were many, and Mrs. Hyzer's review of the life and character of the departed aroused and called forth the deepest feelings of her nature.

Mrs. Dixon was richly endowed with spiritual

hable character. Though not a public or professional medium, she had, some months before her death, reached the conclusion that it was her duty to take a more prominent part in the spiritual movement. In fact, she had identified herself with the public life of Spiritualism in Brooklyn, and, whenever the condition of her health would permit, was an attendant and an active worker in our seelety and conference-meetings; at the latter Mrs. Dixon was a frequent and most acceptable speaker, and it was here, among congenial and sympathetic minds, where her qualifications for a larger and more public life were seen and ap-preciated, that her resolution was formed for entering upon a wider field of usefulness

Mrs. Dixon's malden name was Kipp, an old and honored name in the Quaker fraternity of Long Island. In later years Father Kipp, who preceded his daughter but a few months to spirit life, was, like her, an earnest Spiritualist. Mr. A. G. Kipp, a brother of the deceased, is the Conductor of the Brooklyn Lyceum.

The speaker's desk was covered with floral offerings furnished by the Children's Lyceum and other friends, and beautifully arranged by loving hands.

The writer was charged by the friends of Mrs. Dixon and by her associates and co-workers in the Lyceum and Society with the duty of drawing up an expression of their appreciation of her vices and respect for her memory. That duty was imperfectly discharged in the following paper, which was read from the platform previous to

Mrs. Hyzer's address;

Whereas. The revelations that have come to us from the spirit world show with absolute certainty the confinuity of human existence and the immortality of the human soil; that the material and spiritual world is only another and advanced-state of existence; that the earth-life-grand in its prophecies as it is beautiful in its realities—is only the rudimental state of existence, and that the successive stages of immortal iffe-on only one of which we have enteredare all to be welomed in a spirit as trustingly and joyfully as we welcome the new-born day after a night's recuperation and repose; and.

Whereas. The one fact that makes the Spiritual Philosophy so variable and so dear to all who understand and accept it, is that allovents, all circum-tances and conditions are to be pidiced of in their relations to the interblended spheres—to the life that now is and to that that is to come; therefore. Mrs. Hyzer's address:

spheres—to the life that now is and to that that is to come; therefore,

Resolvel, That it is in the light of Spiritualism and its superadous revelations that we are to consider the birth to spiritualism, on Wednesday last, of our deaf friend, and sister, AMY JANE DIXON; that while human affection and sympathy find most fitting expression in the parting word farewell, and in the burning teartirop whichdear and affectionate memories call forth, we, the friends, associates and co-worker-orf-tennie Dixon, find satisfaction and cause for joyful exulation in her useful and successful life; that as co-work r with us in the cause of Spiritualism, in her efforts to be half of Lyceum education, in her intelligent and untima efforts, always well directed, in behalf of suffecting bunuarity in her fidelity to and in the exercise of the divine gift of mediumship with which she was or ichiyendowed, in a character childlike for its simplicity and trathfiniess, but mobending in its integrity where principles and the rights of others were concerned—that in all these enholding qualities and characteristics our sister has left a record which will secure for her an endearing and lawing remembrance by all who are capable of appreciating the dish rerestedness, the beauty and the greatness of her character. That the funeral exercises which took place

ing the disincrestedness, the beauty and the greatness of her churcher.

Resolvet. That the funeral exercises which took place over Mrs. D. xon's remains at her late residence in this city, on Friday last, which were conducted by that noble, venerable and venerated spiritual teacher, Dr. Hallock, of New York City, and the services at the grave, in Cypress Hills Cemetery, which were conducted by a committee of the Brocklyn Children's Lycenth, were simple, be utiful and appropriate. And My commend to our spiritual brethren the finess of such exercises on all occasions when the angel of death shall visit our households.

CHAS. R. MILLER'S AND ACCOUNT AND ACCOUN

CHAS. R. MILLER. Brooklyn, N. Y., May 14th, 1878.

I will listen to any one's convictions, but pray keep your loubts to yourself. I have plen'y of my own,—Goethe.

If it is truth what does it matter who says it?-Marcus

## Banner Correspondence.

Maine.

LINCOLN CENTRE .- Dr. Jas. Davles writes: On Sunday, Dec. 231, 1877, the Feast of the Winter Solstice was held 'within the Charmed Circle of the Court of Keredwen, and in the folds of the Winding S-rpent on the banks of the Taff in Glamorgan,' Great Britain—Four Feasts are held during the year, namely, Arthan (winter sol-stice); Eilir (spring equinox), Hevin (summer solstice), and Elved (autumnal equinox). The three first have, in accordance with ancient three first have, in accordance with ancient usage, direct reference to the sun in its relation to the earth, and the last named to the earth itself. It does not appear that the Bards have held for ages a full Gorsedh, with all details carried out in accordance with the ceremony observed by the ancient British Bards at Avebury, Stonehenge, &c. A full Gorsedh would be as follows: The Archdruid, standing with the nimbus on his head, either in the month of the Cromlech, or on the centre of the Loganstone, and facing the sun. To the east of him, seated on stones, were the three Rune-Bards, representing Piennydh, Alawn and Gooron, the three attributes of Deity, as Creator, Preserver and Withholder. The Romans symbolized the same attributes by Jupiter, Neptune and Piuto. It is singular that among Neptune and Pluto. It is singular that among the Greeks, Egyptians, Persians, Assyrians and Hindus are found these attributes, but with this difference: that while the British Druids still regarded them as simply the attributes of One God, other nations deified them. Surrounding the Archdruid and the three Rune-Bards referred to were twelve initiated Bards representing the twelve signs of the zodiac, and all the light emanating from the sun. The Druids tell us that this is the key to the 'threes' and the 'twelves' so common in Oriental writings, and that the three judges sitting in the court of Queen's Bench, and the jury system of twelve men, are really rem-nants of the old Gorsedh system among the Britons During the meeting the Archdruid proclaimed

that the American, or Western Hemisphere Gorsedh, which became 'prime' or 'of efficiency' at Rochester and Albany, N. Y., last autumn, is now ratified and recognized by the Mundane Cir-

The meeting was closed with the usual ritual. The meeting was closed with the usual ritual. By reference to a lengthy report in the Whig and Courier (Bangor, Me.,) of Saturday, Oct. 31-t, 1874, it will be seen that the start was given to the American Bardic enterprise at the Chair of the Isle of Britain on the 20th of September, 1874, in consequence of which the greeting session was held at Rochester, N. Y., Sept. 20th, 1875. The Claim Session was held in 1876, and the Prime Session in September last. Thus the three years' course was accomplished, and a true Bardic Chair for the two Americas and the Isles thereof established forever. Its 'prime' status thereof established forever. Its 'prime' status was, as above stated, acknowledged, and now stands ratified by the Bards of Britain, from whose hands the organization was originally received. It is not our purpose in this report to di-late on the excellences of the Bardic institutions, or the precise work they are intended or likely to accomplish on this continent. The preser action of the Bards evinces strong faith in the integrity of the American people, and in their hatred of oppression, wrong, falsehood and priestcraft. They have suffered cruel persecution for upwards of eighteen centuries, beginning with the red-handed Casars, and ending with the pres-ent bishops and priests of the Church of England. ent be hops and priests of the Church of England. Throughout the Bards have retained their magnificent learning and literature, coupled with unblemished character and model virtue. Public freedom and personal liberty have been thoroughly established in America. In these the Bards refoice, and for these they have waited long and patiently. Now the hour has come, and the Golden Era truly commenced!"

LISBON FALLS .- Ausbon Booker, in renewing his subscription, says he could not do without the Banner. "Spiritualism is but little understood here, and the only lecture on the subject we have had for years was one given by my sister, Mrs. E. M. Hickok. I hope the time will come when an interest will be awakened on the subject."

Florida.

ORANGE CITY .- Mrs. T. D. Giddings writes: We are deeply interested in all that pertains to the development and advancement of the Spiritual Philosophy, which is our apology, if any is needed, for sending you, even at this late date, the following brief notice. We wish to show you how it makes its way through all ranks and among all classes wherever there is deep thought and a desire to investigate and prove whether this new gospel is founded on truth or not. And even down here, in the far away land of summer. Florida, we find no exception to this rule. There are a goodly number of Spiritualists in this part of the State, and we celebrated the Anniversary,

We had a picnic on Saturday, dancing in the evening, and a good time generally. Sunday morning rose bright, beautiful, balmy as a day In June. There were a good number present. Soon Mrs. Parish, from Battle Creek, Mich., was controlled, took the floor and gave us a good lecture upon our relations to each other and humanity as a vast brotherhood. I cannot in this brief notice give a detailed account of all the proceedings, but will only add that we were favored with the presence of one of the best test meditime in the country, a resident of this place, but formerly from Minnesota, G. P. Colby. Although he was suffering with a severe cold he was controlled twice in the evening, and gave us some of those deep spiritual discourses that for the time carry us beyond the cares and perplexities of life, and make us almost fancy ourselves really dwellers of a superior plane. There were other mediums present who contributed much to the intertainment and instruction of the occasion. who deserve more than a passing notice, but our time and space being limited, will have to reserve the pleasure of expatiating upon their merits in a more detailed account for a future article.

There are a good many outspoken Spiritualists here, and although at present without organization, we hope to be able at no distant day to report favorably of their concentrated and united work in our glorious cause."

Connecticut.

WILLIMANTIC .- D. B. Isham writes:"Nearly a year since we were in this place much 'revived' by the efforts of J. Frank Baxter, and have never lost the interest manifested at that time to the present. We are to have him again the two first Sundays in June to give us a new impetus in our work.

We have had but few lectures on Sundays, but have listened on week evenings to discourses by Mrs. N. J. T. Brigham, C. B. Lynn and others. On Sunday evenings we have held conference meet-ings, at which we have had some subject for consideration, the speeches being interspersed with poems, recitations, fine music, and quite often with manifestations of spirits to their friends through several mediums attending. meetings have become quite popular; so much so that quite often our hall is crowded.

There are several mediums in process of development, and they already give evidence of sufficient merit to call forth rejoleing in our midst.

In one case a gentleman of middle age is being developed to the extent that while under control he can see and describe the spirit standing near the friend to whom the communication is given, getting the name, etc., correctly. I speak of this case more particularly as the medium is a gentleman of influence, retired from business, and able to carry out any work the spirits may have for him to do.

While many new believers are uniting with us. occasionally one leaves to join the loved ones gone before. Mrs. Wml C. Avery, of South Windham, and Mrs. Lucretia Safford, of Willimantic, pass ed to higher life May 9th. Both of these ladies

for over twenty years. The funerals were attended on the 11th inst. by Dr. H. B. Storer, of Boston, that of Mrs. Avery being from her late residence in South Windham—the services of

residence in South Windham—the services of which were peculiarly appropriate.

That of Mrs. Safford, from the Spiritualist Church in Willimantic, was largely attended by people of all denominations. The address by Dr. Storer was inspirational, and called forth the commendation of all in attendance. One Methodist minister present wished it might be printed, as he would like a copy for himself."

New York.

NEW YORK CITY .- James Flagler writes: Death-bed sayings and sights are plainly significant of life beyond the tomb. Spirits, seen and

cant of life beyond the tomb. Spirits, seen and recognized as friends known in earth life, come to cheer and escort the soul to its home in the other plane of being.

A very striking case of recent date is that of my friend, Aaron Dean, of Poughkeepsie, N. Y., who passed over March 27th, 1878. In the language of his wife: 'He took my hand and shook it, as if to bid me good-bye, and said, "It is a pleasant thing to die! I see Oscar; yes, Oscar is there, and mother." He said more, but his tongue was too weak to allow us to understand him. He saw Sarah and myself standing by his bedside, and, Sarah and myself standing by his bedside, and turning his head, as if looking for Jennie, who was also there, he smiled, and his breath left his body. He died easily, just as if going to sleep; his countenance sustained the same expression of the death? after death.'

Across the waveless, crystal sea The notes triumphant ring, Oh, Grave, where is thy victory? Oh, Death, where is thy sting?

MR. THOMAS WARD, OF SARATOGA.-There has been rejoicing in the spirit-world over a new birth, and the voiced gladness has been echoed even thus soon upon our shores. But when sun-shine departs shadows follow; and when the brightness of a good life is quenched the shades of grief, often deep and abiding, haunt the hearts and the memories of those who have seen it, known it, enjoyed it. On the 15th day of May Mr. Thomas Ward,

aged fifty-nine years, put off the cumbering mor-tal to clothe himself in the shining garments of a higher sphere; and few, I learn, were better prepared or more conscious of what was in store,

prepared or more conscious of what was in store, what was to be the greeting, what the reward of an earnest, honest, spiritual life, than he.

A worthy Methodist, belonging to a family which largely adopted Methodism, he was partially prepared (and who better than those who intelligently read the life of Wesley) for a step upward; and when he saw in his earnest investigations of the Bible that Spiritualism alone could illustrate it, that hundreds of passages in the Book could have little significance without the Book could have little significance without the life and light Spiritualism imparts to them, that from Genesis to the record of John on the Isle of Patmos the whole structure of the so-called sacred volume had no other basis to rest upon than Spiritualism, he gave himself to the ad-vanced and advancing faith with all the zeal of his earnest, honest nature. Indeed, when by a prayerful life, by a deep study of the Scriptures he was convinced that there could be a constant intercourse between this world and the next; that, as expressly indicated, the spirits would not flee from those who did not reject them; that those who could warn Lot of his danger could warn him; that the divine of his danger could warn him; that the divine afflitus that filled the Centurion's house at Cresarea could fill his, he accepted the truth with an enthusiasm that knew no flagging to the end of life. Mr. Ward was one of the first and foremost in Albany who natively interested themselves in our cause. He early procured Nettle Maynard to speak here, and sowed the seeds that have borne, though in the midst of bigotry and illberality, much good fruit.

Mr. Ward's dearture from this life was one of

Mr. Ward's departure from this life was one of the happiest, the most peaceful, mortals ever witnessed. He approached the grave with a cheerfulness that redounds to the glory of Spiritualism. The angels were at his bedside, he spoke of them, recognized them; and when questioned on the subject of his going hence, expressed his content, and only felt anxiety about his family—having several children who still needed his care.

I have said that the voiced gladness in the higher spheres at this new birth had found an echo here. Yes, a loving sister was aware of his presence, and he spoke through her soon after he left the form. He attempted it at my house, and partially succeeded, saying, with other happy expressions: "Oh, if I had a thousand tongues they pressions: "Oh, if I had a thousand tongues they should be eloquent, and a thousand hands they should be raised in behalf of this philosophy of Spiritualism." A friend in the spirit-world then took up for him the theme he had with some difficulty entered upon, and words of cheer, of gratulation, of love, of encouragement, of wisdom, sanctified these moments of a divine intercourse with the true, the noble, the enduring.

The estimable sister, Mrs. Elihu Smith, to whom I have referred, recently lost-in Florida another brother. He died on the 21st of November. On the 23d Mrs. Bussey, of Troy, described to her this brother, and said he was in the spiritworld. Mrs. S. then denied having such a broth-

er there, not having been apprised of his death.

Mrs. S. has also still more recently lost a deary-loved and worthy step-son, one whom she had warded her motherly solicitude by much affection; but what, think you, did the minister do who preached a funeral sermon for the young man? He prayed for blessings was the same enderly cared for from his childhood. He reman? He prayed for blessings upon the patriarchal father and other afflicted relatives, but wholly ignored the tender-hearted mother, who was present, because she was a Spiritualist. Could an un-Christlike spirit, a narrow bicotry, and ignorance, the mother of intolerance, go further? When Lot told his sons in law of the spirit's presence and warning they laughed him scorn; so this man sneers at those who tell him that spirits still, like Moses and Elias, revisit the earth, and are seen talking with their "fel-low-man." This illiberality will not long endure. SCIENCE, throughout Europe at least, is coming to our aid, and will demolish the last vestige of that mean persecuting spirit, born of hate and a lack of learning.

G. L. DITSON.

lack of learning. G. Aibany, N. Y., May 21st, 1878.

New Jersey.

TOM'S RIVER.-From a letter written by O. N. Bancroft, under date of May 19th, we present the following extracts: Referring to the efforts making to repeal the proscriptive medical law now on the statute books of New Hampshire, he says: "These unnatural acts of men [such as the passage of unjust laws in the interests of the Regulars' in medicine] result in curing themselves more effectually even than a preventive can; and the cure will, when it come manent one, and then will be enacted wholesome statutes to govern that trade, profession, or calling, on the principle which governs all other trades, viz., personal responsibility. If a man, calling himself Doctor, wishes business, he must be content to be governed by business principles, as others are, and when he undertakes a case must receive in writing the principles. must agree, in writing, to perform a cure or at least demand no pay; and, furthermore, if he uses medicine or administers it to the patient, and the patient dies, he should be held for damages, just as I should be held responsible for the destruction of a watch which I might attempt to destruction of a watch which a might through my ig-repair, but whose value I might, through my ignorance or carelessness, utterly destroy. All true mechanics are willing to be governed by these principles, and if any professed physician cannot accede to these terms, let him retire to the corn-field until he can, and allow a magnetic healer, ordained of God and the angels, to perform the service which the false pretender dare not attempt. 'Business is business.' Let M. D.s and D. D.s be governed by this method, and de-

Texas.

HEMPSTEAD.-We have received from Wm. L. Booth & Son a letter dated at this place, wherecalmly and patiently waited for death during their long sickness, confidently believing in Spiritualism. Mrs. Safford had been a Spiritualist previous issue chronicled the fact that Capt. B.

mand recompense only for work done and services rendered, or vacate the field to those who pretend less and knowand do a great deal more."

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is now working with good success in New Orleans, La. The letter says: "Capt. II. II. Brown delivered seven lectures to good audiences in thempstead. The first two gave great offence to the clergy, who took the next night to reply, or, rather, to abuse Brown. At the conclusion they said they would wash their hands of him, and would never sit under the sound of his voice again, and made a very earnest appeal to the peowould never sit under the sound of his voice again, and made a very earnest appeal to the people to leave and not hear him any more. Capt. Brown told the people that he would not then attempt a reply, but he was willing to trust to their love of fair play, and asked them to come out the next night, which they did in good force. The people gave him good houses for five lectures, after the bigoted command of the ministers for them to repudiate him. The clergy then went to the press with their false charges. This has the press with their false charges. This has opened the secular press here, and the chances are that Spiritualism will be heard of by many who would not have done so had this excitement not been raised. Thus the clergy help to pull down their own walls. Capt. Brown had good success in Houston and Galveston, we hear."

#### Missouri.

MEMPHIS .- Joseph Kinsey writes us in defence of the reputation of J. H. Mott, materializing medium, who has been so fiercely attacked ing medium, who has been so fiercely attacked by Pattee & Co. of late. Our correspondent states that the "red spatters on the wall in the back corner of the cabinet, about where Mr. Mott's head rested while in a reclining position, are plain evidence that Pattee meant mischief to Mr. Mott, and an opportunity to write a sensational article for his masters of the 'Gate City.' Hundreds of people have visited Mr. Mott since, and all agree that Pattee's story in his paper is untruthful in many of its details. We attended a circle at the rooms on the evening of May 7th, at which were to be met people from different at which were to be met people from different parts of the country, and all were satisfied that the wonderful manifestations were no part of Mr. Mott's make-up, but all took place while he remained in an unconscious trance condition. Mr. Mott is an unassuming, truthful man, and his old father, who is a local Methodist preacher living at this place, told the writer that while he could not understand the phenomena, he knew that 'Harry' was honest in act and intention."

#### Iowa.

MONTOUR.—Thomas Cook sends the following report of itinerating work in Iowa: "Thomas Cook, with Silas Arthur, the musical, test and healing medium, lately gave lectures and scances to large audiences at the following places in Iowa: Entering the State from Minnesota on the north, they began their labors at Iowa Lake; from there to Algona, where the Court House and Town Hall were filed to overflowing. They next gave one lecture at Humboldt, Humboldt Co., and next gave three lectures and pub-lic sounces at Fort Dodge, one at Iowa Falls, two at Providence, two at Union, in Harden Co., and three at Albion on the 11th and 12th insts. Their course will be through Iowa and Missouri to Kansas. Address them at Marshalltown, Marshall Co., Iowa."

#### Louisiana.

EAST BATON ROUGE. - A lady writes: "The subject of Spiritualism has most suddenly and absorbingly engaged our attention, resulting from the sudden departure from this life of a beloved member of our family, who has communicated with us through accessible mediums. seek and desire a further revelation. We get the Banner of Light, but as its doctrines are as yet unaccepted in this locality, for our own satisfaction and for the good of the cause, I earnestly hope that our departed friend will, through your Free-Circle medium, give us a message."

#### Massachusetts.

FALL RIVER.—B. F. Randall writes: "A communication in the Banner of Light, May 4th, purporting to come from THOMAS A. JENCKES, I believe to be from the spirit of the Hon. Thomas A. Jenckes, formerly a member of Congress from Rhode Island, and a lawyer of great ability and extensive practice in Providence. He was the father of the national bankrupt law. I knew of him for upwards of twenty years. He was a man of such prominence I should suppose his message would be verified by a good many people who knew him personally."

#### The New Hampshire Medical Restrictive Law.

Strictive Law.

To the Editor of the Banner of Light:

In order to convince your readers that my statements in a recent issue in regard to the peculiar and unpleasant condition that the people and progressive physicians of New Hampshire find themselves in concerning the medical law was not overstated, I will give some facts related to me by the wife of one of the most successful physicians in that State, the doctor having been in extensive practice for more than that received a petition from one of the leading M. D.s, with a request that he should get signatures for the purpose of influencing the next Legislature to allow the medical law to remain as it now stands upon the statute books. The doctor desired to have the law repealed, therefore he was not willing to take the petition to his partients and neighbors for signatures, but did not the Directory as 2708 Dayton street, which he law repealed, therefore he was not willing to take the petition to his partients and neighbors for signatures, but did not the Directory as 2708 Dayton street, which he tients and neighbors for signatures, but did not care to be foremost in getting up a petition for the repeal of the law; but his wife said that she offered to take a petition for its repeal to his pa-trons for signatures. This M. D. and his wife were willing that their neighbors should employ when sick any person or any mode of treatment, thus showing an unselfish spirit.

thus showing an unselfish spirit.

It was thought last year that the citizens of Massachusetts were foremost in asking the repeal of this law in New Hampshire, but I think this is a mistaken idea, for the Hon. E. J. Durant, Representaitve from Lebanon, N. H., worked in all reasonable ways to show to the Committee the fallacy and unconstitutionality of the law, and the discrete it would surely bring upon the New Hamps and the Market would surely bring upon the New Hamps and the discrete it would surely bring upon the New Hamps and the discrete it would surely bring upon the New Hamps and the discrete it would surely bring upon the New Hamps and the discrete it would surely bring upon the New Hamps are the surely bring upon the New Hamps and the discrete it would surely bring upon the New Hamps are the surely bring upon the New Hamps and the discrete it would surely bring upon the New Hamps are the surely bring upon the New Hamps are the surely bring upon the New Hamps are the surely bring upon the grace it would surely bring upon the New Hamp-shire law-makers. The Rev. Mr. Emerson, son-inlaw of Mr. Durant, was present at the two hear-ings before the Committee, and in an elequent speech pictured the people of the Granite State as being intelligent citizens and not imbeciles, and that they had not asked guardianship, neither did they require such restrictions. If strange physi-cians are in the State, or if "tramps" and "scamps" are flooding the country, there is no law that will compel the citizens of New Hampshire to employ them when sick; but if the fam-ily M. D. cannot cure his patients, and the patients have faith and confidence in some other physician and mode of treatment, they should bt be debarred from employing such by State legislation. will give a few personal reasons why I am

interested in having the law repealed: First, because I am often requested to visit patients in New Hampshire. A few months since I was called to Nashua, to see some ten different patients. I did not feel guilty of misdemeanor when giving treatment, but I knew I was trampling upon the unconstitutional laws of the State, and liable to arrest and detention; therefore I want to feel as though I was living in a free country when I visit the grand old Granite State. Second, to convince the M. D.s of New Hampshire that there are healing elements in Nature that can be transmitted to any distance through the vehicle of paper properly magnetized, and that it is unjust by State legislative regulations to prohibit transmission or use. In proof of my assertion as an illustration, I will cite one case

April 8th, 100, in the following words with a magnetized paper did for my dear wife, when she could not rest day or night. The very first night she applied it she did not take her resting-powders, and yet she slept as warm and quietly as though nothing alled her. She woke up in the morning and said to me, 'lam well.' She arose and dressed herself, and laughed and cried for joy, and blessed the good spirits and Dr. Hayward.'

FAREWELL OF THE SOUL TO THE BODY.

Companion dear, the hour draws nigh, The sentence speeds-to die! to die! So long in mystic union held So close, with strong embrace compelled. How canst thou bear the dread decree That strikes the clasping nerves from me? To him who on this mortal shore The same encircling vestments wore-To him I look, to him I bend, To him thy shuddering form commend. If I have ever caused thee pain-The throbbing heart, the burning brain, With cares and vigils turned thee pale, Or scorned thee when thy strength did fail, Forgive! forgive! thy task doth cease; Friend, lover, let us part in peace! If thou didst sometimes check my force, Or, trifling, stay mine upward course, Or lure from Heaven my wavering trust, Or bore my drooping wings to dust, I blame thee not; the strife is done. I knew thou wert the weaker one, The vase of earth, the trembling clod, Constrained to hold the breath of God. Well hast thou in thy service wrought; Thy brain hast mirrored forth my thought; To wear my smile thy lips have glowed; Thy tears to speak my sorrow flowed; Thine ear hath borne me rich supplies Of sweetly varied melodies; Thy hands my prompted deeds have done; Thy feet upon my errands run; Thou hast obeyed my biddings well. Faithful and true, farewell, farewell!

#### Spirit - Communion — Verification o Spirit-Messages. MARY BRAZIL.

To the Editor of the Banner of Light: I saw in the last Banner a communication from one giving her name as MARY BRAZIL, West street, Hartford. On inquiry I found there was a family by that name living on West street. I called on them, and found they had buried a called on them, and found they had buried a daughter four weeks ago. I showed them the article, which they read. They informed me her name was Mary, and she was twenty four years old. They were Catholies, and were not inclined to express their opinion in answer to my inquiry as to what they thought of it. I saw persons well acquainted with Mary, who informed me the language was characteristic of her manner of expressing herself. She was year, ford of birds expressing herself. She was very fond of birds flowers and music, and was a very intelligent young lady. Therefore, from all I can learn from investigating the case, it proves an excel-lent test, and leaves no doubt in my mind that it

Is correct in every particular.
Yours for truth, J. JEROME GRAHAM. Hartford, Ct., Sept. 17th, 1877.

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

In the Banner for Sept. 15th a message is published purporting to come from one Mary Brazil, who died in this city last summer from West street. The communication is true. I have investigated the matter and found the mother whose daughter by that name died last summer at house rear of No. 23 West street. She died of consumption.

John S. Taylor.

Hartford, Ct., Oct. 1st, 1877.

REBECCA WHIPPLE. To the Editor of the Banner of Light:
In the Banner of the 8th inst. was a communication from Rebecca Whipple, Cumberland, R. I. She represented that she had been "over the river" more than thirty years. I wrote to a friend in that town, who replies that Rebecca Whipple resided there, and died there more than thirty years. These are all the dictivative

James A: Wright. His residence is put down in the Directory as 2708 Dayton street, which he states in his communication, and he was killed by a fall from his buggy some three months ago. A. MILTENBERGER.
St. Louis, Oct. 10th, 1877.

DR. ANTHONY COLLAMORE. To the Editor of the Banner of Light: Having read in the Banner a short time ago a message purporting to be from the late Dr. An-THONY COLLAMORE, of Pembroke, Mass., I would

say it is correct in every particular. He was well known in this vicinity, as also are his broth-er and sister mentioned in the message. Yours for the truth, Hanson, Mass., Reb. 3d, 1877. L. REED.

## CHARLES J. LOW.

To the Editor of the Banner of Light: I write you at this time to confirm the message given by CHARLES J. Low, in the Banner of Oct.

6th, as true in every particular.

The said Low formerly resided in this place (Mayville, N. Y.) some twenty years ago; was a shoemaker by trade; went from here to Fredo-nia, N. Y., became very dissipated, so much so that his wife left him and returned to her friends East, either in Connecticut or Massachusetts. Low followed and shot her, and then himself. His wife subsequently recovered, but Low's wounds proved fatal. This message is corroborated by hundreds of people residing in this county, and who are knowing to the facts. No wonder, then, that poor Low regrets passing out by

his own hand after committing an act which he says will ever stare him in the face. I was greatly pleased to see this communication, as I have been looking for years in the Message Department of the Banner to hear from some one from this vicinity that I knew, and that could be vouched for. But the proof has come at last.

Sincerely yours,
O. J. WILLARD, General Western Agent for the White Bronze Monuments, Mayville, Chautauqua Co., N. Y. Mayville, N. Y., Nov. 12th, 1877.

To the Editor of the Banner of Light: I take pleasure in stating that the communicanout of many that I could give, coming from New Hampshire: J. M. Cook, Esq., residing in to come from Charles J. Low, of Fredonia, Lake Village, an entire stranger, writes to me, April 8th, 1878, in the following words:

Yours for the glorious cause, Fredonia, N. Y. E. S. BROWN, M. D.

HENRY LELAND.

To the Editor of the Banner of Light: I find in the Banner dated Dec. 22d a commu-If such a healing power exists. (and abundance of evidence can be produced that it does,) is it band's cousin; we knew he was very feeble, but strange that selfish M. D.s are alarmed, and dedid not know he had passed on until a few days

before we saw the communication. He said he died in Greenwich, Conn., and was in his forty, eighth year. I was not quite sure about his age. so I wrote to his widow to know. She said he was forty-seven the 12th of last May, and died on the 27th of November, 1877, so I find it was correct, only his middle name, which was Josiah, was left out.

Mrs. JOSEPH P. LELAND. was left out. Mrs. Joseph I Martboro', Mass., Jan. 13th, 1877.

#### EMMA E. BILLINGS.

We have information from several parties that we have information from several parties that the spirit message of EMMA E. BILLINGS, of Newton Upper Falls, published April 20th, is re-cognized by them and many others who knew her, as truthful and characteristic of the one it purports to emanate from.

### Napoleon's Prediction on Russia.

Now that all eyes are turned to Constantinople, the bone of contention in Europe, it may be of interest to quote an opinion given by Napoleon at St. Helena, in 1817, to his surgeon, Barry O'Meara:

"In the course of a few years," added he, "Russia will have Constantinople, the greatest part of Turkey and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling and flattering which Alexandre with the capacity of the capacit ander practiced toward me was to gain my consent, foreseeing that the equilibrium of Europe

sent, foreseeing that the equilibrium of Europe would be destroyed.

"In the natural course of things, in a few years Turkey must fall to Russia. The greatest part of her population are Greeks, who you may say are Russians. The powers it would injure—and who could oppose it—are England, France, Prussia and Austria. It would be very easy for Russia to engage Austria's assistance by giving her Servia and other provinces hordering upon the Russia to engage Austria's assistance by giving her Servia and other provinces bordering upon the Austrian dominions, reaching near to Constantinople. The only hypothesis that France and England may ever be allied with sincerity will be in order to prevent this. But even this alliance will not avail. France, England and Prussia united cannot prevent it. Russia and Austria can at any time effect it. Once mistress of Constantinople, Russia gets all the commerce of the Mediteranean becomes a great naval power stantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and heaven knows what may happen. She quar rels with you [referring to England], marches off to India an army of 70,000 good soldiers, which to Russia is nothing, and 100,000 Canaille, Cossacks and others, and England loses India.

"Above all other powers Russia is most to be feared, especially by you. Her soldiers are braver than the Austrians, and she has the means of raising as many as she pleases. In bravery the

raising as many as she pleases. In bravery the French and English soldiers are the only ones to be compared to them. All this I foresaw. I see into futurity further than others, and I wanted to establish a barrier against those barbarians by reëstablishing the kingdom of Poland, and putting Ponitowski at the head of it as King; but your imbeelles of Ministers would not consent. A hundred years hence I shall be praised, and Kurope, especially England, will lament that I did not succeed."

Modern Spiritualism is not so modern afer all. The student finds traces of it every-where. We are told in Scandinavian history where. We are told in Scandinavian history that the Norse chief Ingimund shut up three Finns in a hut for three nights, that they might visit Iceland and give him information concerning the country in which he proposed to settle. Their bodies became rigid, they sent their souls on the errand, and, awakening after three days, gave an accurate description of the country. We are also told by Jung Stilling that avanages are also told by Jung Stilling that examples came to his knowledge of sick persons, who, longing to see absent friends, fell into a swoon, during which they appeared to the distant objects of their affection. In our modern language we use the term "beside one's self." with something of the claimer to the content. thing of the old meaning. - Merrimac Journal.

### PUBLIC MEETINGS, ETC.

Spiritualist Convention in Vermont.

The Vermont State Spiritualist Association will hold its Annual Convention in Euroka Hall, Wilder House, Plymouth, on Friday, Saturday and Sinday, June 7th, 8th and 9th. This being-our annual meeting, it is expected there will be business of importance come before it in reference to our more perfect organization. We became a thirty years ago. These are all the distinctive facts in the communication to verify.

Fraternally, WM. FOSTER, JR.

Providence, Sept. 24th, 1877. will place us on an equal footing with other organizations, and in order to de that it may be necessary to obtain further legislation. It is therefore important that all who have the success of our cause at heart should be present. We therefore confidently hope and expect a full attendance.

## Annual Meeting of the Free Religious Associa-tion.

The eleventh annual meeting of the Free Religious Association is to be held in Boston as follows:

Thursday evening, May 30th, at 7:45 P. M., session for business in Horticultural Hall; election of officers; reading of reports; and general consideration of the practial work of the Association.

Friday, May 31st, at 10:30 A. M. and 3 P. M., sessions in Beethoven Hall for essays and addresses. Morning subject: "The Religion of Humanity, and how it may be Organized"; essayist, Thos. B. Wakoman, E.q., of the Society of Humanity, New York. Atternoon subject: "The Religion of Supernaturalism, and how it is being Disorganized"; essayist, Mr. Wim. H. Spencer, of Haverhill, Mass. Further announcement as to speakers will be made hereafter.

On Friday evening there will be a social gathering in Horticultural Hall.

WM. J. POTTER, Secretary.

Semi-Annual Convention. Hemi-Annual Convention.

The Minnesota State Association of Spiriturists will hold a Semi-Annual Convention at Harrison Hall, Minnespolis, June 14th, 15th, and 16th, commencing at 10th o'clock on the 14th. The speakers engaged are Miss Susie M. Johnson, Mrs. Juliette Saverance, and E. V. Wilson, Mr. Wilson will give test scances. Mrs. Porter, a musical and test medium, also speaking in unknown tongues, is expected. The President writes, "Do n't fail to mention Frank'd. Mead as one of the speakers," Free-thinkers, Liberalists, and the public generally are invited, Mrs. Esther T. Douglass, Sec.

The Spiritualists of Central New York The Spiritualists of Central New York
Will hold a two days' meeting and reunion in Deansville
on Saturday and Sunday, June 8th and 9th, 1878. Good
8 cakers will be present. The friends here will do all they
can to entertain visitors. A good time is anticipated, and
a cordial invitation is given to all to come and have a good
time with us, and invite your riends. Good board at the
hotels at reduced prices.
S. W. PECK, Deansville, N. Y.,
F. F. BEALS, West Winfield,
Deansville, N. Y., May 13th, 1878.

## Quarterly Meeting.

The Spiritualists and Liberalists of Northern Wisconsin will please bear in mind that our next Quarterly Meeting takes place in Omro, Wis., Jone 14th, 15th, 16th, The simple announcement that Prof. R. G. Eccles is engaged is a sufficient guaranty of the success of the meeting. Good vocal and instrumental music is secured. Come all.

DR. J. C. PHILLIPS. Secretary Northern Wisconsin Spiritual Conference.
Omro, Wis., May 15th, 1878.

The Nineteenth Anniversary Meeting at Sturgis, Mich.

The Harmonial Society of Sturgis will hold its Annual Meeting in the Free Church at the village of Sturgis, on the 14th, 15th and 16th days of June. Eminent speakers from abroad will be in attendance to address the people. A general invitation is extended to all.

By Order of Committee.

The secret of preserving eggs is in excluding the air and ealing the pores of the shell. This may be done by dipping the eggs in melted tallow, and afterward packing the bran, layer upon layer, covering the uppermost well with bran. Or sait may be used instead of bran; or water saturated with lime and calt is also good. An English ladv. an experienced poultry breeder, has preserved eggs in this solution, keeping them for several years without a single

#### LIST OF LECTURERS.

[To be useful, this List should be reliable. It therefore Dehooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. }

and wherever they occur.]

REV. WILLIAM ALCOTT, Swift River, Cumulington, Ms. J. MADISON ALLEN, Mathfeld, Mass., box 26.

MRS. N. K. Andross, trance speaker, Delton, Wis. C. FANNIE ALLYN, Stoncham, Mass.
STEPHEN PEARLA NOREWS, 75 West 5 filist., New York, Miss. M. Andross, trance speaker, Brattleboro, Vt. Miss. Dis. M.X. Ampillett, care Dr. C. Bradley, Dayton, Ohlo.

Miss. R. Augusta Anthony (née Whiting), Albon, Mich.

Miss. M. C. Allber, inspirational, Derby Line, Vt. WM. H. Andrews, M. D., Iowa Falls, La., care of E. Higglins.

Mils, R. AUGUSTA ANTHONY (new Whiting), Albion, Mich.
Mish, M. C. Allber, inspirational, Derby Line, Vt.
Wish, H. Andrews, M. D., lowa Falls, La, care of E. Higgins.
Mils, Esma Hardinge Britten, Address, care W. H. Tery, Stross-Histort, Melbourne, Aus.
Rev. J. O. Barrett, Glen Beulah, Wis.
Mils, Nelliel J. T. Brigghas, Colerain, Mass.
Mils, R. W. Scott Bringers, West Winfield, N. Y.
Rev. Dr. Barrand, Battle Greek, Mich.
Bistop A. Beals, Jamestown, Chautanqua Co., N. Y.
Mils, Priscilla Doty Bradding, Fainfield, Me.
Capt, H. H. Brown, box 32, Adstin, Tevas.
Mils, E. Berbi, Bispirational, box 7, Southford, Cl.
Dr. Jas, K. Balley, care of Religio-Philosophical
Journal, Cheago, H.
Addiel, Balloff, box 656, San Francisco, Cal.
Mils, H. F. M. Brown, National City, Cal.
Phof, S. B. Brittan, No. 2 Van Nest Place, Charles
Street, corner 4th, New York,
Herver Barren, Warwick, Mass,
Wish, S. Bell, 73 four that, New Bolford, Mass,
Mils, Emma F. Jay Bullen, 35 W, 34 st., New York,
Mes, A. P. Brown, S.I. Johnsbury Centre, Vt.
J. R. Buell, and Mis. Dr. Ruell, Indianapolis, Ind.
Jennie Butler Brown E. Box 44, Stoy Creek, Ct.
Phof, C. C. Bennett, M., D., New Haven, Conn. Lectures free.
J. Phank Baxter, Box 124, Winchester, Mass,
Mes, L. E. Balley, Battle Creek, Mis h.
M. A. B. Brown, box 744, Worcester, Mass,
J. P. Brown, M. D., philosophileal, Whitestoro, Texas,
Mes, L. E. Balley, Battle Creek, Mis h.
M. R. A. B. Brown, box 744, Worcester, Mass,
J. P. Brown, M. D., philosophileal, Whitestoro, Texas,
Mes, L. E. Balley, Battle Creek, Mis h.
M. R. A. B. Brown, box 744, Worcester, Mass,
J. P. Brown, M. D., philosophileal, Whitestoro, Texas,
Mes, L. E. Battle, Fattle, Green, Mis h.
M. R. A. B. Brown, box 744, Worcester, Mass,
J. P. Brown, M. D., philosophileal, Whitestoro, Texas,
Mes, L. E. Battle, Battle, Theorem Rev. Battle, Millington, Dr.
J. R. Chulerter, Theorem Rev. Battle, Hoston,
Mass, Beller, A. (Hambergheld, Or.
M. Cander, Colory, Promanent address, S. E. cornor arkanacharder, Battle, Brown, Rev. J. Roston, Mass,
Mr. C

Eng. H. P. FAIRFIELD, Greenwich Village, Mass.
REV. J. FRANCIS, Inspirational, Ogdensburgh, N. Y.
MRS, CLARA A. FIELD, Inspirational, 7 Montgomery
Place, Roston, Mass.
GEORGE A. FULLER, trance and normal, Sherborn, Ms.
NETTIE M. P. FOX. P. O. Rox 217, Springfield, Mo.
MRS, M. H. FULLER, Saratoga, Santa Clara Co., Cal.
A. B. FRENCIL (Tyde. O.
DR. H. F. GARDNER, Pavillon, 57 Tremont street, Boston, Mass.

DR H. F. OLARDNER, A ANDRON, A. C. COMBON, M. C. DR. ROBY, GREER, Chicago, III DR. C. D. GRIMES, P. O. HOX 52, Sturgts, Mich. KERSEY GRAVES, Richmond, Ind. N. S. GREENLEAF, I. GOWEL, MASS, ISAAG, P. GREENLEAF, S. Montgomery Place, Boston, MR.-J. G. GILES, Princeton, Mo. SARAH GRAVES, Inspirational speaker, Berlin, Mich. MISS DESSIE NEWELL, GOODELL, BOX 57, Amberst, Ms. MRS, CORNELIA GARDNER, 68 JORES ST., Rochester, N. Y.

ANS. CORNELLA GARDNER, OS JOICES SET, ROCHESTEY, C.Y.,
LORA S. GREGG, West Littleton, Mass,
ELLA E., GIBSON, MARSO Bon, Pa.
MIRS V. M. GEORGE, SE Montgomery Place, Boston,
E. ANNE HINMAN, West Winsted, Conn., Box 323.
LYMAN C. HOWE, Fredonia, N. Y.
MIR, S. A. HORTON, Galveston, Tex.
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We have no doubt our numerous readers will appear in our forthcoming issue.

#### Special Notice.

this effice only two public circles each week, in masters me. It is when I behold the Himalayah conception, the true explanation of these excepstead of three as heretofore, viz on Tucotay heights of humanity—the Sociateses, the Spino, itonal failures (if looked at only from the mateand The relay (afternoons, omitting Friday, zas, the Emersons, the rare peaks of spiritual rial plane or view) on the part of clairvoyance-These circles are free to the public, hence all are

### The Soul and the Herentter.

plicable. The other begins his reply by rejects of life, this hope grows strong and vigorous unsil premises). does he plead "any fanciful intuition." He in connects itself with the question of human desti- thought, or from the Central Source of Life itin order and refutation possible. And he verily sthings at last. We see tion that figures us all. "-

craves is knowledge; not a mere ground of hope, we bound?"

had, the proof that their communications were call from the depths of our souls. genuine would primarily have been that they Here comes in Spiritualism to do its great and never assumed to employ their knowledge as the agent of authority. This universal yearning human intellect that has vainly beaten itself so inite and unsatisfactory. We suddenly rememand search for fact seals the doom of that au- long against the walls of thought and specula- bered that there was a lady in Boston who, un-

emancipation has come.

side the circle of matter and motion, or admit into it any conception not analyzable into these. conscience, love, thought, into matter or the motions of matter. Why should I be called upon to ture of my own soul; with these wonders of agraph: thought, conscience, will, action, love, I am freed all." And that he thinks is much. What is bound up in the question of a future life he admits to be solely "the intellectual, moral, affectional part of me." "It is much," he adds, "to and that higher science is not yet born."

of mortals.

of its extinction except on premises that would deny its existence here. I can only believe in cial attribute of a special individual: its exist- by the "perpetrator" of a "robbery or other trolled by the spirit of Dr. Seth Smith, a wellsphysicism; it is no harder to believe in my consequences is a known fact; but since the power can convicted." cannot believe in my consciousness at all withsince the advent of Modern Spiritualism—it is out abandoning them, and leaping the vast clearly proved to be not an inherent quality in them, and leaping the vast clearly proved to be not an inherent quality in them, between the physical and the spiritual, one, but a common possession latent in all, alternatively the physical and the spiritual one, but a common possession latent in all, alternatively the physical and the spiritual one, but a common possession latent in all, alternatively the physical and the spiritual one, but a common possession latent in all, alternatively the physical and the spiritual one, but a common possession latent in all, alternatively the physical and the spiritual one, but a common possession latent in all, alternatively the physical and the spiritual one, but a common possession latent in all, alternatively the physical and the spiritual one, but a common possession latent in all, alternatively the physical and the spiritual one, but a common possession latent in all, alternatively the physical and the spiritual one, but a common possession latent in all, alternatively the physical and the spiritual one, but a common possession latent in all, alternatively the physical and the spiritual one, but a common possession latent in all, alternatively the physical and the spiritual one, but a common possession latent in all, alternatively the physical and the spiritual one, but a common possession latent in all, alternatively the physical and the spiritual one, and the physical and the spiritual one of the physical and to doubt it."

believes that "some day, man will be wise enough. Yet he is content without knowledge. He creatures of progression, having in our every to make up a scientific conviction on this quest offers no demonstration, no argument, no ground succeeding condition relative metes and bounds.

Ism descended upon earth and opened mortal pense at the graves of loved ones who have dis- point are legion: eyes and ears to the truth which has always ex- appeared, that the kind heavens open and pour Asted just beyond the cloud canopy of our ignory down their gentle floods of consolation through met with from time to time in our own personal rance and prejudices. As soon as we want to actual knowledge. When we hear the increasing experience, but which we have not felt it our know we are told. Heaven does not let the light | multitude of these cries of human souls about us | duty to place before the public. Several years into our spiritual eyes any faster than we can for help, for such help as a knowledge of the ago a gentleman, subsequently one of the brightbear it. We know just as fast as we desire to hereafter alone can give, we know that the time est lights among the Spiritualist literati, called at know. There must, in the divine arrangement, is ripe for revelation; that the same loving Fa- our office and requested our assistance in ferretbe the appetite before the feast. Spiritualism ther that has created us with these yearnings and ing out the utterer of a forged check which had being gradually annihilated, whites are murcame to answer this very question, which no these hungering desires has not left us without a been presented and honored by one of the Boston priest nor conclave could satisfactorily answer. provision for their full gratification. It was, in banks. He came, he assured us, at the instance for better morals and character than their prede-They told men thus and so, and then expected truth, the very expression of these desires, be- of the officials. We sought the presence of Mrs. to be superstitiously reverenced as divine au- coming at last a constant outflow of silent human J. H. Conant, and without giving her the slight- but still, as they are unacquainted with Indians thority. They demanded the regard which hu- prayers to heaven, that brought the answer; an est idea either of the nature of our business or man beings refuse in secret to give to other hu- answer that will surely enlarge and expand, be- the character of the closely folded paper, placed acter and habits of the frontier whites, he conman beings. They would be obeyed, and through come deeper and higher, according to the meas- the check, arranged in such manner as to be imtheir councils and combinations worshiped. But ure of the prayer which provokes it. Upon a possible of reading, in her hand, and awaited deall that does not advance the soul's knowledge of immortality. That is the supreme fact would never have beamed, for the sufficient reason said: "This is a forged check; the of which it is eager to become conscious, and son that it would have been to no purpose. parties interested will know more about it inside of buffalo, which are yearly killed by the hunpriests and churches had no more to say on Heaven is always near and always ready to an- of three days." This message, which was all the dreds of thousands for their hides alone. He that subject than anybody else. And if they swer when we call. But the condition is that we information she could give through her medial said it appears to be the only function of the

thority. Its day is over, for that of the soul's tion, and find its real repose even in its yearn- like Mrs. Conant, made a specialty of such mat-

see," says he, "that physics have no right to and the hereafter visibly and audibly together, push the matter further, and visit her. This plan admit the bare existence of conscience. Physicists | and proves to us that the being who left the earthmay twist and squirm all, they please; they shat- by tabernacle still lives and dwells in a spiritual her residence. She also took the contested pater their own philosophy into pieces finer than one, thus demonstrating beyond the remotest per (which remained closely folded,) and held it powdered glass the very moment they step out- doubt the sublime fact of the immortality of, the for a short time in her hands, pressing it at intersoul.

wise! A recent number of the Boston Investigator | tian name in full, and then stopping. She after concede that these tages of gobsciousness are at contains an editorial in which our friend Seaver some hesitation, lest her assertions might bring bottom mere physical facts? Prove it, I say, feels called upon to make certain strictures on legal trouble to herself, gave the number of let-The demand to make such a concession is a bare clairvoyance, whose possessors he holds claim, ters contained in his surname. The gentleman faced appeal to parth, and I have done with faith into see into, and reveal secrets," but whom he forever." Still, he goes on to say in a medita- thinks fail to see! Further on, in his notices to tive strain, "all this throws no light on the fu-correspondents, we meet with the following par-him. We heard nothing further of this matter

from the impertinent intrusion of sciolism paradkness to be important in the peacock plumes of science—that is so-called rerealed a marder, robbery, or any other one morning on taking up a daily paper we crime, so that the perpetrator was arrested, brought to justice, and convicted! We never did, and as the courts do not receive clairvoyant testimony, we suspect that it cannot be relied upon."

The view taken by Mr. S. that the claim of ber of letters for the last name,) had been arrestsee that physics has nothing, absolutely nothing, committee as to power, and committee as ed for uttering a check on which he had frauduto say about it, either here or anywhere. It is a to range, is advanced for clairvoyance by those lently inscribed the names of his employers. It higher science that must deal with its destiny, who accept the fact of its existence, is the one generally adopted by parties who have failed to trusted confidential clerk of the establishment-That may be, we answer; but Spiritualism is make the philosophy of spirit-intercourse a study, supplying the facts as fast as it can on which the and so are led to judge of its phases, clairvoyance new science, the genumely spiritual science, is among the rest, by their phenomenal exhibits, ing searched at the time of his apprehension and years past, at regular intervals, are still continuously below to the best of the searched at the time of his apprehension and the searched at the time of his apprehension and the searched at the time of his apprehension and the searched at the searched a to be based. The church scouts the facts, and making no allowances for the means at their other forged check for a much larger amount was physicists deride them; still they keep multiply command, and by which these phenomena must, , found in his possession, which he had not yet ating and accumulating. The heavens are opened, if at all, be produced. The public, generally, and all the priests and physicists in the world look on clairvoyance as a gift, born with and in expected that the officials would acknowledge cannot close them again to the lengthening sight, the person possessing it, and not necessarily having connection with anything above or beyond In answer to the question "Has hope anything, the physical body-a something akin in material but superstition to stand on?" Mr. Abbot and life to that mysterious something in the mental swers premptly, Yes. "The soul," he says, world referred to by Emerson when he said that "tasks no leave to be; it is here, the supreme, at rare intervals "a man is born with a new cell, fact of all I know. Death creates no presumption, opened in his brain, and you call him a genius." But clairvoyance is something more than a spe-

my consciousness now in utter defiance of all, ence with some children from their tenderest, crime" "was arrested, brought to justice and selousness hereafter. Molecules, if I stick to be developed in adults who before were ignorant them, conduct me to other molecules or their of the existence of any such faculty-which deversion pages 167-70 of "Nature's Laws in Hucombinations; but never to my consciousness; 1 velopment has occurred in thousands of instances | man Life": Yet here I am, believing more vertainly in my , though the conditions are lacking in the majori-Yet here I am, believing more vertainly in my , though the conditions are lacking in the majorliftor its purchase—some fourteen hundred dollars, consciousness than in the molecules; it is idiocy; ty of cases for its becoming an active factor in . On his way back he made use of the railroad cars the problem of the sentient life of the individual, and stage coaches as far as public conveyance Clairyovance (misusodas it has been many times would carry him, and then was obliged to take Yet all this the writer regards rather as nega- Clairvoyance (misused as it has been many times be gratified to fearn that we have for a specified, tion; it lacks the positiveness on which belief is, and draggled in the dust, by many loud pretendtime secured the services of the highly respected, to be established, if it is established at all. Now, ers who have really possessed a bare foothold friend whose name, heads this notice, as a con- comes the real secret. He lets it out at last with-, at its entrance-door) is neither more nor less friend whose name heads this notice, as a con-tributor to these columns. This gentleman's bear to think of his own annihilation without a organs of vision belonging to the spirit body tributor to these columns. This gentleman's bear to think of his own annihilation without a literary ability and unseifish devotion to the cause constitute him a valuable auxiliary. His first a tuture life is because of the love that rules in article, entitled "A MisfAkf's United Says, "that kindles a powerful hope," call body, is essentially the same being; so that the strongling hor medium and out a reserve or a qualification. He says he could than the quickening into active operation of the praction of three weeks, became anxious at one safety, and yielding to the desires of some of the organs of vision belonging to the spirit body is essentially the same being; into active operation of three weeks, became anxious at one safety, and yielding to the desires of some of the organs of vision belonging to the spirit body sessed the gift of 'clear seeing,' to consult with her as to the fate of his—missing brother. This lady, who was a member of the Methodist Church and did not believe in Spiritualism, notwithdestiny," he says, "that kindles a powerful hope; callbody, is essentially the same being; so that the It is when I stand beside the grave of those I, line of argument, or the course of evidence which love, or in my thought shrink from the stroke; defends the seeming deficiency on the part of that no prayers or tears can avert, that the long- one, in like manner covers that of the other. And During the present month there will be held at , ing for the deathlessness of beloved spirits over-dist let us state the argument-including, to our greatness that seem evermore bathed in the pure; bringing in our evidence further on: The human sunlight of the ideal-it is then that the hope is pirit, whether acting within the confines of the blazes forth and refuses to be quenched. And physical body or among the added opportunities the great ground of this hope is THE TYMEASURE incident to the next stage of being, still finds it-ABLE VALUE OF THE HUMAN SOUL. Just in pro-self unable to work out its plans at once, or in A thoughtful correspondent having written a portion as I realize that, and comprehend that a the fashion which to it seems at the time most brief note of inquiry to Mr. Abbot, of the Index, spiended soul is the very chof d'aprece of Nature, desirable. Infinite Law operates everywhere, asking him to explain an expression in the fol. the artistic masterprece of creativeness, the glori- regulating the relations of each individual with lowing editorial sentence in that paper, "To our our efforescence of a lapsed eternity, do I also this fellows and all with each; and for the accommind the confrover ies on this question of a become permeated and saturated with the hope plishment of its purpose it can not only prevent future life are prefiles, we think there are that Nature, who creates, shall be wise enough the attainment of objects sought for by ordinary. grounds of hoje, but none of knowledge," a to preserve. On the one hand the beauty and every day methods on this shore of being, but if very full and a profoundly thoughtful reply is sublimity of humanity, on the other hand its line, need be it can also well the eye of the usually a returned, as issuch as question truly deserved a perfection and incompleteness, even in its grand question, spirit, or turn aside the influence it was impossible to reach the body. So perfect, The correspondent wished to know "in what est growths, these strike upon the slumbering which seeks the entranced medium to give in- however, was the description given him by the direction these records lie." We have rarely, if hope like the spark upon the tinder, and kindle formation, when either the sight if successful or clairvoyant of the parties who wrought the deed, ever, read a confession of a spiritual nature that it to a flume. Fluctuate though it must with the statement if made would militate against the recognized the men as soon as he saw Is more deeply pathetic and smore aniver ally ap- varying moods of mind and the shifting scenes ultimate attainment of the greatest benefit in the compaint they were arrested, and

ing revelations of all kinds, and he follows it up der all influences that exalt my appreciation of Therefore, there must be some good reason on for life for the crime. One of the men has with seguting severything like mere furth, "Or, the intrinsic worth and dignity of the human, when an important case arises, concerning which, since died; the other still remains in prison. the lox or materialistic." He says that logic dessoul. This is the chief ground of hope, as hints, the eye of the clairvoyant is blinded, the ear of chares to him "Of two things, one; either adhere, ing the deeper purposes of. Nature, and suggest, the claimadient is stopped, and the lips of the to physics add don't your consciousness now, or ling to thought a possible reason of man's exist. I trange medium give forth an uncertain sound. adhere to your consciousness, and admit that three and a possible destiny that awaits, him. It The careful student will here trace the overshadphysics can raise no faintest presumption against is not the only ground; the great question whether owing presence of a Higher Power-whether that its continuance review. He in ist son reason, er Nature is only mechanical or whether the power proceed from organized bands of spirits and says he will not be put off with faith; nor mechanism is the utterance of Universal Mind, occupying a higher and more intelligent plane of sists that this "grounds of hope" are not argue by. To me the cosmos is a vast system of hiero- self. In such cases the object sought for swings means and therefore are not to be handled for glyphics, with a meaning behind the symbolism between us and the direct rays of the Sun of the sake of relutation. If he had grounds of of form and color and law, to which I can find Wisdom, and we enfer the dim penumbra cast "knowledge" to offer, then argument would be no lexicon but mind. This makes me hope noble upon the disc of our finite thought, which shadow more plainly than aught else tells us we are the

of fixed conviction; only "a ground of hope to And now to the evidence of the value of clair-Here is a soul that confronts alone the supreme one, at least, of the myriad tossed and tired voyance: Keeping in view these exceptional obquestion of life; the sphinx which no creeds or minds that have put out to sea on the vast ocean scurations, there have still been instances enough docmatic interings can answer satisfactorily, of modern thought-worthless to others, yet not of marked and proven character to demonstrate As Mr. Abbot practically says, faith amounts to withheld when one wistful voyager calls to and to even the most stubborn doubter (if he will but but superstition. What the bailled human race other across the waves, "Brother, whither are patiently and impartially examine) the existence of the fact of the power of spirit-sight as a rulebut a solid and immovable conviction. Were this all, life would to the awakened soul, whether exercised while within or when outside. It was to answer this greatest of all questions, be a source of misery rather than of happiness, of the fleshly envelope. We have space at the Were this all, life would to the awakened soul, whether exercised while within or when outside at the moment when the race should ask it in a It is when a mind like that whose confession we present time to append but two as specimens in differently from the manner in which it has usuvery agony of desire, that heaven-born Spiritual. have just recited, cries out in an agony of sus- the mass, though the incontrovertible cases in

The first is but one of many which we have

he considered feasible, and together we sought vals to her forehead, and then stated it to be a forged check-naming the amount; she further Yet show me the physicist who has resolved "Clairvoyance at Fault"—or Other- said: "The party who forged this check is not suspected. His name is ---," giving his Chrispronounced this information to be more satisfactory to him, and departed, taking the check with for nearly two months, and did not know that found it recorded that a young man of this city whose designation was given by the clairvoyant, (the first name and corresponding numwas stated in the paper that the culprit - a had been arrested on suspicion, no evidence against him being known to exist, but that on betempted to negotiate. Of course it was not to be publicly (or mayhap even privately,) that that correct suspicion had its birth in a visit to a claircorrectness of the statement here made. The young man was subsequently tried, found guilty, and sentenced for several years to the Massachusetts State Prison. Here was one direct case where "clairvoyance" gave the clue where-

private conveyance or travel on foot to the location selected. He promised to write to his broth er, who was left at home, as soon as he arrived, but that relative not hearing from him at the expiration of three weeks, became anxious as to his standing her mediumship, became unconsciously entranced, and while in that state described the road as far as the cars and coach went, and then pictured the absent brother's taking passage in wagon with three other persons, and the nature of the route, which was somewhat aside from the regular roads through a piece of woods. She said they killed him about the centre of the two mile body between two fallen hemlock trees, and that a lock of his hair was now frozen into the ice where the body lay over one night. She said next day his body was thrown into a pond near

The remaining brother was so well satisfied in his mind as to the truth of something very serious having happened, that he determined to make the journey of some twelve hundred miles to ascertain the full nature of what had taken place. On arriving he found everything as had been described. At the end of the public conveyance he hired a man; to take him to the spot, and to his astonishment found the lock of his brother's bair as before mentioned. Having seone of their number turning State's evidence, they were convicted and sentenced to State Pris-

The brother of the murdered man, the lady and many others acquainted with the facts, are still living witnesses to the truth of clairvoyance, in which they firmly believe. I am acquainted with the lady. Gaining a knowledge of these facts some time since I thought they should be made public as additional proofs with which to convince the minds of the skeptical. Here was a revelation made by a person who did not believe in Spiritualism, to parties mostly Metho-

Here is a case where the "clairvoyant" "revealed a murder" "so that the perpetrator was arrested, brought to justice and convicted." Our contemporary will please make note of these instances, which are but two of the many scattered about over the history of the last thirty years, and found alike in their startling distinctness in the experiences of investigators both in this country and in Europe.

## Indians and Social Science.

At the recent meeting of the Social Science Association at Cincinnati, Gen. Pope, of the regular army, read a paper on the Indian Question, in which he treated the whole subject somewhat ally been treated of late. He reviewed the present systom of dealing with the Indians, and its results, and explained at length the manner in which treaties are made with Indians, and the purpose sought to be accomplished in treating with them. He showed the difficulties in the way of carrying out treaties after they are made, and why, under the present system, new treaties are necessary. While by their operation Indians are dered. He gave the present Indian agents credit cessors under the old system of appointments; and Indian character, and ignorant of the charsiders them incompetent to deal with either.

He said that Indians are starved to death for want of supplies which by treaty the government is bound to furnish, and by the rapid depletion capacity, we bore to the bank representative who army stationed near the Indian agencies to force was awaiting the reply, and we were forced to the Indian to submit to suffering quietly and needed work among men. It comes to rest the agree with him that the answer was rather indef- without disturbance, whether the necessity results from the deficiency of appropriations, bad management of the agent, or actual fraud. He attributed Indian wars to the encroachment of ings and aspirations. It supplies it not merely ters, and advertised as a business medium and whites and the poor administration of Indian Sheppard, tells a pretty straight story and gives

bot asserts that their logic, as it begins with knowledge. It converts faith into sight, and molecules, so it must end with molecules. "I thus annihilates superstition. It brings the here mental impression, we suggested to him that we officer, who from his standpoint has certainly had things in this respect.

What General Pope would propose as a remedy for these standing evils and the settlement of the difficulty is as follows: First, that the Indian tribes now on the reservations along the frontier, and such as it may be hereafter necessary so to locate, be transferred far in the rear of advancing emigration, and placed on reservations in populous districts where no hostility to the Indian is felt and he is secure against want, and protected from doing or suffering violence. Second, that thus surrounded by good influences and in a condition favorable to success, an honest and earnest effort be made to civilize him by teaching him the pursuits and restraints of civilized life, so that. if capable of becoming a part of our population. "F. M.' wishes to be informed if we ever the parties interested had decided to be guided he may be absorbed among us and disappear as critics accordingly. At any rate, it indicates a serious awakening of the public mind to the Indian's condition, and to the wrongs from which he has suffered at the hands of base and wicked

#### Spiritual Work in New London.

We learn from a reliable correspondent that the spiritual circles which have been held at the Post Hill House, New London, Conn., for twenty ued. At times, from forty to fifty seekers after truth have been present. Of late, one Sunday in the month, a public circle has been held in Allyn's Hall. Efforts were made to obtain the services of J. Frank Baxter, while in the State in June, but his time was all taken up, and now the voyant; but we are personally knowing to the managers are anxious to obtain the services of a test medium similar to Baxter. Much good has been accomplished through the means of these circles. Thursday evening, May 16th, the scance opened with prayer by Mrs. H. Tooker, entranced; and after singing, II. Gardner was conlarge fund for the support of poor aged women. The second narration is contained among oth- and other deserving poor.) He was fully identified. Among other things, after alluding to his then happy condition in the new life, he said he died from the effects of stoppage of blood in the heart, adding, "if I had been rubbed on my left side I should have been relieved and lived." Mrs. Tooker delivered a good lecture, and the circle adjourned to the next Thursday evening. Our correspondent says over four hundred people in New London are now seeking for the truth of spirit-communion in earnest.

#### "Psychography."

The long-announced volume under this title from the pen of "M. A. Oxon" (the Rev. Wm. Stainton Moses), known as one of the most devoted and accomplished students of Spiritualism, has at last been received from England, and is for sale at our counter: price, \$1.25. It forms an elegant volume of one hundred and fifty-two pages, well bound in ornamented cloth. Of the importance of this remarkable work to Spiritualists and investigators we need not speak at this time: we shall in our next call attention to some of its strong points. Suffice it to say for the present that it places the great fact of psychography, or writing independent of any known human or mechanical means, upon the most impregnable grounds, and makes it a demonstrated and demonstrable fact which modern science can no longer reject. This great phenomenon once established, the cognate phenomena of materialization, &c., must soon be placed in the same scientific category. If you want something wherewith to stop the mouths of all cavillers who ask, "What proved phenomena can you adduce?" buy a copy of "Psychography," and carry it in your pocket as your all-sufficient answer to all cured it he went to look for the pond, and found doubters and to all adversaries of the facts of its bottom to be covered with deep mud, in which Spiritualism.

> Mr. Richardson, a merchant of Boston, informs us that not long since he had a sitting with Mrs. Kendall at her rooms, 81/4 Montgomery Place, in the course of which singular and to him striking phenomena were presented. The parties present were Mrs. Kendall, her husband. another gentleman whose name was not given, and our informant. These four individuals sat clasping each other's hands in a circle, the light shining into the room in degreee sufficient to enable any one of them to easily perceive movements made by the party, if such had occurred. While thus circumstanced Mrs. Kendall's arms were violently moved about by some force which was entirely beyond her physical strength, as Mr. R., who is a powerful man, found it of the utmost difficulty to maintain his hold upon her wrist. Something was heard to drop upon the floor at two different times, and upon the light being more fully turned on, to his surprise he found on the carpet the breastnin and earrings of the medium, which had been taken from their appropriate places and thrown upon the floor. He is confident that in all that transpired the medium's hands did not approach her person, and if they had, any such action by her would have been seen by the party. The breastpin had been removed so violently as to tear apart the collar which it confined. Her hair was also taken down, and the hairpins scattered in every direction. These things (among others) took place under circumstances which the gentleman, who is yet an investigator, feels sure could admit of no mistake on the part of his senses, and were of an eminently satisfactory nature to him. He had another sitting with her at a later date, where nearly all the above-mentioned phenomena were duplicated in presence of a party of the same

> A correspondent writes us that Mrs. Kendall visited Clinton, Mass., on Saturday evening, May 25th, on which occasion she prepared to hold a test circle; but when the members were convened it was found that the entire number-twentywere males, and most determined skeptics as well. Nevertheless she attempted to give the séance, but after being entranced for a brief time her controlling guide adjourned the séance, giving as a reason that the large preponderance of the positive element nullified the necessary conditions, and stated that his medium would proceed at once and afford a short and separate sitting for tests to each one present. This amendment was accepted, and she fulfilled the promise of the spirit in full-the result being that the gentlemen present were much pleased with the evidence afforded each of the truth of spirit-communion, and she received an earnest invitation to visit the town again at an early date.

A spirit, giving the name of Ferdinand As for the materialists or physicists, Mr. Ab. with "grounds of hope," but with grounds for clairvoyant, and concerning whose powers we agents, and he regarded the army as the victim in good advice to mortals. See our sixth page.

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SHORT SERMON .- When thy constancy falleth thee, call In thy reason; when thy patience quitteth thee, call in thy

If a cigar makes a man ill, will a cheroot make a man-

Mr. Talmage says he started once for the theatre with a companion. The latter went on, and the result was, he descended step by step until he died a wretched death. Mr. Talmage, for his part, turned back, and thereby saved his soul. But then you see Mr. Talmage has better legs than

"He lies like a bell-punch " is a terrible Virginia simile. Jabez Muson, a "reformed plumber," is to lecture in Danbury, Conn., on Temperance. "For lo ! the winter is passed and gone."

LINES TO THE CUCUMBER,

LINES TO THE CUCUMBER.

The cucumber graceth the festal board,
Enshrouded in condinents rare,
And the epicure gleefully rubbeth his palm
At the sight of the treasure there.
The doctor smileth a sad-like smile
And giveth a crocodile groam,
And the marble man goeth out the while
And polishedt up a stone.
The undertaker mournfully asks
'What will his measure be?''
And the sexton marketh a spot 'reserved''
All under the willow tree,
'I' is hard the times and 't is scarce the cash—
And so with a zestful joy
We welcome waft to the fitful fruit
That giveth the folks employ.

We welcome wait to the array.

That giveth the folks employ.

—(St. Louis Journal.

The faculty of the Indiana Medical College refuse to receive female students hereafter. One of the professors has resigned in consequence. The college had a number of female graduates, and all of them, it is claimed, have reflected credit upon it. The matter has caused much comment, and four of the judges of the State Supreme Court have signed a petition, declaring that in their opinion women should have every advantage that can be afforded them in philosophy, the arts and sciences and literature, and par-ticularly in science and practice of medicine.

A man down in Taunton has been walking on the water. He must be a sort of a rePeter.—Boston Post.

The June number of THE NURSERY, published by Shorey & Co., 36 Bromfield street, is out, and a charming one It is. So the little ones who have seen it aver.

When pigmies become dictators, And solid men inflators. Is it not time, In prose and rhyme,

To brand these mean piraters ? YES, SIR!

The Scientific (?) American talks about "utilizing dead animals." It has plenty of that sort of stock on hand to experiment with. The pleasure steamer Empress of India, with about

eighteen persons on board, became unmanageable and capsized, going over a dam on Grand River, at Galt, Ont. May 22d, and nearly all on board were drowned.

The war-cloud in Eastern Europe has a silver lining just now, yet preparations for war are unabated,

> WAR'S RESULTS. In time of peace Our stores Increase. When war sets in, Then comes our sin. And human gore What is the show? Treasury bankrupt l' People corrupt! Schemers rife! Political strife! The nation's good Least understood.

Photography was invented in 1816.

-[C. Digby.

This year completes the second century since the appear ance of the "Pilgrim's Progress," the first part of which was published in 1678; and it is the two hundred and fiftleth r since the birth of John Bunyan, which occurred in 1628, when Charles the First was King. And this year also completes the second ''Pilgrim's Progress,'' given through a medium in Australia, which is for sale at the Banner of

Why should new levies go to war early in the year? Because all green things shoot in spring.

CLUBS TRUMPS. CLUBS TRUMPS.

When clubs are trumps, look out for war
On ocean and on land;
For bloody horrors always come
When clubs are held in hand.
Then lives are staked, instead of gold;
The dogs of war are freed—
Across the broad Atlantic now,
See! clubs are in the lead!

Healing the sick by laying on of hands is but the outward demonstration of Spiritualism. Sames in the dark, and seances in the light, both, have thrown a great deal of light into the world. Giving light and comfort to this dark and sorrowing world is their mission, says a Texas contempo-

Everybody seems to think himself a moral half-bushel to measure the world's frailties.

We fear that Bro. Seaver, of the Boston Investigator, is a D-ceiver! It is not so long ago that he declared Clesar to be "imperious" in the grave-digger scene of Hamlet, and was caught up by a correspondent of his in Walpole, who in-sisted that all well-regulated Shaksperlan students were accustomed to find the word "Imperial" prefixed to Cresar un der those circumstances. He overwhelmed that correspond enteasily by the statement that "imperious" was right, as we quoted with the play of Hamlet before us." In that case what will our contemporary do with Cassell, who in his finely illustrated London edition of Shakspeare 'shows un' as follows, Hamlet, Act V., Scene 1:

"Imperial Casar, dead and turned to clay, Might stop a hole to keep the wind away," A Maine cotemporary gives vent to a sigh, and impatient ly murmurs: "We gathered our first crop of mosquitobites, Saturday-and we think it shows an early season."

> BE HAPPY AS YOU CAN, Part Four.

There may be burning deserts
Through which our test must go,
But there are green cases
Where pleasant balm trees grow.
And it we muysnot follow
The paths our hearts would plan,
Let us make all around us
As happy as we can.

On the evening of May 23d Wisconsin was visited by a terrific tornado which killed 50 persons, injured some 200 others, and swept houses, out-buildings, stock, railroad cars, etc., away in one common ruin.

Parents, if you desire to purchase articles wherewith to please your children, send to J. S. Adams & Co., 3½ Beacon street, Boston, for a catalogue of their goods to select

People hereabouts are getting ready to visit the beaches In our vicinity-that is, those who can afford to.

EASTMAN COLLEGE-that is, its students, faculty, etc.participated in its first grand excursion Saturday, May 18th, steamer Mary Powell, Capt. Anderson, being chartered for the occasion, and music being turnished by Eastman College Band. The trip consisted of an enjoyable voyage to New York and return. Friday evening, June 7th, a garden party will be given to the students of the College of the lawn at Eastman Place.

When you strike oil, stop boring. Many a man has bored clear through and let the oil run out at the bottom

Some one who ought to know says: "Mr. Longfellow is used up with neuralgia; he has kicked his lyre down into Growls at the toothache primeval. The murmuring nerves

and the gum-biles.

Long-rotted snags, with the filling all out and with aching redundant, Stand like Druids of old, with twinges severe and terrific, Stand like bottles of pain, chock full of the awfulest grum-

blings. from its gloomy caverns, the deep-voiced neighboring glotts
Howls, and in accents disconsolate voices the wall of the
poet."

And now the country editor cultivateth the friendship of the neighboring bull-dogs preparatory to going forth with his subscription bills.

An Italian compositor who visited the United States and the Exhibition in the summer of 1876, published a pamphlet giving the result of his practical investigation. He says that typography in America, although introduced later than in any other land, has made wonderful progress; such in fact as the founders of the art could not have conceived; and that every American, "from President to chimney-sweep," reads some favorite journal, swearing

In an ounce of mud there is the material for a diamond, a sapphire, and an opal.

A Great Indian Ring, It seems, has been recently brought to light

This time in the Territory of Dakota. According to the account received it appears to be the most rascally combination ever inaugurated in this country, one of its villanies being to sell entire herds of cattle that were intended for the Indians and paid for by the Government, and divide the proceeds. It used other public property in the same way, and it tampered with letters and despatches, as among its members are post-office men and telegraphers. In commenting upon the acts of this nefarious ring, the Boston Travelier of Saturday last remarks in this wise: "A nice state of things for the border of civilization, where the virtues, though rough and rude, are supposed to hold sway. But rogues go everywhere, and do everything - and everybody.' Under these circumstances is it not the duty of the Washington authorities to do something toward abating such rascality? If they do not, and that speedily, Divine Justice will surely reach them from a quarter and in a manner they least expect.

The Opening Day at Onset Bay.

By reference to our fifth page it will be seen that the Association having Onset Bay Grove in charge, announces that the season at this seashore resort will be inaugurated by an excursion and picnic to be holden Wednesday, June 12th. The new approach to the grounds promises added pleasure to those who have known the spot previously, and those who have not visited it will find the general features of the grounds and surroundings, together with the dancing, speaking, etc., to be exceedingly enjoyable. The annual camp meeting at Onset Bay will commence August 4th, and continue through the month. Particulars hereafter.

#### Dr. Peebles

Arrived in Boston May 28th, from St. John, N. B., looking hale and hearty after his extended journeyings. He will lecture on Sunday next at Amory Hall, his services having been secured for that purpose by Mr. J. B. Hatch.

In our issue for May 18th we mentioned that we had just experienced the pleasure of a personal visit at our office from Samuel Watson, of Memphis, Tenn., who for the month of May was engaged by the Spiritualists of Philadelphia as their speaker. During his stay in that city he received, through the mediumship of Mrs. Katie B. Robinson, of 2123 Brandywine street, several kindly communications from prominent workers for Spiritualism while in the form, who in their better home are evidently not oblivious to the efforts being made by those yet on the earth: plane to advance the cause whose interests they so earnestly endeavored, in the mortal, to promote. We find a report of these messages in the Voice of Truth for May 18th, and subjoin the following sentences as specimens of the wellmerited words of praise spoken to this earnest disciple of the cause:

"Brother Watson, God bless you! you have been true, and many people know that you are

true."
"Spiritualism is the grandest gift God has ever given to the world. It is going forth everywhere, feeding the starving multitude; it is going into the churches and among all denominations. There are those who are grappling with tions. There are those who are grapping with and trying to understand the power which it is bringing into their midst. You have aided the spirit-world in bringing this light into the world, and when you enter into that world you will be crowned with laurels."

THE SPIRITUAL SCIENTIST-E. Gerry Brown, editor-has the following table of contents for May: "Releasing an Earth Bound Spirit. The Story that was told. The Editor's Experience in a Haunted House"; "A Curious Case of Obsession. A Spirit Battle"; "The Philosophy of the Mystic Sciences," by J. W. Mackie; "The Dighton Rock," (illustrated); "Crystallomancy. What it is. Its Antiquity"; "Editor's Notes and Comments"; "Phenomenology-Physical Manifestations": "Phenomenology — Mental Phase"; "General Mention and Gossip." The first-named article is a resumó of the Cambridge-Somerville "haunted house" story. The Scientist is published at 50 Bromfield street, Room 9, Boston, and is on sale at the Banner of Light

Colby & Rich have for sale at 9 Montgomery Place, Boston, "THE PSYCHO-PHYSIOLOGI-CAL SCIENCES AND THEIR ASSAILANTS," a choice volume in which Prof. Alfred R. Wallace, of England, Prof. Joseph Rodes Buchanan, of New York, Darius Lyman, Esq., of Washington, and Epes Sargent, Esq., of Boston, enunciate their views concerning the war which the pseudo-scientists of Great Britain, headed by Dr. Carpenter, are endeavoring to wage with Spiritualism.

We shall print in our next issue a welldigested compend of some of the most striking experiences met with by our valued correspondent "D. L.," of Washington, D. C., in his investigations of the Spiritual Phenomena.

Prof. J. H. W. Toohev will address the Paine Hall Liberal League, Sunday evening, June 2d, at 71/2 o'clock, in Paine Memorial Hall, upon "The Necessity of the Liberal League Movement at the Present Time."

The annual Convention of the New England Woman Suffrage Association occurred last week in Horticultural Hall, Boston. Addresses were made by William Lloyd Garrison, Lucy Stone and others.

Read the advertisement of the new spiritualistic book, NORA RAY, THE CHILD MEDIUM. The writer of this work is undoubtedly a spiritmedium.

Barnum's Great Show is in town the present week. It gets here every year just when the religious anniversary meetings are held. This is a significant fact.

Read the advertisement in another column concerning that important and interesting book, Paychography, which M. A. (Oxon.) has just contributed to the literature of Spiritualism.

Read the report of the services of the Children's Lyceum last Sunday, also the announcement of its forthcoming Festival. See

We call attention to an article on page eight of this issue relating to the cure of diseases by use of "condensed air" as worthy of notice.

Read the card of G. Kingsbury, healing, magnetic and electric physician, 15 Indiana Place, Boston, as given on our fifth page.

The true secret of living at peace with all the world is to have an humble opinion of ourselves.

Movements of Lecturers and Mediums. (Breakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week, but bears the faste of Saturday. Their notices therefore, to Insure product insertion must be forwarded to this onice on the Monday preceding the day of going to

Mrs. Clara A. Field would be pleased to make engagements to lecture and give the ballot-test wherever her services may be desired. Address her No. 7 Montgomery Place, Boston. She speaks in Quincy, Mass., June 2d.

E. F. Beals, of Winfield, N. Y., informs us that Mrs. Laura Kendrick, of Boston, Mass., will speak at the Deansville Convention, June 8th and 9th. A. A. Wheelock and Warren Woolson are also expected to speak there.

Dr. H. P. Fairfield will speak in Stafford, Conn., the two first Sundays in June. He would like to make other engagements. Address Greenwich Village, Mass.

John H. Cotton and Dr. B. F. Hughes have been lecturing recently in Sedalia, Mo., where the Spiritualists hold regular meetings in the Court House Sunday afternoons.

Dr. J. K. Bailey is going into Missouri and Kansas to lecture. He should be kept well employed while there. Address him at Clinton, Henry Co., Mo.

Mrs. R. H. Simpson, physical medium, has given an exhibition of her mediumship at the residence of Col. Bundy, editor of the Religio-Philosophical Journal, under strictly test conditions, and proved herself worthy of the fullest confi-

Dr. W. L. Jack, of Haverhill, Mass., can be found at 1017 Spring Garden street, Philadelphia, from the 29th of May till the 6th or 7th of June. He then returns to Springfield and Haverhill.

J. Frank Baxter's engagements for June areas follows: Sundays, 2d and 9th, Willimantic, Ct.; Monday, 8d, New London, Ct.; Tuesday and Wednesday, 4th and 5th, West Winsted, Ct.: Thursday, 6th, New Boston, Mass.; Monday, 10th, Hopkinton, Mass.; Tuesday, 11th, Ashland, Mass.; Wednesday and Thursday, 12th and 13th, West Medway, Mass.; Friday, 14th, Westboro', Mass.; Sundays, 16th and 23d, Stafford, Ct.; Tuesday, Wednesday, 18th and 19th, Poquonock, Ct.; Thursday, 20th, East Hartford, Ct.; Friday, 28th, Jacksonville, Vt. (probably); Sunday, June 30th, Orange, Mass. During the summer he will be at Harwich, Onset, and Lake Pleasant campmeetings in Massachusetts; at Compounce Pond, Connecticut, and also at "Phonix Grove Meeting" in Central New York.

Mrs. C. H. Wildes, excellent test medium, has removed to No. 7 Montgomery Place, Boston.

A correspondent writes that Mrs. J. F. Coles, of 735 Broadway, New York City, intends to visit Boston ere long, and would like to make engagements to speak while in this vicinity. Her specialty is that of a trance lecturer.

Colby & Rich have on sale at the BANNER OF LIGHT BOOKSTORE, No. 9 Montgomery Place, Boston, a new work in which "Ghosts and Other Lectures" by Robert G. Ingersoll are embodied. Admirers of the fearless Colonel-and they are numerous hereabouts-should make it a point to read the book at their earliest opportunity, whether they believe in him or not.

#### Spiritualist Meetings in Boston.

AMORY HALL. - Children's Progressive Lyceum No.1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10% o'clock. The public cordially invited. J. B. Hatch, Con-

EAGLE HALL, 616 Washington Street.—Test Circle every Sunday morning at 10% A.M. Inspirational speaking at 2% and 7% P.M. Good mediums and speakers always present.

ROCHESTER HALL, 730 Washington Street, —Public Circles for tests and speaking are held in this hall every-Sunday at 10½ A. M. and 2½ and 7½ P. M. Several reliable mediums always in attendance. Good quartotic Singing provided.

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

NASSAU HALL, corner Washington and Com-mon streets.—Spiritual Meetings for speaking and tests every Sunday at 10% A. M., and 2% and 7% P. M. Excellent quartette singing provided.

CHARLESTOWN—EVENING STAR HALL.— spiritualist Meetings are held at this place on Sunday after-tion of each week at 3 o'clock. C. B. Marsh, Manager,

Amory Hall .- The Children's Progressive Lyceum executed the following programme at their Sunday session May 26th. The services began with singing by the entire school, followed by Silver Chain Recitations led by the Guardian. The grand march ensued, the overture by orches tra introducing a fine cornet solo by Mr. J. Marriam: after which followed a song, "Happy be thy Dreams," by Nellie Thomas; a recitation, "Learning to Fly," Flora Frazier; song by Helen Dill; recitation by Mary Waters and Oscar Dresser: a song by little Gertle Murphy of the Boston Museum, and a select reading by Lizzie J. Thompson. Remarks by Mrs. Maggie Folsom

closed the exercises of the day. We are pleased to say our Lyceum is in a most flourishing condition, and is in every way a school of progression. On Sunday next the Lyceum will celebrate Decoration Day, and we trust the hall will be packed, as the exercises will be un-usually interesting. We would take this oppor-tunity of soliciting from our friends donations of

flowers to decorate our hall, and as floral offerings to our children. On Monday, June 3d, we hold a Strawberry Festival; the afternoon for pupils, the evening for adults. Dancing until twelve o'clock. All are invited. Our thanks are due and are hereby extended to the New York and Brooklyn Ly-

J. B. HATCH, Conductor. Eagle Hall.—The meetings at this place were well attended and interesting last Sunday. Dr. Charles Court, Dr. Barker, (of Skowhegan, Me.)

Howe, of Marlboro', Jennie Rhind, Mrs.
Cate, Messrs. Came, Plummer, and others, took
part in morning and afternoon.

ceums for favors received.

In the evening, Mrs. A. W. Wilds read an excellent essay, and several fine tests were given by Mrs. Hettie Clark, Mrs. Nelson, and Dr. Tay-

CHARLESTOWN DISTRICT. - Evening Star Hall. —Sunday afternoon, May 26th, the exercises of the meeting were of an interesting character. After singing by the choir and a short invocation by Mrs. Simpson, Mrs. M. C. Bagley gave a short and very interesting trance discourse on the subject of prayer; after the discourse the medium occupied three-quarters of an hour in the presentation of tests, giving names and describing spirits, which were nearly all recognized as cor-Remarks were also made by Mr. Lincoln

and Dr. Davenport. Next Sunday, June 2d, Mrs. M. C. Bagley, with several other good mediums and speakers, will give tests and speak in this hall at 3 P. M.

Greenfield Spiritualists' Society.

Greenfield Spiritualists' Society.

PREAMBLE.—Believing that the cause of Free Thought and Free speech can best be promoted by organized effort, we, the subscribers, do hereby unite ourselves in such an organization, for the purpose of promulgating liberal ideas in science, religion, and everything that pertains to the happiness and welfare of mankind.

MOTTO.—Think for yourselves, and accept the truth as revealed by the strongest light of reason and logic, for the truth shall make you free.

Extract of By-Lauss.—Art. 3.—Any person may become a member by subscribing his or her name to the By-Laws.

Art. 4.—The Officers of the Society shall consist of a President, two Vice-Presidents, a Recording and a Corresponding Sectetary, a Treasurer, and a Board of Managers composed of three members, who shall be elected on the third evening of April annually.

Art. II.—These By-Laws may be amended at any regular meeting, notice in writing having been given at the

last previous meeting, a majority of the members present voting in favor of such amendment.

JOSEPH BEALS, President, E. A. BLAKE, Secretary, W. C. BRYANT, Treasurer. Greenfield, Mass, Every town in the United States should organize in a similar manner, in order to raise funds, secure speakers, etc., etc., which we have recommended many times. No national organization can ever be legitimate or a permanent success until local societies are established on a firm basis.

There is no fixing limits to the progress of this wonderful age. It will interest the press and people of the rural districts to know that Dr. J. V. Mansfield, at 61 West 42d street, New York, has a daily correspondence with the other world, and that spirits write—automatically or otherwise—through his hand, signing their names often in fac simple of their earthly autographs.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every Sunday morning and evening at Republican Had, No. 55. West 33d street, near Broadway. Lyceum meets at 2% P. M.

## RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the rst, and fifteen cents for every subsequent insertion.

NPECIAL NOTICES.—Forty cents per line,
Minion, each insertion.

BUSINESS CARDS.—Thirty cents per line, Agate, each inscriion. Payments in all cases in advance,

49 For all advertisements printed on the 5th page, 20 cents per line for each insertion.

47 Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Naturday, a week in advance of the date where on they are to appear.

## SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!-For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. My 11.

Dr. F. L. H. Willis. Dr. Willis will be at the Quincy House, in Brattle street, Boston, every Wednesday and Thursday, from 10 A. M. till 4 P. M. Ap. 6.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to f.

THE MAGNETTC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Elev-enthst., between 5th and 6th ave., New York City.

58 Clinton Place, A. C. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered. 4w\*.My.18.

SEALED LETTERS A ROWERED by R. W. FLINT,

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DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., cor. Warren and Fayette streets, Syracuse, N. Y.
Cures every Case of Piles. 7w\*.My.18.

MRS. E. A. CUTTING has taken rooms at 52 Village street, Boston, where she will continue her business as healing medium. She has been very successful in her specialties. Ladies suffering from nervousness and general debility will do well to consult her and learn her mode of treatment and its favorable results.

tff.My.11.

### BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound isa cure for all those painful complaints and weaknesses pecu liar to women. Sold by all Druggists at \$1,00 per bottle, 1/2 doz. for \$5,00, sent by express. Sent by mail in the form of Lozenges at \$1,00 per box. Address MRS, LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Send

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Elm Tree Terrace, Uttoxeter Road, Derby, England, Mr. Morse also keeps for safe the Spiritual and Reform Works published by us.

COLBY & RICH.

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DR. J. H. RHODES, 35 North Ninth street, Philadelphia, Pa., has been appointed agent for the Rusiner of Might, and wilt take orders for all of Coby & Rich's Publications, Spiritual and Liberal Books on sale as above.

a. Academy Hall, No, 810 Spring Garden street, and all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. Rhodes.

PHILADELPHIA PERIODICAL DEPOT.
WILLIAM WADE, 826 Market street, and N. E. corner
lighth and Arch streets, Philadelphia, has the Banner
of Light for sale at retail each Saturday morning.

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S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, Reeps constantly for sale the Banner of Light.

NEW YORK BOOK DEPOT.
D. M. RENNETT, Publisher and Bookseller, 40 Eighthstreet, New York City, keeps for sale the **Spiritual and**Reform Works published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY. T. O. OSPIKANDER keeps for sale the **Ranner of Light** and other Spiritual Papers and Reform Books published by Colby & Rich, at Republican Hall, 55 West 33d

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paid C.O.D.

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Any Book published in England or America, not out o' print, will be sent by mail or express. Ar Catalogues of Books Published and For Sale by Colby & Rich sent free.

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OPENING DAY.

The Onset Bay Grove Association WILL INAUGURATE THE SEASON BY AN

EXCURSION AND PICNIC

At Onset Bay Grove, WEDNESDAY, JUNE 12, 1878.

RRENDS are invited to participate in the enjoyment of this day at our beautiful SEA-SHORE HOME. By the new approach to the Grove which will be sooned on this occasion our grounds are brought within half a mile of the railroad track, the Chirming Scenery of Bay and Islands being in tuil view the entro district.

All wine contempate visiting this Pensant Summer Resort, of selecting lots, can avail themselves of this opportunity with the advantages of Reduced Fares.

The Paython at the Grove will be open and good master furnished for those who erpoy Daving, and Refreshments may be had at the Restaurant, which is now open for the season.

needs may be had at the Restaurant, which is now open for the season.

Passengers on the line of Old Colony Rathmoad will lake regular train, leaving Boston at \$20.5, m. Returning, arrive in Boston at 6 r.M. Fare for round trip, \$2,00.

From all other stations FARLS REDUCED 830 e proportion.

\*\*PCAR for EXCLESION TICKETS to Unset Bay Grove, or full tares will be charged.

N. R. The Annual Camp-Meeting will commence August 4th, and continue through the moeth. For particulars, see Informativitiements, or address.

H. S. WILLIAMS, President

ONSET BAY GROVE ASSOCIATION. Office 69 Devoushire street, Room 10, Boston. me 1, -2wis

#### THE NINTH Annual Camp-Meeting

Spiritualists and Liberals of New England

W11.1. be bold at HIGHLAND LAKE GROVE, NORFO: R. MANN., commencing July 17th, clossing Aug. 5th, 1878.

All orderly people, of whatever shade of bettef or unbellef, are invited to join us. In accordance-awith the trunes, the price of Tents will be placed lower than ever before, viz: Large, first-class Tents, at one \$6,00, formerly \$10,00, and smaller tents in proportion.

As far as practical e, those intending to camp should furnish their blankets and camp equipments. Tents may be obtained by applying by letter of in person to DR. A. H. RICHARDSON, 38 Monument avenue, Charlestown, Full partieur are beceatter.

GARDNER & RICHARDSON, Managers. May 25

DERSONS intending to camp this summer can buy or hire any number of first-class Tent, at very low prices by applying to DR. A. H. RICHARDS IN, as Monument avec, Charlestown, at any time, or to Puch, G. ARDNER'S Dancing Academy, 55 Tremont street, from 1 to 2 o'clock daily, is -May 25. NEW WORK.

PSYCHOGRAPHY,

ILLUSTRATED WITH DIAGRAMS.

Proface.
Introduction.
Psychography in the Past: Guldenstubbé- Crookes,
Personal Experiences in Private, and with Public Psychies.

General Corroborative Fridence.

Psychography in the Past; Guldenstubbé-Crookes,
Personal Experiences in Private, and with Public Psychies.

General Corroborative Evidence.

1.—That Attested by the Senses:
Reporter, Mr. James Buros, Mr. E. T. Bennett, a Malvern
Reporter, Mr. James Buros, Mr. E. T. Bennett, a Malvern
Reporter, Mr. James Buros, Mr. H. D. Jeneken.

2. Of Hearing - Evidence of -Mr. Set Jeart. Cox, Mr. George King, Mr. Hensledgh Wedgwood, Canon Monls, Baroness Von Vay, G. H. Adshead, W. P. Adshead, E. H. Valter, J. L. O'Sullivan, Epes Sargent, James O'Sargent, John Wetherbee, H. B. Storet, C. A. Greenheaf, Public Committee with Warkins.

11.—From the Writing of Languages unknown to the Psychie:
Ancient Greek—Evidence of Hon. R. Dale Owen and Mr. Blackbun (Sale): Butshar-Evidence of T. T. Thayyenis (Warkins): Chinese (Warkins): Evidence of T. T. Thayyenis (Warkins): Chinese (Warkins): Evidence of T. T. Thayyenis (Warkins): Chinese (Warkins): Bayenis (Warkins): Psychies and Conjures Contrasted; Slade before the Research Committee of the British National Assectation of Spiritualists: Slade Tested by C. Carter Bate, Dec. Set; Evidence of —Rev. J. Page Hoops, W. H. Hartson, and J. Seaman (Slade): Writing within Slates securely screwed togother—Evidence of Mrs. Andrews and J. Mould; Destation of Words at the Time of the Experiment; Evidence of Seaman Colley, W. Oxley, George Wyldy, M. D., Miss Kishingbury; Writing in Aleswer to Questions Inside a Closed Box—Evidence of Messes, Adshead; Statement of Cremistances under which Experiments with F. W. Monck were conducted at Keiph ey; Writing on Glass Coaled with While Paint Evidence of Renjamin Colembu.

Coanel With White Faint Exteence of Renjamin Con-man.
Letters addressed to The Times, on the Subject of the Prosecution of Henry Stade, by Messis, Joy, Joad, and Prof. Barrett, F.R.S. E. Evidence of W. H. Harrison, Editor of The Spiritualist. Summary of Facis Narrated.
Deductions, Explanations, and Theories.
"The Nature of the Force: Its Mode of Operation—Ex-fence of C. Carter Blake, Doc. Sci., and Courad Cooke, C. E.

English edition, cloth, 152 pp. Price \$1,25, postage 10 cents.

# The Child-Medium.

MIS is a story of femirkable splittealistic power at d L beauty, depleting in glowing language the wonderfuevents in the life of the child NORA, and the phases of mediumship which she manifested. Atducted wheh a hadden sup when so manner of Armadea when a labe from her plantation home in South America, and left inside the porch door of a New England home on a Christmas eve, it was thought by her abducted that they would succeed to her birthright and inheritance. But the eyes of the invisibles were not closed, nor were they wearled in watching over the walf-child. Mediumisti powers were early developed, and through her gift of mediumship, step by step she succeeded in unraveling the mystery which sur-rounded her and in recovering her birthright. The besk will be read with delight by all Spiritualists, and those investigating the phenomena. Handsomely printed on tintd paper. Send lifty cents by mail to PROCTOR BROTH-

#### MRS. BESANT'S NEW BOOK. The Law of Population; ITS CONSEQUENCES AND ITS BEARING UPON HUMAN CONDUCT AND

BY ANNIE BESANT.

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A SCIENTIFIC and Medical Work every way superior to the "Fruits of Philosophy," or any of its kind, though chaste and defleate.

Adapted to the wants of the married poor and to the conderation of all mature persons

"To the poor in great cites and agricultural districts, dwelters in stifling court or crowded hovel, in the hope that it may point out a realt from poverty, and tray may easier the life of British mothers, to them I dedicate this essay, "-[Anthor's Proface, Author's Edifion, from the 25th thousand, English Edition. In limp cloth, 75 cents; paper 50 cents, Malled prepaid and scaled as a letter if desired,

Mrs. Besant's letters and recent essays are printed every month in THE EVOLUTION. Price 41,50 per year, with the Koran complete as premium, or a choice of involter premiums.

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prendums.
Send to cents for sample of The Evolution to
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June 1.—3 oam

THE PET COOK BOOK. A Help to Young Housekeepers. , BY A PRACTICAL COOK.

This little work contains over one hundred original receipts, with directions for using the sace, the author having used them in practical cookery for many years. Paner, 32 pages. Price 25 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street flower floor), Boston, Mass. \$4.TELEPHONES!

For short lines my Acoustic Telephone is the 'est in use. I have a test line I mile in lee gift that transmi s the voice with such power as to be heard in all parts of an ordinary room. Send for Illustrated Circular, 'J. R. HOLCOMB, An et l.

G KINGSBURY, the wonderful Magnetic Healer, will treat all diseases, and with his improved Vapor Baths be cures at Rheumatic and Chronic troubles. Rooms and loard for those who wish. Examination free, its Indiana Place, Boston, Mass. 2w June 1, MRS, C. H. WILDES, 7 Montgomery Place, 95 to 4, Saturdays and Sundays excepted.

OF THE

## Tents for Sale or to Let.

"M.A. (OXON)," ON

SYNOPSIS OF CONTENTS. List of Works ! earing on the Subject.

C. E. Defonding Noises in Connection with it—Evidence of Hensleigh Wedgwood, J. Page Hop s, and Thomas Colley, The Nature of the Intelligence Dr. Collyer's Theory; Dr. George Widt's Theory; The Ceculity's Theory; The Spiritualist's Theory.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Easton, Mass. NORA RAY,

A CAPTIVATING BOOK:

ERS, PUBLISHERS, Gloncester, Mass., and receive a copy per return mail.

# MORALS.

rally request that an enterwise at any time has recognize the party common artigg, which is a the favor to inform is of the face, for production as a 15 law being proof of the worth of sport communities.

2. Questions inswered at these Statics Acoditing processingly by in their last wineage the victories. These results incommonly the tribulence by the Chairman, are sent to be correspondents.

y correspondents. 27 Mrs. Built holds no private discless. She receives to Isitors on The slays. Thursdays, or Fridays, a dicafter 6 Flowers for the Carete His in table are schouled, f. k.w.ps. B. W.H. Son, Clearman.

#### REPORTS OF SPIRIT-MESSAGES HIVEN THROUGH THE MEDIT MENTS OF MERS, JENNIE S. RUDD.

#### Invocation.

Thou Great Eternal Spart of Alif thou who art the spirit of the land and the spirit of the ocean, we ask to be bapt zed with the power of truth, that we may, as we come to earth, bring some strong proof of the immertality of the soid. we know that thou art directing us, helping us poward, that we may prepare the children ofearth for the inspiration which comes from the appritual realms above, that we may give unto these chaldren of humanity words of truth, that they may no longer doubt but look up and say, -"Father, we know that our immortality Is sure." Then, knowing this, may they improve each day, each hour, each moreint, until the fullness of life is theirs, and they feel that they have done their duty in every department of life, and are ready to go onward to those higher mansions not made with material hands, but prepared by good acts and kind thoughts that have been borne upward from the material life.

#### Questions and Answers.

CONTROLLING SPIRIT -Mr. Chairman, your questions are now in order.

GUES -Are not sensitives, when in contact with certain persons, or even distant from them, liable to receive injury from their unexpressed evil thoughts?

Axs. - A sensitive, a medium, often receives injury from unexpressed thoughts, often receives annoyances from the peculiar aura of individknow not what they are to encounter. They are virtually asking to be negative to every condition in the wide, wide world; negative to the spiritual and to the material; to become so sensitive that when they touch even a chair, maybe, where some individual bas sat, they can tell the character of the individual. For instance, a medium once came into a room and sat down a medium once came in o a from and sat down in a chair where a polleeman had been sit-ting a few moments before. She immediately sprang from it, aying, "Who has been here? A polleeman has been sitting in this chair!" And she at once described his appearance, gave the color of his hair and eyes, and told what he wore. An individual so, susceptible can, be affected by evil thoughts. Then be very careful what you think, be very careful what you do. You'are in the spiritual world here in this world. Do unto others as you would like to have others do unto on, and then you need not fear the conse-

Q = [By Mrs. E Southworth ] Why is it that some spirits report themselves as having had such a hard time to live when here, being obtiged the other shore still consplant of hard work and I've got all my wits about me. I think I have, no rest, while others seem to have had a ide of too.

A where an hardly explain this so as to be perfectly understood. Its true there are those who, after working hard and faring hard on earth, still complain of working hard and faring hard in the sputtlife. Every individual has to work out his own salvation. If you are saved, you must save yourselves. He who does his duty in earth life, no matter what his condition, may be, whether in the higher walks of life, or among the lowly, will not have to return from the Summer Land with complaints upon his lips concern ing his situation and surroundings there.

Q.-1s not a spirit, on leaving the body, subject to atmospheric conditions, and driven by winds and storms like other particles?

I. A.—Spirits on leaving the body are subject in

a measure to atmospheric conditions. If it is a sunny, bright day when a spirit leaves the form, we can take it to the summer land with readiness and ease; if it is a dark, dismal day it is more difficult; while if it storms it is harder still; yet we never fail to accomplish the fourney; and make them happier than during their sojourn

## Henry Jackson.

..........

Do you know, Mr. Chairman, where the S gamore River is? [No; I do not.] Well, I got drowned there, going to church. Please-say it is Henry Jackson. I started well. I lost my hold and went under, that 's all. This place is a kind of church, I should say. Do you suppose I shall get drowned going out? It seems as though the water was rushing over my head. What is this, a kind of confessionar? [A circle where spirits come back and taik.] Not a church? [No.]

I never was good at talking in meeting. I come pretty near being saved, but I wasn't; and I thought perhaps the soul was saved, but it aint. am the same old man, the same individual that I am the same old man, the same individual that I ever was, and I don't believe anybody can save me. I've been out in the woods lately—been looking after things, seeing the flowers. They are beautiful, but I can't gather them. I've seen the birds and heard 'em sing. I've seen the animals, I've seen the mountains; but I can't climb very high; someway something or other pulls me down. I was walking along the other day and happened to get where there sat one of the wisdom-circle folks-I don't know what that means exactly—and he took me by the coat sleeve just as the ministers do, you know, and asked me to go with him. He brought me here, and I sat to go with him. He prought me had a had down. I've been here two or three days, but I down. I've been here two or three days, but I didn't get a chance to come in until now. When I get out will I feel better? [We think you will. 1 I hope so.

## Henrietta Maria F. Dimmock.

I am tired, sir, very tired with my exertions. I hardly know as I can make the people hear me. My name is Henrietta Maria F. Dimmock. I came from Virginia. My husband was a general. I am seventy years old. I have not been gone a long time, but some friends of mine seemed to think I'd feel better if I communicated with with directly, through this place. I've no objec-

3

others. I am going to see the Children's School very soon. Please excuse me for not remembering any more. I can remember what is in the spiritual better than what is in the material.

Silas D. Hosmer. I wish you would say that Silas D. Hosmer, of New York, gives his name here, because he would like to have everybody know that he still lives. not that he has got anything great to communicate, or very much good or bad to do, but because tie wants to send his word, that's all. I was sixty years old. I went out in 1870. It is very currous that some can't remember anything when they come back here. I do n't understand it. I pity the old lady who just went out. I pity my-self. It is the most ridiculous thing I know of to try to tell something and can't do it. But to try to ten something and can tue it. But then you've been sick awhile, some of you, and have tried to beli the name of some article in the room, and couldn't do it! I remember such an Father, we scarcely know thee, for thou art so experience very distinuity myself; but then I harge we cannot comprehend thee, yet we feel never should have thought of making an excuse. thy presence, even as the Indian recognizes thee in the storm and in the sunshine. We realize that thy hand is over us, that thou dost guidelus; and as we take our pathway back to earth again, we know that thou art directing us, helping us there, and they don't quarrel with each other. The hon and the lamb virtually lie down togethers they don't tear each other. The canary bird and the cat- are in perfect harmony. It is very pleasant to see. I wish you could all realize how it is, then you would feel that you knew somes thing of what might be on earth if your animals were properly cultivated, their loving propensi-ties brought out instead of the spirit of hate. It is too often the custom to hit them a rap and make them show their teeth. March 8.

#### Rebecca F. Gallagher.

It you allease, say that Rebecca F. Gallagher, of Pewee Valley, Ky., called here to send a note to her friends. When I first took hold, it was my intention to give very many particulars, but it has all-passed away. I can't do it this day, but I will do it sometime. Ask them, if the opportunity presents itself, if they will let me speak, for I have a desire to say something to those that were dearer to me than life. I was tired when I went away, and I come back with a tired feeling. I can only tell my name and my place of residence. It seems all blank to me. I knew it all before I came, but it has gone from me. Maybe this letter will reach some one who will carry it to those who ought to have it, and I can reach them. If so, I shall thank you a thousand times, Maybe this party in the control of the Mr. Chairman. . March 12.

### Jane M. Jones.

My name is Jane M. Jones. I came from Quincy, III. I have had quite a time getting here. I didn't know the way, all seems so strange to me; but my uncle, Stephen Winter, who used to live in New England—I don't know exactly where, I think it was in Maine, in Bangor—helped me to come here. I wasn't married. I was perhaps what you call an old mald, being forty-two years old. I want to reach my friends, my sister. Emma Woodworth, who has gone South, to Frankfort, Ky., and my brother James, who went to Chicago two years ago. I haven't earns on heard a good time.

I came from New York, Mr. Chairman. I earns on heard a good to heard a good time. who went to Chicago two years ago. I have n't seen him since. I have been gone five years last January; I think it was the seventh day. I went out with typhoid pneumonia. It was hard to bear, but I don't care anything about it now, because I have met my friends up here. I've met those that take care of me, that love me. There are some that didn't care much for me when I was here; but they care for me now; they understand me better than they did; they

## Ferdinand Sheppard.

My name is Ferdinand Sheppard. I have been gone but a very short time—only a few months. I went away from New Orleans. That is not my native place. I belonged in New England. I went there for a purpose, and that purpose was accomplished to a certain extent; but before I could manage everything and get back again I had to leave the old body there. I do n't care any-thing about that; I am glad it is gone, because it was for some little time rather a trouble to me, although I kept everything to myself and gave very few people trouble with it—made them as little anxiety as I could.

I don't propose to tell any big story, but just tell you that it is I; to tell my friends that although I have lost my body in the far South, yet I am true to them and shall never forget them. If they will think of me sometimes with kind-ness, I shall be very glad. If it ever comes to them that they want to communicate with me, I shall be very glad to communicate with them. I find life is just what we make it, whether down here or up in the spiritual world. If you make your life a spiritual life in the material, you'll be most likely to live a spiritual life in the spiritual; but if you have lived a material, good-for nothing life here, you will be the loser in the hereafter. Yet we find progression everywhere. It is a great deal better to progress in the earth-life than it is to carry all your burdens with you, and have to throw them off, parcel by parcel, after you get into spirit-life. I advise everybody to do the best they can while here—to care for health and keep obey the laws of health. Maybe if I had done so I should not have died so soon; but cirin two years of it. I always felt as though a man's best days were between forty and fifty. I think so now. I believe the best way for every man is to stand by himself, to be a law unto himhave a right to live and will live." I see things far differently from what I did eight weeks ago. I believe each individual can do more for himself than anybody else can do for him. March 12.

## Luke P. Blackburn.

I have got but just a word to say; you can put it down in a few lines. Just say it is Luke P. Blackburn, of St. Louis. I don't care whether you say anything else or not. I want to say that much, and I think it will reach the one I want it to. If it do n't, then I will come again and tell you more, but if that reaches em, they will work out just the work I want em to, that 's all. March 12.

The spire of the spire of the spire in the spire of the s March 12.

### Lewis B. Browning.

I am Lewis B. Browning. I hail from old Virginia—from Richmond at the present time. I have lived in various parts of the country; was round some during the war; went out awhile after it closed. I have some friends in Boston, I have others in New York, and one very dear friend in Trenton. I have been promising for a long time to come. I have made up my mind if it was possible I would come to day. I guess I must have rained down, it seems so strange to me. Indeed, I think when you get here it will be harder work for you than you have any idea of to hold control of a subject, to talk, to think, to remember—there's where the trouble comes to me. I have very little to say, but as I have been requested to come here, I come, and I say to the friend who has called me, "Be very careful with your investment, lest you lose it all. Look well all round the corners; see that everything is right, and then go ahead. I have no complaint to make, but if I were you I would be

It is strange for me to come here, yet I feel to do so, I do not know why. I wish to reach a spiritual medium in the city here, to say to him, "Be not discouraged, no matter what may come, no matter how dark the days may seem." There are heavenly hosts that are watching over him. The changes through which he has passed will in the future bring him gain. Never mind; he not cast down, hold strongly to the right. We will hold your hand and will keep you. Please say it is from Sarah, to Heman B—. March 12.

#### Thomas Sutliff.

Thomas Sutliff, of Coddington, Ohlo. Please say to my friends I have nothing but Joy to give them, nothing but pleasure to mete out, for I am joyous and happy. I am glad that the change is over. Though they may feel badly about it, yet I am very happy. I would give them strength and give them love. God bless them, and may the angels keep them, is my prayer. March 14.

#### Rosa Hayes.

My name is Rosa Hayes-that's enough. Say it is my middle name. Please say I have come because I could n't help coming. I am n'arly sixteen years old. I send my love to all the friends, and want 'em to know I 've come. Please say I send my love to mother. Tell her I've met father, and he and I have a nice time. We have got a pleasant cottage home by the side of the lake, "Lake Verona" they call it—that means

it was Jan. 5th, 1873. I remember the date because I saw it on the coffin. I'm a good ways from New York now. I'm glad of it, for I never want to go back there:

But then I've got a mother and a sister. I do n't care anything about my father; I do n't like him, anyway. He never was good, and I aint going to send a bit of love to him, but please send my love to my mother and my sister, and tell 'em I am trying to do the best I can, trying to help em. I am sorry they have to work so hard and get so little for it. If they will keep up good courage there are better times coming for 'em. Uncle James is coming from California before long, and then there will be better days

## Eliza Smith.

I've come a long way, Mr. Chairman. I came rom St. Louis, Mo., and my name is Eliza Smith. I went to Baltimore, and they didn't let me in, so I thought I'd come to Boston. I'm most ninety-two years old. I feel real good to think I've got here. Don't you think I'm pretty smart to take such a long journey? It didn't seem long. Somehow I come right along. I suppose you understand it. My daughter don't believe this. She'll think it very strange. I suppose she will be vexed with me for coming. Her name is Mrs. Henry Smith. When I found it was a truth I was bound to come. I didn't care for the ministers, the doctors or anybody else. I believe it is just right to do what you think is right. I don't understand this thing exactly, When I got here they told me to put my hand on this woman's head. It felt like a chopping-block to me. Never mind, so long as I can chop my wood on it. I am going now, but I'll come again

## Emily M. Odion.

Please say that Emily M. Odion called here they can while here—to care for health and keep from New York City. I am twenty-three years their body in as good a condition as possible; to old. I passed away with pneumonia, Jan. 25th, obey the laws of health. Maybe if I had done 1871. I would like to reach some friends of mine so I should not have died so soon; but cir-here and in New England—the State of Rhode cumstances after everything. I did the best I Island, for instance. If they will give me a hearcould. I am feeling quite happy, and I expect to do a great deal of work by and bye. I never was lazy; I was always ready to do whate'er I could. I had n't reached fifty quite; I was with-March 14

## John Lord.

I am John Lord, of Philadelphia. I lived at one time in Chicago. I had traveled around and knew considerable of the world. I have been in Richmond, Va., in San Francisco, in Portland, in Savannah, in Charleston, S. C., and New Orleans. I never had anybody that belonged to me. I am trying now to attract somebody to me, and that s what drew me here. They told me if I came here I should find something that belonged to me that would bring me strength. I want some love, some power that shall hold me. If you can give it to me I shall be glad.

## Anna A. Gillespie.

I wish you would say that Anna A. Gillesple, of Fort Wayne, Ind., called here and left her name. She wants very much indeed to speak with James Riley.

[To the Chairman.] Shure, sir, I've been here before. Can I come agin? [Yes.] I don't wants very much obligation to

## GIVEN THROUGH THE MEDICHSHIP OF MRS, SARAH A. DANSKIN.

#### Dora Hamlin.

At Portland, Oregon, Dora Hamlin died, ten years old, with consumption. [She presented herself to me as being deformed. Here Mrs. Danskin clairvoyantly saw the spirit.] Now I speak skin clairvoyantly saw the spirit. J. Now I speak again. I was a great sufferer from the hour of my birth to the time of my physical death. My mind was not diseased, only my body. I was very fond of reading; it was such a consolation to me, for I could not enjoy myself like other children of my age; so when death came I welcomed it, for it gave me freedom, freedom to come here among strangers and speak the senticome here among strangers and speak the senti-ments of my heart. And oh, dear ones who so kindly treated me, to you through stranger lips I speak, and send back my love in the accents of the angels. They have taught me how to twine garlands of flowers around the brows of those whom I loved and still love

Spiritualism is a beautiful gift and a gladsome boon to any one. It made me ripe and rich for the other world. No staying by the wayside to be taught by any one. I entered in, and was a partaker of the beautiful gifts which the angels

And now, kind friends, I must away. The angels bid me, and I must go, thanking you kindly for listening to one so young, to one who can bring you very little knowledge more than you already have.

This will reach my friends, and thus it is I give it to strangers.

#### Blanche Worthington.

Who can read the secrets of the hum an heart? Who can read the secrets of the man an heart? It was in Baltimore County I died. Blanche Worthington, in my twenty-ninth year. In being here I am out of place. I fully understand it, but to whom can I speak? only to those who are taught by the invisibles. A strangeness of feeling now pervades my entire being. I am not mortal; I am a spirit, heavenward bound, leav-ing earth and all its attractions behind me. My former days of earth were pleasant, most beautiful; but it was not for me to say, when the angel messenger came, whether I would go or no. I clung to those behind while I was reaching out for those beyond.

Grieve not, nor have any fears, friends of earth. Though still young and somewhat inexperienced, still on this other side of life I have a home of beauty, and now the power is given me to come and let you know. This is novel to me, but its novelty has a charm; it is charming, also, in its truth, its beauty and its usefulness. I can truthfully say blassed are they who sleap but not

truth, its beauty and its usefulness. I can truthfully say, blessed are they who sleep, but not that sleep which has no wakening.

Mine eyes on earth did close, my lips could not open, my ears could not hear, my heart could not feel until I was born again. And now I see all things in their beautiful light and coloring. Strength holdeth no longer, and I must depart. Oh, weeping, sighing and mourning friends, dry your eyes for she whem you call dead lives on your eyes, for she whom you call dead lives on the other side of life.

## Cecelia' Moffett.

my life died out, and then came a quickening of my spiritual senses, which made me understand I had passed through the change called death.

It is of very little consequence, I expect, to others, to know of my whereabouts, but I think as long as the power is mine it is my duty to ex-plain, to all those who take an interest in me, where I am, and what I am doing. I do not be-lieve, however, that my friends will accept the idea of my having life beyond the grave, with power to speak or communicate with them. We are told in the Good Book that no one re-

turns after death, but there is a mistake somewhere. This new revelation was read to me, and l accepted it, for I saw that it was plausible and truthful, and it was giving comfort to many who were still left on earth
I find I am not as well adapted to this mode of

converse as some, though I am trying to do the very best I can to lighten the burden of those who are mourning me as dead. I have a watch ful eye and an open heart for those I have left behind.

The Omnipotent Author of my being has con-

centrated this power of love toward all those whom he calls his creatures. The love that I bear in my bosom is likened unto the aroma that comes from every opening flower. Lord, thou hearest me, let it be scattered abroad, is the prayer of one who has sought thy light, and has found it.

## James Faulkes.

Free, like the birds. Then ask what Spiritualism has done for me. It took away the sting of death and the terror of the grave. It was in Wisconsin that I passed from my body, in my fifty-ninth year.

The friends stood around my bed, not mourning like those who have no hope of immortality, for they knew that I was an accepter of the Divine Philosophy of Spiritualism. James Faulkes was my name. To yourself,

hind friend, a greeting. Conversant was I with you and you with me. Death of the body has been most beautiful to me. I walted most patiently for the angel of death to come and relieve me of my sickness, which he has done. I return to greet the one through whom I now speak, and give her thanks for comfort she gave

me.
Friends were waiting on the other shores of life to bear me into the beautiful citadel. Time has not been sufficient in length to enable me to learn much of the laws of this new home, yet I return, for my heart is full of gratitude to God

and love to all God's children.

Now to those at home I send a greeting from the spirit-land. I am often in your midst administering comfort and consolation. The bed is vacant, the chair is unoccupied, and I know my friends miss me in the body, but they will be gainers in the spirit. Take comfort, loved ones, and listen, and often in the stillness of the night you will hear the tiny rap that will let you know

I am with you.

No shadows fell around me; all was bright and beautiful while gliding to the other side of life. Thus I have spoken so the many can hear from me—not very lengthy, but sufficient to let them know that I still retain my individuality.

MESSAGES TO BE PUBLISHED: THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. MESSAGES BECEIVED LAST WEEK;
James Fawkes; John Carver; Albert F. Bledoe; Joseph

Kimball; Amy N. Morse; Charles, to C. and M.; Mary . Lansmore. Mary Butterfield; Emma Stanhope; C. B—r; David . Long: Farrar Crane; Augustus Poole; Emma M, Day.
Ann Small; George Ingram; Batton; John Tolman; Willard Manuel; George; Tom Mooney.

TO BE PRINTED IN OUR NEXT:

Delia P. Pike; John W. Davis; Charles Siegel; Achsa W. Sprague. Hichard C. Anderson; William P. Coe; Lewis P. Goddard: Mary; Ella M. Carpenter; Mary M. Joy; Cousin (Owing to our limited space, the remainder of our list of

(towing to our named space, the remainder of our list of announcements of "messages to be published" is necessarily omitted, but will be reprinted at a future day.] GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. George Roberts; Robert Cinnamond; Frances Howell; Philip Mottz.

#### THE HEROES OF OUR LAND.\*

Full praises give to those who stand As sentinels of liberty; Who guard the homesteads of our land, And make her institutions free; Who boldly face the cannon's aim,

And grapple with the mighty foe In mortal combat 'mid the slain, Expiring, oft, in Freedom's throe;

Who see, through fiery hall and smoke, A vision of the reign of peace, When rifle-flash, and sabre stroke, And fearful cannonadings cease; But "honor bright" to those accord

Who stand erect before the spell, When appetite and passion's horde Would take their manhood's citadel; Who vanguish all their foes within,

And stand upon the tyrant's neck, Amid the shock of battle-din, When demons mock their self-respect. These are the heroes of our land, Who fight behind the temperance shield; Whose even step and steady hand Do prove them victors of the field!

\*Written for the occasion of a welcome of a "reformed inebrlate" to the presidency of a "T imperance Reform Club."

In the course of a recent interview with a press representative, Rev. H. W. Beecher made several statements concerning the Bible and the future of Christianity; from his views then given we make the following excerpts:

"I hold the Scriptures to be inspired, not in the same way that Milton and Shakspeare were severally inspired, literary inspiration, to sit down and write out a whole book; I recognize that it is the sum of the religious literature of one peo-ple through a period of more than two thousand years. It has been gathered into one book, and it is the record through that period of time, and is like any other history so far as it is history, and like any other poetry so far as it is poetry.
It is a religious book. It is a book of the experience of the past—belongs to the past. It forms the record, not of the inspiration—literary inspiration—of any one man, but of that divine in-spiration which belongs to the whole nation, to the life of a generation. It is picking off the grain and gathering it back through long periods of time, so that it gives to us an inspired book, a record of inspiration which, through Divine Providence, has been working on the human race. . . . There are a great many things in the growth of the book which stand in the same relation to it as the stand in the same relation to it as the stand in the same re-

lation to it as the straw stands in relation to the grain. The word of God contains good, simply the grain, the bread of life as we might say, but it also contains historical statements which we have outgrown. Who cares for Leviticus, Deuteronomy, etc., all those institutional statements which the people of the present age have outgrown? Now, take the New Testament. It represents a more advanced period."...

Of the future of Christianity, and the present disturbed state of its affairs, Mr. Beecher said:

"It is what I regard as the breaking up of spring, swollen rivers, damaged bridges, and ice and various catastrophies, and yet it is infinitely better than winter and constant congelation. I think the growth of the human mind, the incoming of scientific knowledge and scientific methods, is going to disarrange, to a large extent, the old ways of looking at moral truths, and there has got to be a growth gradual—not very gradual Eliza Daniels Mason.

I died suddenly at our residence in Kent County, Maryland. Cecelia Moffett, wife of John learne on board a vessel. I had quite a time getting here. I want you to help me all you can. My name is Eliza Daniels Mason. I was one of eleven children. Lieft this life five years ago—fectly natural, yet little by little the deadness of the season of t and shams. It has been the labor of my mind to give expression to all ideas that would give to all denominations an expression of universal consciousness of mind, so, whatever my preference may be for this creed or that creed, that fundamental relations of man to God would stand without any hindrance by any change, or changes of form or statements. There is a change going on in regard to the subject of future punishment; not that the punishment is stricken out, but the kind of retribution and the powers of retribution. I believe that men are getting more and more to believe that suffering is not to be eternal. I cannot conceive of anything that is more preposterous than the continuation of suffering when it has no other end in view than suffering.

"Then you do not believe in the doctrine of eter-nal punishment?"
"I do not. I was a long time in getting to that point where I could feel free to say so, but I have reached it."

## Passed to Spirit-Life:

From Great Falls, N. H., May 9th, Mr. Nahum Perkins, aged 73 years and 4 months.

kins, agod 73 years and 4 months.
Thus has another aged pligrim laid down the burdens incident to mortal life, to realize the reality of the faith that has cheered his declining years, and rejoined the loved ones gone before him, leaving this side the river a companion and two sons, who are cheered by the knowledge that all the links in the chain of soul affection, will "in the sweet by-and-bye". Do elernally reunited. Funeral services conducted by the writer, assisted by a choir under the direction of Father Coleman, an earnest worker in our ranks, were held at his late residence, on the afternoon of Monday, May 13th, when a large concourse of relatives and friends gazed for the last time upon the form of one who had so endeared himself to them while dwelling therein.

71 Leverett street, Boston, Mass.

J. H. Currier.

From Great Falls, N. H., Thursday, May 16th, Ralph Fay, son of J. D. and Mary D. Jones, aged 16 months and 11 days.

Il days.

Bro. and Sister Jones are firm and true believers and advocates of our glorious philosophy, and know that the transplanting of this little spirit from its mortal to its limortal form has not severed the tie that blinds them to him, but ere long they will meet him yet again. Funeral services, conducted by the writer, with music of a high order furnished by Messrs, Galeman and Legrow and Mrs. Freeman, a member of the choir of the Congregational Church, were held at the residence of his parents, on the afternoon of Sunday, May 19th, which were largely attended by friends from various religious denominations. When with the glorious sunlight resting upon his face we bade the form good-bye in the so-called "city of the dead," we felt it to be but a type of the sunlight of immortality.

71 Leverett street, Boston.

P. S.—In the evening a large circle of friends convened at their home, when, by request of the parents, their little son, one month old, was consecrated to the tender care of the angel-world, instead of being christened according to the forms of the church.

From Bunker Hill District, Boston, May 22d, Charles Tay Fowler, infant son of Augustine B, and Carrie E. Fowler, aged 10 months and 14 days.

Funeral services were held at the residence in Lexington street, conducted by Mr. Daniel E. Caswell, tranco medium. The occasion called together a large number of friends of Mr. Fowier, who is a highly honored and respected citizen.

From Dayton, O., Feb. 22d, at the residence of Mrs. Phebe A. Myers, after years of suffering, Henry F. Bow-en, aged 79 years, formerly of Philadelphia. He had been a believer and a strong advocate of the beau-tiful doctrine of Spiritualism ever since the Rochester Knockings. MRS. S. S. MEADOWCROFT.

From Keene, N. H., May 17th, Henry Woods, aged 67 He was a great thinker and a good man. He was a firm spiritualist, and we all shall be pleased to hear from him through the Banner of Light. WINCHESTER REED.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words.)

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## Adbertisements.

BALTIMORE ADVERTISEMENT. .

## SARAH A. DANSKIN

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BY GODFREY HIGGINS, Esq.

The appearance of the ANACALYPSIS, by Mr. Godfrey Higgins, is most opportune. The labors of antiquarions and archaeologistal lave given a new impulse to inquiry! in relation to the gigantle, eivilization that anciently existed on the Nile, the Grecian Archipelago, the Euphrates, and even beyond the Indus. The sale of repeated editions of Ferguson's works on Architecture, and on Fire and Scipent Worship, of George Smith's Translations, all incomplete as they are, and of other works on ancient and Oriental literature, indicate a want of some treatise that shall be a digest of the whole.

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# Banner of Light

BOSTON, SATURDAY, JUNE 1, 1878.

"VANISHED LIGHTS." BY JOHN WETHERBEE

To the Editor of the Banner of Light:

According to promise, Mr. Molecule, in whom I take great interest, went with me for a sitting with a test medium. He and the medium were entire strangers. When entraneed, her bright little control had plenty of spirit friends for both of us. I made it apparent that my friend was to carry the accent on this occasion, and that my friends could wait better than his could, so several of the spirits for him were definitely described, but were not recognized, till one gave the name of, we will say, Mary Blane, who was his niece, and tolerably identified herself. Molecule was averse to the spirit theory, but this interview satisfied him that the communication was not an imposition on the medium's part, that phenomena were observable-something abnormal was perceivable -- but it gave him no impresslop at all that to had interviewed the spirit of Mary Blane, and although what she or the control said was literally correct, it was possibly and probably a bogus spirit, getting the information she gave from the sitter himself; not having my experience, he preferred thinking it a power the medium had of sensing his surroundings and thoughts, and Mary was a creation by herout of his mind.

I am not proposing to write an article on the subject of this sitting, or the experience of Mr. Melecule, who was a thoughtful gentleman of scientific tendencies, and a skeptic, but having been once with me at one of Mrs. Maud E. Lord's Sances, where he was satisfied the manifestations were strange and genuine, but hesitated on Pielr being spiritualistic, we had spoken of her mysterious disappearance, and why spirits who could do so many things could not spot her? That is a conumirum to Spiritualists, and so it was to him, and if this medium who found or created Mary Bane could have located Mand E. Lord Molecule would have said with Agrippa, not only almost, but I am altogether a Spiritualist; and that suggests the subject on which I propose to write this article.

One of the evide over of Modern Spiritualism with investigators, particularly the skeptically e Ross, nor the fate of Sir John Franklin; stenniships have been lost, and their passengers. with them, but the report of the dead never comes anted dying the report complane. Perhaps the semi-occasional instances otherwise may lead come to dispute this broad statement, but I say, opposettables, not considering isolated or amfiguous or strained exceptions as invalidating it

It is very easily and reasonably inferred why the murderer of the Joice children has never been spiritually unearthed; the spirits very wisely may decline being instruments for earthly Justice; but when a ship load of explorers comes into the spirit world from the ley regions of the north, each one drawn to its high or low circle of loved and anxlous friends, it would seem as though such would find a ready opening and an advanced position in the cue on the other side, should they appear at the spirit's portal of the Banner cliele. thoroughfare to tell their story, and relieve anx- fittest may survive.

I do not forget that a lost pocket book, or a stolen bracelet, or a lost or drowned child, or a pring of water, or a rich mine, has now and sen been discovered presumably by spirit-wiscom, but not often enough or definite enough to take the successes out of the class of possible

Under the circumstances does any one wonder. that so many even spiritually hungry souls rebet'or doubt the spirit theory for the manifestations, when these test cases are found wanting? Whenever an opportunity offers, that will settle the question in the affirmative forever, the spirits do not seem to see it in our light. The fact does not disturb me at all, because facts stand on their own bottom, and a fact once is a fact forever. If I take a slate, new and clean, and it never goes. cut of my hands, but is laid on the table before me and my two hands flat on it and my two eyes looking at It and no one else touching it, and I bands) on the under side of the slate, and when It is done I turn it over, as I did, and find an intelligent message from a departed friend, I call and know that to be a fact; and because no spirit the outburst of 1848 comes and tells us where Mrs. Lord is, or because a dozen do, and every one tells a different and contradictory story from the others, it does not alter my fact; but it is, and so were the other cases referred to, the hardest thing to answerto answer satisfactorily to me or to the seekers nal experience, and when Mr. Molecule shook for my long and varied experience that my head dld not shake also.

enough for the establishment of Spiritualism; that knockings were frequent, and so loud as to be the future life should be as certain an event.as (not all) of the flowers in pots, ranged in front to-morrow's sunrise; that progress would stop, people would wait before they built follies or castles, until they were permanently located, not in the temporary home of earth. I am inclined to think, also, that material things are seen only with material eyes; that spirits do not see this earth and the things on this earth as we see them; they see the spirit of things which are invisible to us; that the material eyes in the 1,400,000,000 human beings now on this earth are lenses for spirit use; in a word, we are a pair of spectacles to a spirit.

Suppose I go to a medium, as I have many times, and spirits near and dear to me come and give good advice to me and seem also to know in detail the number, names, and habits of my children. Now suppose I should miss one of my children; one has gone and reached Europe, and the spirits know that fact; but suppose the vessel had not arrived, perhaps was lost, or perhaps arriving, my son had got bewildered, insane, and had disappeared; the chances are that the spirits so near and dear would give me no definite light of his whereabouts, or what had become of him. It would seem very strange and very inexplicable, and yet does any one doubt but the informa-

"on I would get would be very unsatisfactory? thirty years? would say probably, " Be not alarmed, he

will come out all right in the end;" it will prove [ a good thing for him and me; possibly they would say he had company, and describe a man tall, or also fluent in address, they gave much pleasure. short, young, or middle-aged, but it would give no 1, as Chairman, gave out a few thoughts The on my part would be that the " near and dear were clearly divided into three sections. 1st. friends" in that case were bogus, for if they had | The followers of the views of the late Robert have held their peace and not pretended to know the churches; which section might be called the what they did not know. This has never occurred one wing. The other wing consisted of the culto me, but has to others where I have been inter- tured classes, who were earnestly, as with a miested, and it is an important question in spiritual croscope, probing the psychological to find the matters how to account for this loose communica- whys and wherefores. And the centre, which ting, or apparent show of knowledge where there | contained the great mass of Spiritualists who reliability. It does not, as I have already said, who joyfully accepted the physical phenomena disturb my actual facts, but it does disturb the as giving them proofs to buttress their faith in a inquiring mind, and it is hard to satisfy the Molees, and it seems to me the Molecules are right nor to be satisfied. I hope some of the wise ones | energetically consume so much of their time and on the other side will give us a little positive ambiguous words, but a square and rational solution of this one great deficiency of the communications in a practical point of view.

Engene Crowell, a thoughtful writer, seems to be in the vicinity of the solution, though not quite reaching it, when he says: "One evening Mr. S. visited me, and while conversing with Jeneken. The following is a copy: him in my library I felt upon my head the usual signal of a spirit friend; and thinking it might Mrs. S. I addressed her in a full, clear role," · "The next day, Dr. K. visiting me, a spirit controlled him and said Mrs. S. and others were self. present. Linquired of Mrs. S. whether she had is a mere hamlet. Tois humble dwelling had done as I requested? She replied that she knew nothing of any such request; she said she was present at the time, but heard nothing but the mention of her name. The control was also that neighborhood, members of the Methodist present, but though he heard me talking to Mrs. church, of which Mr. Fox had been class-leader for many years.

Mr. and Mrs. Fox had six children, five daughtimes with the convertible friends, then any again the convertible friends. of my spirit friends then engaged in the convergation and said that ordinarily it is with difficulty they can hear us converse and read our thoughts, and we appear like apparitions to them, they only dimly perceiving our material bodies and not perceiving our spiritual bodies at all; but in Edizabeth, the daughter of Mrs. Fish, the eldest the presence of a good medium they can plainly married daughter, came to stay with her grand-hear us converse and see us nearly as we appear hear us converse and see us nearly as we appear to each other. They perceive all material objects ing to the spirits, she being at that time some five or six years older than her aunts; to this very imperfectly apart from a good medium, and even with this assistance they see clearly only in the circumstance is perhaps due the erroneous statements as to the ages of Margaret and Catherine (Math. Sec. 1997). his immediate vicinity."

pirits to spot or report the missing, strayed, stolen or les' sons and daughters of men. That to, the spirits have never given any light of Charges and the spirits have never given any light of Charges and the spirits are not of the children and the stolen or les' sons and daughters of men. That have got to remember that as we see through a glass darkly in observing spiritual things, so do manifestations, chairs would be moved, lights are the spirits and they round no stream than in the point in question. To explain the mystery in the paper to be came so alarmed at what was happening, that Mr. Fox took one of the children to have got to remember that as we see through a glass darkly in observing spiritual things, so do not find the point in question. To explain the mystery in the paper to be came so alarmed at what was happening, that Mr. Fox took one of the children to have got to remember that as we see through a glass darkly in observing spiritual things, so do not find the point in question. The paper is became so alarmed at what was happening, that Mr. Fox took one of the children to have got to remember that as we see through a glass darkly in observing spiritual things, so do not find the point in question. To explain the mystery in the paper in strain and the point in question. The paper is became so alarmed at what was happening, that Mr. Fox took one of the children to have got to remember that as we see through a graph of the paper in the spirits in observing material things, and the quose extinguished, footsteps heard, the whole house tation from Mr. Crowell is suggestive, though it appeared alive with movements and rappling. A will require extension and light from the other side to answer the question which has suggested written out in large legible characters by an in-those remarks.

I do not say what I have to throw any doubt on the practical ability of our spirit friends to is needless to repeat what followed. The cir serve us If it is proper and we do our part, cumstances connected with the Fox family are Spirits cannot make a wedge out of chalk or an axe bandle out of soft pine. On all these points a letter of Mrs. Horace Greeley, (wife of the late I am satisfied, and I know the outside power is ing to the phenomena says, 'I have had commuspiritual and intelligent; and if the spirits cannot and do not hunt for our needles in the hay-{ arms. I have had beautiful poetry given through stack, or our missing friends, there must be a reason for it and a law. I have often said we know but superficially the laws of influence and control, and without a shadow of doubt of the basic fact of Modern Spiritualism, I throw out these remarks presuming others have thought upon the subject, as evidently Bro. Crowell has phenomena from the commencement thirty years er in the countiess openings of a less public and perhaps in the multitude of expressions the

> ... Written for the Banner of Light. AT GRAFTON HALL, GRAFTON STREET. Five minutes from Portland Place or Gotter Street

On WEDNESDAY, the 17th of APRIL, 1978, CELERRATION OF SPIRIT POWER. THIRTY YEARS.

J. ENMORE JONES AS THE CHAIR.

The Speakers limited to 10 minutes each, the Public and Private Mediums on the Platform. The Spittmailst in the body of the Hall. The Public in the Gallery.

Framed: Splitt Willias Solid: Drawings - Spirit and thus Spirit Photographs exhibited. Floral Gifts received between 10 and 3 o'clock at the Hall (11) Wednesday. Church, Westeyar, Independent, Baptist and Unitarian lynn Books may be brought for use. Let us rejoice and skiad

The foregoing is the wording of the card issued of the Church of England, Independents, Weshear the pencil writing (without any human leyans, Baptists and Unitarians. The last lines, as to hymn books, being indicative of a union of thought and song, as all those sections of churches believed in the fact of man's immortality before

It may be well to give our friends in America a knowledge of what transpired by stating that the hall seats six hundred. The platform, twenty feet by twelve, was decorated with choice flowers in full bloom. There were hanging on the platform railings between twenty and thirty richafter this truth-than anything else in my spirit-ly-framed spirit drawings, paintings, writings, and spirit photographs, and, in honor of the vethis head I had to let it shake, and be thankful erans, twelve American leaders in one frame and twelve British leaders in another frame were exhibited. Mrs. Katle Fox Jeneken and Mrs. Mar-Sometimes I think the world is not quite ripe garet Fox Kane were on the platform. The spirit it would not be the best thing for the world that clearly heard throughout the hall, and several of the platform on forms, were frequently and vigorously shaken. Mrs K. F. Jencken had her two young sons with her on the platform, and they excited much attention.

The speakers were H D. Jencken and H. J. Humphrey, barristers; C. Reimers, Thomas Shorter, Maurice Davies, D. D., and J. Enmore Jones, leading names in London in the ranks of Spiritualists. Dr. Peebles was there also, and spoke.

An harmonium and plane in pitch with each other produced a fine effect when the hymns

were sung by the audience. As the majority of Spiritualists in London are connected with one or other of the sections already named on the card, and therefore clearly recognized the existence and action of the Lord God Aimighty, the songs sung were, "We Praise Thee, oh God," first stanza ending with "majesty of thy glory," "There are Angels Hovering round, to carry the tidings home," "Sweet Byand-Bye," and ending with that noble hymn in all the churches, "Thou whose Aimighty word chaos and darkness heard, and took to flight."

The speakers were confined each to one of the three divisions:

What has spirit power done during the past

What'is it now doing?

What has it to do?

As all the speakers were men of culture, and been the persons they purported to be, they would | Owen as, a secularist, and therefore opposed to is none, and coming through mediums of known | were connected with the sectional churches, and world to come, as revealed in the New Testament, but have no sympathy with those who so paper in assailing the New Testament principles light on this point; not any long-drawn outflow | and phenomena, instead of the "scientific" theory principles, based on the partial knowledge of natural physical phenomena around whose summit of ambition appeared to be human ANNIHI-LATION

There was handed to me to read to the audience a document prepared by Mrs. Katle Fox

OFFICIAL STATEMENT TO CORRECT PUBLISHED ERRORS

"There stands at the present day at Hydes ville, in the State of New York, a wooden dwelling; it is one of a cluster of small houses like it-The place can hardly be called a village, it been rented for a short time by Mr. John D. Fox during the erection of another house on the old family estate of Mrs. Fox's father. The fam-

time six and four years old, and resided with

The manifestations commenced by hands touch-

Mr. Crowell does not exactly express my ex- ing little Katie's face; then a heavy form would perfence, but he approximates to it, and I quote he felt to the across the feet of the children, it to somewhat endorse my suggestions on the so that they could not stretch them out in bed,

piece of chalk was placed on the floor by direc-tion, and the name of Charles B. Rosmer was spirit who haunted the house. His remains were subsequently found buried deep in the cellar. It well known, but it may be of interest to refer to nications when K the Fox has been asleep in my It is well known that Mrs. Horace Greeley

took Katie Fox to her house when she was very young, and with whom she remained several

ago to the present day.
-- Mrs. Kane (Margaret Fox.) is now in London,

and is gratifying a few select, friends by holding Copied from the original manuscript sent to

and read by me at the Grafton-street Hall, Lonlon, celebration of spirit power from 1848 to 1878, on Wednesday, the 17th of April, 1878.

Enmore Park, S. E., London, Eng.

#### A Spirit Form Identified. Fo the Editor of the Banner of Light:

I saw in your paper of this week an article taken from the Haverhill Publisher of the 18th of May, and would like to say that I was at the scance of Mrs. Pickering on the Thursday spoken of in Salem, Mass., and was more than pleased with it, and can say that I saw no chance for any humbug or fraud, and that a form did appear to me that I fully identified, and shall never forget to Spiritualists and to several bundred clergymen | it, for it caused a strange feeling to come over me that I have not recovered from as yet. I find that the name Rhoda is used for the form I recognized in the article published, when it should have been Roby. I will say that I do not belong in Worcester, but in Providence, R. I , and vis ited Salem by the invitation of my Worcester friends, Dr. Kelly, Dr. Fuller, Dr. Sweet, Mr. Wilcox and wife, Mr. Folsom, and other friends. Mr. Amory, of Boston, was also present. I write this because I am sure no one could make up the same form, and have me recognize it, unless the real form came back, for they cannot get the things she had on when she left this world.

> GEORGE H. KENDALL. Boston, May 25th, 1878.

#### To our Friends in the Australian Colonies.

The son of one of our most eminent London Spiritualists has gone on a trip round the world, with the special intention of visiting the Australian and New Zealand colonies. We refer to Master Tebb, son of W. Tebb, Esq., who sailed from London on the Medea on April 30th, bound for Wellington, New Zealand. Master Tebb is about sixteen years of age, and takes this trip as an element of education, and for the consolida-tion of his constitution after close study, one of his professors being the well-known writer, "M. A. (Oxon.)" He carries with him letters of introduction to colonial Spiritualists, and we be-speak for him a kind reception wherever he may present himself. Any kindness shown to the youthful traveler will be duly appreciated by a arge circle of friends in London .- Medium and Daybreak, May 10th.

MR J. B. HATCH, the active and efficient manager of the Children's Progressive Lyceum at Amory Hall in this city, has of late been seriously unwell, but we are glad to learn that he is recovering his health. The Lyceum is by far the best Sunday school we have ever known; it combines instruction with amusement and physical exercise, and is deservedly popular with young and old. It is one of the good features of Spiritualism, and as Mr. Hatch wins "golden opinions" for his ex ellent supervision as manager of the Lyceum, we hope it may long continue and he be at the head of it.—Boston Investigator.

A young blade of her acquaintance had passed without acknowledging her bow; her eyes flashed like awords, for was n't sho a cut-lass?

Next in point of meanness to doing an injury, is to do a man a favor and every now and then remind him of it.

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#### "Philosophy of the Cure of Disease by use of Condensed Air."

No element essential to animal life is of so much importance as atmospheric air. Life can be perpetuated for days, and even weeks, without water or food, but only a few moments without air. Nothing is of so much importance to health, comfort, or the cure of the sick, and to even existence itself, as plentiful and pure air. Physiologists and all eminent medical authorities rhysiologists and an entire method in a human system remains perfectly pure, the person must be in health. This being the case, all of the socalled diseases (and the catalogue is a lengthy one) are simply expressions of impurities in the blood more than the system in its then abnormal condition is able to rid itself of.—If, then, all diseases originate in impure blood, cleanse the blood and keep it so sufficiently long to allow the dis-eased tissues of the system to be absorbed, and replaced with healthy ones from the pure life-current, and Nature will reassert herself and

show it by renewed vigor and health.

The best way to accomplish this Blood Purifying has engaged man's attention a great while, and many have been the remedies tried, but, it must be admitted, with indifferent results in the

Air has been provided by Nature to purify the blood and keep it in a circulating condition. Cut off the supply of air from a person, and in a few minutes life is extinct, because the blood cannot make the second revolution of the system with out coming in contact with air, for venous blood being negative and the lungs positive, the blood cannot leave the lungs until it has become to some extent positive by contact with oxygen, it heing an acknowledged principle in science that while two negative forces repel, a positive and negative force attract, consequently if no air is admitted to the lungs the blood will congest there and in the voins. It having been proven that air is the great and only Blood Purifier, it stands to reason that if enough Pure Air can be inhaled it must necessarily purify the Blood. The difficulty has been to get sufficient air to accomplish this, except by exercise, and that at the expense of vitality, which the system could illy spare.

Science has overcome this difficulty by applying Condensed Pure Air in the treatment of disease, thus giving much more air without any loss of vitality, thereby purifying the Blood, which in turn, by the natural process of absorption, will remove the diseased and dead tissues, and they will rebuild from the pure blood. This will readily be admitted as Nature's natural process. PRACTICAL APPLICATION OF THIS SYSTEM OF TREATMENT

To get Condensed Air, an air tight iron room is necessary, into which as many persons can go as it will comfortably seat. This room is supplied by a constant current of Para Air, forced in by a double-acting air pump capable of supplying eight cubic feet per minute for as many persons as the room will contain. When the density or pressure required is secured, (for ordinary treatment one extra atmosphere, or fifteen pounds to the square inch,) the through a regulating or safety-valve in the bot-tom of the room as fast, as it comes in, thus carrying off all the impurities thrown off by the pa tients, which impurities naturally fall to the floor being heavier than the atmosphere, and thus a constant supply of Pure Condensed Air, which is purified by being forced through a Purifier before entering the room, is obtained. The room is pleasantly lighted with havy plate glass, and the temperature controlled by those inside, as cool or warm air can be admitted at pleasure, thus ren dering the patients as comfortable as if in their

own sitting room. This System of Treatment having been thoroughly tested on one or more cases of almost every form of disease, and from the uniform good results obtained has proven it to be based on correct principles, and it is safe to assert will per-manently cure a much larger per cent, of all discases than any other treatment known to the world; for while every form of disease has been successfully treated by it, in no case during said treatment was any other remedy associated with the Pure Condensed Air. Physicians have different remedies for the various forms of disease in this treatment there is one specific remedy for all diseases, for all diseases originate in Impurity of the Blood, and therefore can only be removed

by purifying the Blood.
This Treatment is now in successful operation at 104 Monroe Avenue, Rochester, N. Y.
For Circular containing further exposition of

the Philosophy of this Treatment, which also contains testimonials from persons who have been cured by it, or other information relating to it, address, Dr. Stone's Condensed Air Cure Institute, 104 Monroe Avenue, Rochester, N. Y.

#### 31 BALDWIN STREET, CAMBRIDGE, MASS., May 2, 1878. Fo the Editor of the Banner of Light:

I wish to call the attention of your readers to a wonderful cure wrought on my daughter by using Condensed Air. Her disease was consumption of blood and dyspepsia, and she had become so re duced in strength as hardly to be able to walk, and her weight was reduced to 69 pounds, her former weight being 130. After being sick one year and nine months, having tried 8 of the best physicians in the State, without being benefited, physicians in the state, without being benefited, she was influenced to try the Condensed Air treatment. At the end of 13½ weeks she had improved so much it was considered safe for her to return home, having gained 26½ pounds since her return 3 months ago. She has been steadily gaining in health and strength, and now weighs 111 pounds. She has not taken any medicine or other treatment accent the Condensed Air other treatment except the Condensed Air. Mr. stone, the developer of this system, and inventor

of apparatus for its application, is in charge of the establishment at Rochester, N. Y., where persons suffering from any form of disease stand a better chance of recovery than under any other treatment.

Very truly,

MARY E. BOND

ndvertisement of the Banner of Light, in another column. We recommend all to subscribe for that paper who are anxious to hear and learn about Spiritualism. It is the best exponent of that philosophy in the world. Everybody ought to read it.—The Evening Tribune, Hornellsville, N. Y.

Since the newspapers have decided that there is no hell, our delinquent subscribers have not paid us a deliar. They'll smell it, however, if they do not pay up soon, whether there's any hereafter or not,—Gardiner (Me.) Home Jaurnal.

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