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Spiritualism Abroad

REVIEW OF OUR FOREIGN MONTHLY SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

BELGIUM.

A new and inviting magazine comes to hand from Liege. It is called the Revus Belge du Spiritisme, is the fusion of the Galileen and the Chercheur, and is to be published monthly. The February and March numbers have been received. The contents are sufficiently varied, embracing history, science, poetry, romance, doctrine. The first articles that claim attention are: "A Study of the Heresies of Alius and Nestorius;" "Considerations - Concerning Catholicism;" "Singular Customs of the Ancients:" "Science and the Savants:" "The Age of Great Minds:" "Morality;" and "Magnetism." The first named is a condensed review of the religious faith and feeling that obtained in the early part of the Christian era, and the combat and progress of ideas down to the time when, "in 846, a colonie of Mahometans ascended the Tiber, but, too feeble to devastate Rome, pillaged the faubourgs and violated the tombs of St. Peter and St. Paul. It was then that the partisans of Mahomet formed a religious empire such ed." This is contribued by M. P. G. Leymarie, and is to be continued. The article following the above is from the pen of the celebrated astronomer, M. Camille Flammarion, and is princias follows-in brief: "Two loving hearts (of Gustave and Etelvina) were joined in marriage, in Seville. Wealth and beauty and every grace accompanied the young couple as they went to Madrid to enjoy life. The early death of the husband soon threw a gloom over the wife which she could not shake off, and, being mediumistic, she was aware of his presence in spirit. As his character, however, had been of the superficial or worldly nature, he wore a troubled aspect. The bewildered Etelvina spent large sums of money in the church, for the repose of his soul, but without avail. Had she been a Spiritualist all would have been made clear and shown to be natural; but these apparitions of the adored Gustave proved her ruin. At the instigation of her confessor, to appease a suffering soul, she entered a convent. The priest had only in view her immense fortune. But in becoming the "bride of the Lord" the spirit of her husband became more and more irritated, and five years afterward Etelvina went to him, stretching out her arms to the one whom she had so tenderly loved in life. There were persons vile enough to affirm that she had really seen only the devil, who appeared to her under the figure of her husband." But I must leave much interesting matter, and close with a brief notice found in this excellent RevueBelge, of Spiritualism in Seraing: "Our brethren," says the writer, "have informed us that steady progress has been made by the Spiritual Society of Seraing; and that though they had only forty-five members in 1876, they have now seventy; but that this embraces not all the Spir-

arrears in education." Le Messager, also of Liege, with its usual amount of good reading, has been received. Several of its interesting articles are "from beyond the tomb"; but, as a general thing, knowing that these are not always credited, I do not give much time to them. That everything that is | derful! The son called his mother. That same new, every innovation-and Spiritualism is a good illustration of the subject-has been received by a shrug of the shoulders by those who | consider themselves the possessors of all there is to be known, and by the church with positive hostility, is well illustrated in "The Spirit of Rotine" in the Messager. The opposition shown to the first railroad in Belgium is indicated by a paragraph which I will quote from the said article: "Men the most distinguished have figured among the most tenacious adversaries of this of the substinguished have figured among the most tenacious adversaries of this of the first railroad in Belgium is indicated by a paragraph which I will quote from the said article: "Yes; I have seen them. They among the most tenacious adversaries of this of the fathers! I see forbids. Several lengthy poems, a translation of one of M. Leymarie's articles in the Messager, and the had only stated the truth was admitted; bed: 'Cécile, listen, behold the fathers! I see forbids. Several lengthy poems, a translation of one of M. Leymarie's articles in the Messager, and the had only stated the truth was admitted; bed: 'Cécile, listen, behold the fathers! I see forbids. Several lengthy poems, a translation of one of M. Leymarie's articles in the Messager. The opposition shown to says: 'Prepare you for death.'" The daughter afterward being called kneeled at her bedside, afterward being called kneeled at her bedside, and said: "My dear mother, you have then seen to make the functional, inconvenient and except the "frrational, inconvenient and except the

itualists of the population, which is rather in

new mode of locomotion. Among others we cite | light (dangung auréole). It was the Pere Olivaint | ed by Señor Don Ch. Fauvety, letters of Messrs. | human life, not as a passage into an unmatural, the Abbé de Foere. 'The cost of a road of iron will only be profitable to foreign industry and commerce. The expenses will exceed the revenue. It is only here that a scheme so extravagant finds partisans." In the ever-valuable 'Catholicism before the time of Christ," continued here by the Viscount de Solanot, occurs an extract from the writing of M. Jacolliot, concerning the creation of the devil, & 2.: " In forming the world," says the Vischnou Purana, "Vischnou created the devil to chastise the faults of men. . . . Christna, observing these manvois génie, was profoundly touched, and seeing the evils inflicted upon man, resolved to bring them relief. Mounted upon garuda he went to have a talk with Jama, King of the infernal regions. These children of the Sun, enchanted with a visit from Narayana, (the lord of the world,) hastened to offer him sacrifice (pudja), and seat him on a throne of solid gold. After resting awhile, Christna heard plaintive cries. Touched with compassion, he asked the god of that region (Naraca,) whence they came, and the cause. 'The cries and groans which you hear,' replied Jama, 'are from the unfortunate who gave themselves up to the pleasures of the 'Let us go and see,' said Christna, that I may myself testify to their sufferings. What, 'cried he, with a heart full of sorrow, 'is it possible that these, which are my creatures and my children, subsist in such cruel torments? Can I see this, and not procure, the means of evading it in the future?' He thought then of putting an end to the reign of the demon, sole cause of man's misfortunes through his constant temptations, and he incarnated himself in the bosom of the virgin Dévanaguy and was born of the eleventh day of the moon." He goes afterward to the devil and dispossesses him of his kingdom and orders him to leave his (Christna's)

children alone. The Messenger gives a kind and favorable notice of Rev. Dr. Watson and his most excellent magazine. It is translated from a Spanish paper. FRANCE

The March number of the Revue Spirite, Parls, is at hand. "Why Jesus went to the Temple' is its first article, given through the medium C. Its last paragraph explains its drift: "Jesus went to the Temple to pray, for each of his actions was a prayer. He went there to chase out the sellers-sublime parabole not yet accomplished, but will be in the near future, when the sellers themselves will recognize their past errors, adoring God in spirit and in truth, announcing everywhere the renovation of Christianity through Spiritualism." Following this is a short as the world had never before seen, and, after but touching episode in the life of the distin. ing our doctrine. In no city of the continent has Martin, I am still under the effects of a profound emotion. M. Vizentini, director of the Theatre-Lyrique, had prepared to give the first representation of the 'Key of Gold,' his new opera, in pally devoted to a consideration of customs among which Leon Achard vas to play the principal $r\hat{o}lo$. the Achantes-customs which are sufficiently Bills had been posted, the rehearsal completed, bizarre. cruel, offensive, to make more tender hu- when suddenly, Achard turning pale, carried his manity shudder, though a contempt of death and | hand to his head, covering his eyes as if to shut belief in a future good state have their attractive out a mournful vision. With a deep sigh he exaspect. Among the "Confidences" is a sad story | claimed, 'My brother! my brother!' Friends gathered about him, and Vizentini demanded the cause of his grief. Achard looked at him fixedly, and said, 'We shall not play to-night.' 'You are insane,' said the director. 'God so wills, sighed the artist; 'my brother is dead! They regarded him with more and more surprise. His brother Charles was director of the Conservatoire de Dijon, and of a good constitution. 'I

see him! . . . I see him! continued Leon. . . 'My poor brother is dead!' and he fell down senseless. The telegraph was put in motion, and soon a telegram announced the sudden death of Charles Achard, director of the Conservatory of Music of Dijon. Mons. Leon Achard is a remarkable seeing medium." Under the head of 'Spirits Show Themselves and Speak with Men,' occur the following: "One must be extremely ignorant," said a priest to me, "not to believe in it. It is the BASE of Catholic teaching. But the church alone obtains the revelation from GOOD spirits. . . . The Fauille d'Ostend pretends that spirits show themselves and speak to men in cases extremely rare. . . I have before me a book entitled: 'The Jesuits During the War,' (1870-1) by the Abbé Edward Maillard. It is sold at the Catholic library in Paris, Bonaparte street, 66. One there reads: 'Apparition of P. Olivaint to a pious person (p. 111); the P. de Bengy called his mother (p. 112); apparition of five Jesuit martyrs to a person dying (p. 113)." Of the first named the writer thus expresses himself: "My Reverend Father, on Friday, 26th of May, 1871, about six o'clock in the evening 1 was preparing to write, . . . when suddenly the Rev. Prelate Olivaint appeared before me. . . This apparition was to me almost a certitude

of its reality till the 29th." Olivaint was put to death on the 26th, between five and six o'clock. Of the second of the apparitions noted above, the Archbishop of Bourge writes: "It is wonevening the mother went to join her son." Of the apparitions of the Jesuits, referred to above,

that the crime was accomplished. I did not know

who spoke to me, and then disappeared."

tle; but has ably replied to her detractors. In Roma and the Evangels." rigorous and scientific exactness for two years, guished a person as Dr. Kerner.

different phases of mediumship. M. Bonnefout, who writes of them and suffers with them, says: "Our adversaries call us impious, accomplices of the devil, sowing discord among the families." Another interesting account of deliverance from obsession I must omit, as also phenomena with paraffine; some manifestations of much interest with the young medium Amélie, and an "Argument to abolish the death penalty."

Le Devoir is another new periodical published at Guise (Aisne), and is devoted principally to a consideration—and praiseworthily—of the association of capital and labor. Its sole paragraph which has any bearing upon our cause declares: "that without entering on the questions of dogmas it will occupy itself in the protection due to all the manifestations of religious thought; bringing to the light the abuses of intolerance and the spirit of domination "-i. c., persecution(?).

SPAIN.

El Criterio Espiritista, of Madrid, has several valuable articles-"Spiritualists and Spirits," by Viscount Solanot; "Fisica Psicologica," by R. C. Berard-but they are too lengthy for my space here. Among its brief notices are the following: "They write us from Zuragoza that our brethren there have cured two persons of obsession through the agency of Spiritualism, and that to day they are free from any molestation." La Prensa Gaditana has published an able defence of Spiritualism, from the pen of D. J. Marin y Contreras, in reply to the distinguished writer, D. R. Alvarez Espino, who had impugned without knowhaving insulted Rome, destroyed Carthage and | guished tenor Leon Achard, as taken from the | the illustrious medium Slade obtained such sig-Alexandria, built a mosque on the tomb of Christ, journal La Liberté Coloniale of September, 1877: nal success as in Berlin, where he could not rethe definite conquest of Constantinople follow- "To my friend Martinet, of Martinique. My old ceive all who wished to attend his séances. They have established a society of Spiritualists in Copenhagen, which is the first of which we have had any notice in Denmark.

> The March number of Annali dello Spiritismo, of Turin, has been received. Its first article is a continuation of "Mysterious Agents," which contemplates the spiritual phenomena as recorded in works by Mr. Wm. Rogers, of Boston, Rufus Elmer, of Springfield, and Messrs, Wells, Bliss, Edmonds, Home. In section third of the same teucci discovered an imponderable force differing

ITALY.

Cora Richmond, on the power of the will. Dr. Slade in Berlin is briefly noticed. An interesting account of a scance held at the Baron de Bozzi's palace occupies several succeeding pages. The table at one of the Baron's séances kept time to the music of the piano, while a communication from Lord Byron was written through a medium. Byron being asked why he did not write in his own language, immediately wrote: "I bless the wave that wrenched me from a land of strife, unfructful land, whose only fruits are sorrow and disappointment." . . . "We have reached the conviction that the pheromena are real," adds the Baron, "and that the force acts with reason and with a motive in view, with intelligence and the faculty of election." The decease of Anna

ed with much affectionate feeling.

Ennemoser, in Trieste, is here touchingly record-

ed; her many virtues and high qualities are laud-

La Ilustracion Espirita, of Mexico, opens its fair columns with "A Pastoral against Spiritualism" from the Bishop of Vera Cruz. Concern ing it the editor says: "Everytime a Catholic clergyman fulminates his rays of ire against the swelling flood of Spiritualism, one can say that our cause is prospering. In fact it is a sign of an important triumph when the Roman clergy are obliged to break their silence on account of the progress of the doctrines of Allan Kardec," etc. (June 1872) this is stated: "All at once she said | It would be gratifying to give here a portion of to the femme de chambre seated at the foot of her | the pastoral and the able replies to it, but space

In Holland that same low, contemptible spirit | up an extremely valuable number. Mmc. Blaof persecution follows: the Spiritualists that ob- vatsky, psicologica de mucha fama, is named as tains here. Mme. Calcar, who publishes at the about to produce a great work. La Decusion, of Hague a "journal spirite," has suffered not a lit- | Guadalajara, is reproducing the "beautiful pages,

one of her articles she quotes the remarks of La Ley de Amor, of Yucatan (two February the distinguished German, Justinus Kerner, to a | numbers), devotes its first few pages to a reply young ignoranus who publicly denied the phe- to a paper of that city. The latter, treating of nomena as occurring with the famous somnamitolerance, says that Jesus condemned tolerance bulist of Prevorst. "Listen, my young friend," in religious matters. This sharpens the pen of he said; "you remain in your slippers by your the editor of Let Ley, and the response is satisfire, and will not trouble yourself to go and see | factory. Of contemporary spiritual literature Frederika; while I, though old, have had the much good is said, and our principal magazines, good sense to visit her more than three thousand [enumerated. Mr. Watson's Memphis periodical times, and to make observations with the most is particularly commended. In a carticle on "Superstition" occurs the following respecting in my own house," Good heavens! to what ex- an eclipse of the moon: "On this morning you tent will not puppyism and conceit go? and that, will be deafened by the firing of guns and a tretoo, in the very presence, as it were, of so distin- | mendous noise made at the barriers of our city, as is the custom in like cases, in order to liberate At Aniche, in the north of France, there is a the moon from its enemy." This, however, is worthy family, composed of a father, who is a | only a part of a paragraph of many observations healing medium, and several children who enjoy of merit. "Objective Teaching," "Hopes," "Correspondents," are the other more import-

SOUTH AMERICA.

The Revista Espiritista, of Montevideo, has an editorial on "Tolerance," the character of which may be understood by the following sentence: 'Above all that which we present with the most vigor, as expressive of our tolerance, is, that among Spiritualists there does not and ought not to exist other aspiration than that of the Truth and the Good." The "Angel Guardian" and Donna Amalia Solar have also inviting articles which I will endeavor to notice further hereafter. The Abbé Durand's book, which gives us and our spiritual phenomena over to the devil, has here also a notice. AUSTRIA.

"Mr. Stade's Aufenthalt in Vienna" is a neat and very handsomely printed brochure of fortyfour pages, and is from a press in Vienna. That, It may be exact in all its details regarding an important "sitting" with the American medium, a drawing is given of the exact position of table and chairs, and their relative distances carefully marked. The results, under the strict scruting and regulations then imposed, could not be other than satisfactory to any enlightened mind.

The New Blatt is an illustrated paper published at Leipsic. Among its most attractive fea tures is a fine portrait of Mr. Slade and a long article from the pen of Prof. Wittig in relation to those manifestations in the presence of Slade with which we are all familiar.

The February number of the Dagstyset has come. Though not a spiritual paper it is liberal, as its articles show, and to the Scandinavian it must be of much interest

Foreign Correspondence.

JOTTINGS OF FOREIGN TRAVEL

BY CARRIE GRIMES FORSTER.

NUMBER VII. To the Editor of the Banner of Light:

With numerous projects for sight-seeing unaccomplished, we were again compelled to flee from contribution it says: "Our own illustrious Mat- London fog and dampness, which proved in our experience not only "the pestilence which walkfrom that of electricity: emanating from the body, each substance, resinous or vitrious, served it as well as metal as a conductor. And Sig. Lafontaine and Thilorier found also an agent of a common that we inhaled the atmosphere of the great city. It is incomprehensible that the to strangers as well as the regular inhabitants, rate of mortality, as reported each week, is so the influence of both institutions must be confrom that of electricity: emanating from the eth by day," but one that followed us personally fontaine and Thilorier found also an agent of a rate of mortality, as reported each week, is so fontaine and Thilorier found also an agent of a like nature. This aroused the spirit of investigation, and Sig. Von Reichenbach studied the mate so apparently deleterious. Bronchial and matter with a like success; and the new force other lung affections, however, are quite prevamatter with a like success; and the new force other lung affections, however, are quite prevawas called od, or odic fluid." Following this is a lent throughout this kingdom; not confined to short letter, written in 1838 by Lamartine, on the inhabitants of the large cities, but extending "Rational Religion"; also a further quotation through the rural districts also. Sojourning at from a discourse delivered in Chicago by Mrs. | several of the many Sanitariums that the seacoast affords, we have had a wide range for observation and astonishment in that direction. The appearance of so large a number of persons wearing respirators, even in the salubrious air of these resorts, has a suggestive tendency. Never having seen, such an article in our own favored land, the picture presented was rather startling at first, particularly as the wearers of the protecting covers are in most instances either the youthful or those in the meridian of life, and not the advanced travelers in the earthly pilgrimage. While our mind has thus been turned to the

contemplation of the decay of the physical form, we have been pleased to note the present agitation throughout the country on the subject of reform with regard to the display hitherto thought neceswith regard to the display intherto thought necessary in the consignment to the tomb of the vacated temple. A society has been established called "The York City and County Funeral and Mourning Reform Association." The object of the society, as stated, "is to endeavor to abolish all unnecessary expenditure and ostentation on the occasion of funerals, and in the wearing of mourning, and by common consent to substitute customs simple, outer and becoming." The movement has simple, quiet and becoming." The movement has met with great success, and numbers among its carnest and prominent adherents such men as the Archbishop of York, Archdeacon of Cleveland, the Marquis of Ripon, Earl Catheart, the Bishop of Ripon, as well as "ministers of all denominations, military and naval officers, doctors, law-yers, merchants, tradesmen and working-men." It is to be hoped the interest may become univer-sal, and that the wave of action will reach our shores and overwhelm in its mighty tide the de-plorable lavish expenditure that prevails even more extensively with us than it does on this older continent. The Caristian World, of December 21-t, published at London, in an editorial headed "Fashion at the Grave," after criticising

Varley and Crookes, and "miscellanea," make | mysterious and awful existence! The pulpit must rise to a more Christian conception of the future. His than that which too often finds expression!!! Referring to the fact that so many of the clergy, including some of the highest dignitaries of the Church of England, are approving the reform effort, the editor suggests, "they will immensely aid this reform by incalcating nobler and worthler ideas of death than those that have prevailed in the past." It is indeed encouraging when a church organ dares express itself thus boldly against customs and dogmas that have for such a length of time shackled the mind and warped the intellect of so large a proportion of the chil-dren of Infinite Love and Wisdom. Reflections of such a character, however, may appear rather out of place in the midst of the scene that pre-sents itself from a window of "The Grand," (the hotel at Brighton, fronting the Parade,) at this hour of society's daily exhibition of magnificent horses, equipages, and titled and fashionable personages. And yet the "grim monster" doubtless intrudes more painfully upon these so called favored ones than upon the mortals who have no earth-born attraction of station and wealth to could but contrast the accommodations presented advantages of the model-hotels that are found in every section of our own broad land. This "Lon-don-on-sea" has an atmosphere clearer than that of the murky-metropolis, from which the followers of fashion and invalids likewise make their perhodic I flights; but to us, coming from the exhibitanting air of the Isle of Wight, the:fog was by contrast heavy and depressing. But the leaders of society have placed their sacred scal of approval upon Brighton, hence it would prove in certain circles almost social ostracism to absent oneself from the charmed locality "during the

We have visited the Brighton Aquarium, said to possess the finest piscatorial collection in the world. The building is so constructed that the tanks containing the fish are supplied with water direct from the sea, by means of reservoirs under the doors of the corridors. The reservoirs are capable of holding five hundred thousand gallons of water, which quantity can be pumped from the sea in about ten hours! The numerous and choice specimens of Sea-Anemones occupying one of the tanks with a grotto like background, was to us intensely interesting, as being well-nigh the beginning of animal life—so closely allied to the vegetable that it required the strictest scrutiny to detect the slightest mot on; thus senting one of the various facts in Nature, Illustrative of the doctrine of evolution, in contra-distinction to the assumptions of Genesis, as to a special creation of all things from nothing! Our atient observation of the beautiful creatures was at length rewarded by perceiving the feelers of one of the flower-like objects grappling with a tiny fish, that eventually disappeared within its mysterious folds! We learn that these Anemones possess stinging cells, with which they first paralyze their subjects; and that the human band cannot fouch some of the species with impunity. The Octopus, or Devil Fish, as it is dyled by Victor Hugo in his "Toffers of the sea," (and of which he gives rather an exaggerated account,) was certainly the most hideous object our eyes ever beheld. Its peculiar method of breathing, and the singular movements of its tentacular arms, suggested the idea that existence must be to it a painful infliction; and we questioned in our mind whether there could possibly arise within the compass of such an apparently distorted creation one agreeable emotion. But even the Octopus has its place in the economy of Nature, and so fulfills its purpose with an exact-ness and consistency that tends to the preserva-tion and accumulation of the varied sources that are required in reaching toward the higher un-foldment of the yast aggregation of creative enrgy. The Star-Fish, of which we noticed several varieties, are worthy of mention, from the remarkable fact that they have the power (and use it when irritated) of dismembering their bodies by throwing off their arms; some of the cast off limbs in time developing new arm-buds at the fractured extremity, and becoming perfect

would not risk the disturbance of their enjoyment merely for our temporary satisfaction, we cannot state the quality of the literature that graced the cases and tables. A thrill of national pride pervaded our mind when, on passing upone of the stairways, we helied on canvas the well-known features of one of America's distinguished jurists and statesmen, Hox: Revenoy Johnson. Having been taught in early life to respect and venerate that great mind, as it shone forth in forensic ability in my native city, Baltimore, Md., the recognition was indeed pleasurmore, Md., the recognition was indeed pleasurable. The likeness was excellent, as was the pictured bust of our glorious Washington on the table at which Mr. Johnson was seated. We were unable to ascertain the circumstance that placed our fellow-countrymen's semblance amid portraits of England's ancient kings and queens; in unusual but by no means unmerited position for the picture of a republican to occupy; but we felt, if intellectual acumen and character had decided the superiority, the free-born citizen would surely have had precedence over the contiguous representatives of royalty.

As the attractions of this popular resort are soon exhausted by travelers with our tastes, and the atmosphere is proving for from invigorating

the atmosphere is proving far from invigorating, we shall soon depart for the town of Hastings; in which historic locality we hope to find beneficial air and interesting surroundings, from which to gather a few jottings.

A Massachusetts physician, a graduate of the Harvard Medical School, and a member of the Massachusetts Society in good standing, who has recently removed to Providence, has been refused admission to membership in the Rhode Island Medical Society, under circumstances that invite discussion. When he took an office in Invite discussion. When he took an office in-Providence, he put an advertisement in the pa-pers of that city, in which he said that he had been "in successful practice of medicine in Mas-sachusetts eleven years, and has recommenda-tions of leading physicians of the State." It was this advertisement that caused his rejection. That he had only stated the truth was admitted; his offence was that he had advertised of cit.

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APRIL.

The tearful sky wept all day long In token of the April weather,
And something in my heart o'erflowed—
The clouds and I were sad together.

But, when the day was near its close, The sun set all the earth a-shining, And in my heart the heavy cloud Unfolded all its silver lining.

The rain had brightened all the slopes Where tender leaves of green were springing, And from each jewel-spangled bough
The happy troops of birds were singing;
And, arching o'er the shining earth,

The rallant bow unveiled its glory, Repeating to the world below.

The promise and the wondrous story.

The day that wept in rain and tears
Went smiling through the gate of even,
And on the bridge that spanned the sky
My heart went to the door of Heaven—

Went up in songs of happy praise For all the beauty and the sweetness That crowned the changeful April day, And filled my soni with such completeness.

MRS. D. M. JORDAN

Dersus Dr. Carpenter.

(Fr m. Fraser's Magazine f r December, 1877.) PSYCHOLOGICAL CURIOSITIES OF SKEPTICISM. A REPLY TO DR. CARPENTER.

BY ALFRED B. WALLACE, P.R.S.

[Concluded]

In the case certified by Mr. T. A. Trollope, the medium's fully searched before sitting down; but now it is objected that "an experienced female searcher" would have been more satisfactory, and the fact is ignored that phenomena occurred which precluded the necessity of any search. For while the medium's hands were both held, a large quantity of jonguils fell on the table, " filling the whole room with their odor." "If Dr. Carpenter can get over the "sudden falling on the table " of the flowers while the medium's hands were held, how does whole room" till the moment of their appearance? Mr. Trollope says that this is, "on any common theory of physics, unaccountable," and I say that this large quantity of powerfully smelling jonquils was "demonstrably not brought by the medlum." I have notes of other cases equally well attested. In One of these at a friend's house to which I myself took Miss. Nicholl, eighty separate stalks of flowers and ferns fell on the table while the medium's hands were both held. All were hair fern were quite perfect. On another occasion I was present when twenty different kinds of fruits were asked for, and every person had their chosen kind placed before them on the C table, or put at once into their hands by some invisible agency. These cases might be multiplied indefinitely, and many are Carpenter in silence. He asks for better evidence of certain facts, and when we adduce it, he says we are the victims of a "diluted insanity.". In the supposed Belfast exposure by means of potassium ferrogyanide, I jobjected that the only mus against the medium. Dr. Carpenter now prints this substance), and thinks that he has transformed his one witness into two by means of an anonymous "friend" therein mentioned. He talks of the "Immediate detection of the salt of the other "-this "other" being the anonymous friend of the "one witness" letter! Unfortunately this "friend" wrote a letter to the papers in which he brought an additionfore dismiss the "exposure" as, to say the least, not proven nomena with no other result than to confirm their genuineness.

Dr. Carpenter heads one of his sections, "What Messrs. Wallace and Crookes regard as Trustworthy Testimony (1); na which Dr. Carpenter rejects with so much misplaced in and before I remark on its contacts, I wish to point out the dignation, and endeavors to put down by such questionable literary impropriety of which Dr. Carpenter is guilty, in thus means. The careful observations of such men as Prof. Barmaking Mr. Crookes responsible for the whole contents of my rett, of Dublin, and the elaborate series of test experiments article in the Quarterly Journal of Science because he happens carried out in his own laboratory by Mr. Crookes, are suffito be the editor of that periodical. I might with equal justice cient to satisfy any unprejudiced person that the phenomena charge upon the editor of Fraser all the misstatements and are genuine; and if so, whatever theory we may adopt con-Injurious personal imputations which Dr. Carpenter has in cerning them, they must greatly induence all our fundamentto an article, accepted, doubtleson the strength of his high scientific standing.

Mrs. White, and her false declaration that she had, on certain utterly unworthy of the men of science who adopt it. For nearoccasions, personated "Katie King," I quoted in my review)—by thirty years this plan has been unsparingly pursued, and its is an untrustworthy witness; and his sole proof consists in a failure has been complete. Belief in the genuineness of the phequotation from a published letter of the Colonel's about bring-nomena has grown steadily year by year; and at this day lng an "African sorcerer" to America. This letter may or there are, to my personal knowledge, a larger number of wellmay not be injudicious or foolish; that is matter of opinion. "educated and intelligent and even of scientific men who pro-But how it in any way "blackens" (Colonel Oleott's characters their belief, than at any former period. There is no ters of fact, it must puzzle every one but a Carpenter or a Home to understand.

power of dealing with this subject," is a most injurious misstatement referring to my friend Mr. Crookes. Dr. Carpen-number of families in every class of society in which even the ter heads a section of more than eight columns, "Mr. Crookes more marvelous and indisputable of these phenomena occur. and his Scientific Tests," and devotes it to an account of Eva The course taken by Dr. Carpefiter of discrediting evidence, Fay's performances, of Mr. Crookes's "inconsiderate endorsement of one of the grossest impostures ever practiced," and of the alleged exposure of the fraud by Mr. W. Irving Bishop. In face of this great subject; and I feel sure that all he has The following quotation contains the essence of the charge, and I invite particular attention to its wording:

Fay returned to the United States, carrying with her a letter, from Mr. Crookes, which set forth that since doubts had been thrown on the spiritualistic nature of her manifestations, and since he, in common with other Fellows of the Royal Soclety, had satisfied themselves of their genuineness by tific tests," he willingly gave her the benefit of his attestation. This letter was published in factorist in American newspa-

I can scarcely expect my readers at once to credit what I now have to state; that, notwithstanding the above precise setting forth of its contents, by a man who professes to write under a sense of duty, and as one called upon to rehabilitate the injured dignity of British Science, such a letter as that above minutely described never existed at all! A private letter from Mr. Crookes has indeed, without his consent, been published in fac-simile in American newspapers; but this letter was never in the possession of Eva Fay; it was not written till months after she had left England, and then not to her, but in answer to inquiries by a perfect stranger, moreover, above given! Sad to say, Dr. Carpenter's kind Boston friends do not appear to have sent him a copy of the paper containing the facsimile letter, or he would have seen that Mr. Crookes says nothing of "the spiritualistic nature of her manifestations"; he does not mention "other Fellows of the manifestations"; he does not mention "other Fellows of the Royal Society"; he does not say he was "satisfied of the genulneness of the scientific tests," but especially guards himself by saying that the published accounts of the experiments made at his own house are the best evidence of his belief in her powers. He does not "give her the benefit of his attestation." but simply says that no one has any authority to use his name

to injure her. The number of the New York Daily Graphic for April 12th, 1876, containing the letter in fac-simile, is now before me. An exact copy of it is given below, and I ask my readers to peruse it carefully, to compare it with Dr. Carpenter's precise summary given as if from actual inspection, and then decide by whose instrumentality the honored distinction of F.R.S. is

Dr. Carpenter's Mental Physiology, 21 edit., p. 362.

being "trailed through the dirt," and who best upholds his own reputation and that of British Science. Is it the man who writes a straightforward letter in order to prevent his name being used to injure another, and who states only facts within his own personal knowledge; or is it he who, for the express purpose of depreciating* the well-earned, reputation of a fellow man of science, publishes without a word of caution or hesitation a purely imaginary account of it?

MR. CROOKES'S "FAC-SIMILE" LETTER. Nor. 8, 1875.

To R. Cooper, Esq. c o OsMaynard, Esq. 223 Washington Street, Boston, Mass., U.S.A.

In reply to your favor of Oct. 25, which I have received this morning, I beg to state that no one has any authority from me to state that I have any doubts of Mrs. Fay's mediumship. The published accounts of the test sciences which took place at my house are the best evidence which I can give of my bellef in Mrs. Fay's powers. I should be sorry to find that any such rumors as you mention should injure Mrs. Fay, whom I have always found most ready to submit to any conditions I thought fit to propose. Believe me, very truly yours, WILLIAM CROOKES.

Notwithstanding this attack, all the evidence Dr. Carpenter can adduce as to the alleged exposure of Eva Fay has really no bearing whatever on Mr. Crookes's position. Long and wordy letters are given revisiting which only amount to this: that the writers saw a clever conjurer do what they thought was an exact imitation of Eva Fay's performances and of those of mediums generally. But a most essential point is the laboratory by a door close to where the medium sat, and this door was o alti d. Neither of the three writers say they ever saw Eva Fag's performance. Still less do they say they ever saw her in private and fested her themselves; and without this their evidence is absolutely worthless. Mr. Crookes has said nothing, good or bad, about her public performances; but she; came alone to his own house, and there, aided by scientific person (not her dress only, as Dr. Carpenter says,) was care friends, in his own laboratory, he tested her by placing her in an electrical circuit from which she could not possibly escape or even attempt to escape without instant discovery. Yet when in this position books were taken from the bookcase, twelve feet away, and handed out to the observers. The beautiful arrangements by which these tests were carried out are detailed by Mr. Crookes in the Spiritualist newspaper of tion of the books in his own library, he could not have found these books. March 1210, 1875, and should be read by every one who wishes to understand the real difference between the methods of prohe explain the withholding of the powerful odor "filling thes codure of Mr. Crookes and Dr. Carpenter. Not one word is said, either by Dr. Carpenter's correspondents or by the Daily

back in the chidr senseless, a condition in which she remained for half an

Graphic, as to this test, having been applied to Mr. Bishop by Graphic, as to this test having been applied to Mr. Bishop by an electrical engineer or other expert, and till this is done how can Mr. Crookes's position be in any way affected? A the handles, public performance in Boston, parodying that of Miss Fay, but without one particle of proof that the conditions of the two performances were really identical, t is to Dr. Carpenter's logical and skeptical mind a satisfactory proof that one of the perfectly fresh and damp, and some large sprays of maiden- first experimenters of the day was imposed on in his own laboratory, when assisted by trained experts, and when applying the most absolute tests that science can supply.; (Note

I have now shown to the readers of Fraser (as I had previously shown in the Quarterly Journal of Science) that whatever recorded which are still more completely beyond the power of Dr. Carpenter writes on this subject, whether opinion, argu-Imposture to explain. But all such are passed over by Dr. ment, quotation, or fact, is so distorted by prejudice as to be where pervades his article; neither am I called upon to notice all the alleged "exposures" which he delights in placing beevidence was that of a projudiced witness with a strong ands forcible readers. To "expose" malingers and cases of young man's letter (of which he had in his lecture given the: if, as I believe has been demonstrated, the phenomena here discussed are marvelous realities, it is to be expected that there will be impostors to imitate them, and no lack of credulous persons to be duped by those impostors. But it is not by one witness, and the subsequent confirmatory testimony the part of an honest searcher after truth to put forward Carpeliter's final word in the promised, new edition of his al accusation, which I have proved, by the testimony of an Loctures, I shall be prepared to show that tests far more seunimpeachable witness, to be utterly unfounded. (See Quar-vere than such as have resulted in the detection of imposture) terly Journal of Science, July 1877, p. 411.) We may there: have been over and over again applied to the genuine phe-

This is not the place to discuss the reality of the phenomephy. The attempt to excite prejudice against all who have become convinced that these ter or proves him to be "untrustworthy" as a witness to mat-greater mistake than to suppose that this body of inquirers have obtained their present convictions by what they have seen at public scances only. In almost every case those con-The next example I shall give of Dr. Carpenter's "unusual victions are the result of a long series of experiments in private houses; and it would amaze Dr. Carpenter to learn the depreciating character, and retailing scandal, only confirms these people in their belief that men of science are powerless

written has never converted a single earnest investigator. It is well worthy of notice, as correlating this inquire with her London audiences diminishing away, Eva other branches of science, that there is no royal road to acquiring a competent knowledge of these phenomena, and this is the reason why so many scientific men fail to obtain evilem which has been ever before the world, and which for the last quarter of a century has attracted the attention of thousands, only required their piereing glance to probe it to the the subject, though they become ever more convinced of the reality, the importance, and the endless phases of the phenomena, find themselves less able to dogmatize as to their exact nature or theoretical interpretation. Of one thing, however, they feel convinced: that all further discussion on the inner nature of man and his relation to the universe is a mere beating of the air so long as these marvelous phenomena, opening up as they do a whole world of new interactions

between mind and matter, are disregarded and ignored.

As hardly any of my readers will have seen the full account of these tests, and as the whole is too long for invertion here. I give a pretty full abstract of all the essential pertions of it in an Appendix to this paper. This is rendered necessary because Dr. Carpenter declares that he beging to give, in the new edition of his Lectures, "the whole explanation" of the "dodge" by which these "scientific tests" could be evaled—"a dodge so simple that Mr. Crookes's highly-trained scientific accument could not detect it." These are Dr. Carpenter's own words in his article last month (p. 333), and it is necessary that he should be call do not make them good by really explaining Mr. Crookes's actual experiments, and not some other experiments which "American newspapers" may substitute for them.

Quarterly Journal Science, Oct. 1871, and Jan. 1874.

APPENDIX. Abstract of Mr. Crookes's Experiments above referred to.

The apparatus used consisted of an electrical circuit with a reflecting galvanometer showing the slightest variations in the current, designed and arranged by one of the most eminent practical electricians. This instrument was fixed in Mr. Crookes's laboratory, from which two stout wires passed through the wall into the library adjoining, and there terminated in two brass handles fixed at a considerable distance apart, and having only an inch or two of play. These handles are covered with linen soaked in salt and water, and when the person to be experimented on holds these handles in the hands (also first soaked in salt and water) the current of electricity passes through his or her body, and the exact "electrical resistance" can be measured; while the reflecting galvanometer renders visible to all the spectators the slightest variation in the resistance. This instrument is so delicate that the mere loosening of the grass of one or both hands or the lifting of a finger from the handle would be shown at once, because by altering the amount of surface in contact the 'electrical resistance' would be instantly changed. Two experienced physicists, both Fellows of the Royal Society, made experiments with this instrument for more than an hour before the tests began, and satised themselves that, even with an exact knowledge of what was required and with any amount of preparation, they could not substitute anything connecting the two handles and having the same exact resistance as the human body without a long course of trial and failure, and without a person it the other room to tell them if more or less resistance were required, during which time the index spot of light of the galvanometer was flying wildly about. Comparative steadiness of the Index could only be secured a steady and continuous grasp of the two handles.

Having thus described the apparatus, let us now consider how the test was carried out. The gentlemen invited to witness it were three Fellows of the Royal Society, all of special eminence, and three other gentlemen. They examined the library; fastened up the door to the passage as well as window with strips of paper sealed with their private seals; they examined all the cupboards and desks; they noted the position of various articles, and measured their distances as well as that of the bookcase from the handles to be held by the medium. The library was connected with vide open, but the aperture was closed by means of a curtain. Everything having been thus arranged. Eva Pay was invited to enter the library, having up to this time been in the drawing-room upstairs, and having come to the house alone. She then sested herself in a chair placed for the purpose, and having moistened; he hands as directed took hold of the two handles. The exact "electrical resistance" of her body was then noted, as will as the deflection shown by the galvanometer; and the gas h the library having been turned down low, the gentlemen took their places in the laboratory, leaving Eva Fay alone,

In one minute a hand-belt was rung in the library. In two minutes a hand came out at the side of the door farthest from the medium. During the succeeding five minutes four separate books were handed out to their for jective authors, a voice from the library calling them by name. These blooks had been taken from the bookease, twelve feet from Eva Fay: they had been found in the dark, and one of them had no lettering on the back, Mr. Crookes declares that although he, of course, knew the general postfond of smoking, and finally an ornamental clock which had been standing on the channel-piece was handed out. Then the circuit was suddenly broken, and on instantly entering the library Eva Fay was found lying and the reflecting galvanouncter was steady the whole time, showing only those small variations which would occur while a person continued to hold

On two other occasion. Mr. Crookes carried out similar tests with th came medium, and always with the same result. On one occasion several musical instruments were played on at the same time and a musical bo was wound up while the luminous index of the galvanometer continued quite steady, and many articles were han led or thrown out into the labo ratory. On the other occasion similar things happened, after all possible precautions had been taken; and in addition Mr. Crookes's desk, which was carefully locked before the reance, was found unlocked and open at it

Every one must look forward with great interest to Dr. Carpenter's omised "explanation" of how all these scientific tests were evaded by an unscientific impostor.

NOTE A .- Since this article was in the printer's hands a proof-sheet o edition of Dr. Carpenter's Lectures has been forwarded to me at the author's request, in order that I may see what further explanations be untrustworthy. It is therefore unnecessary here to reply in has to give of the above case. Dr. Carpenter now attempts to justify his detail to the mass of innuendo and assumption that every. self asserted powers," by a statement of what Dr. Simpson told him several years ago, a statement which appears to have been never yet made public, and which, therefore, could not possibly have been taken into account by me, even had it any real bearing on the question at issue. It is feigned illness does not disprove the existence of disease; and to the effect that Mr. Lewis might have received information of the exact hour at which the lady he had promised to try to measurize at a distance, fell asbeep in Prof. Gregory's house, and that he might have afterwards given a false statement of the hour at which he attempted to mesmeriz her. Dr. Carpenter is excessively indignant when any doubt is thrown by me on the truthfulness or impartiality of any of his informants, but i ems the most natural thing in the world for him to charge falsehood of fraud against all who testify to facts which he thinks incredible. But these detected impostures while ignoring the actual phenomena which the impostors try to imitate. When we have Dr. years ago is absolutely perfect, and admitting that Mr. Lewis (against whose moral character nothing whatever is adduced) would have told a direct faisehood in order to magnify his own powers, how does this account for the fact that the lady was overcome by the mesmeric sleen at all when her mind and body were both actively engaged at the plane early in the afternoon? And how does it account for the healache which had troubled her the whole day suddenly ceasing? It is not attempted to be shown that Mr. Lewis's statement-that he returned home at the hour named and at once proceeded to try and mesmerize the lady-is not true so that, except for the supposed incredibility of the whole thing in Dr. Carpenter's opinion, there would be no reason to doubt the exact correct ness of the statements made. But even if the reader adopts the view that mess of the statements made. But even if the reader adopts the view that Mr. Lewis was really an impostor, that does not make Dr. Carpenter's original assertion—that I had "expressed" my full faith in his "self-asserted powers"—one whit more accurate. If Dr. Carpenter had then in his memory this means of throwing doubt on the facts, why did he not mention it in his Lectures or in his article, instead of first charging me with the "expression" of a faith which I never expressed or held, and then attempting to change the issue by substituting other words for those which I really complained of?

NOTE B .- In the new edition of Dr. Carpenter's Lectures (the proof of part of which has been sent me) he supports his statement that-"there Under the above heading Dr. Carpenter attempts to show things are real, by vague accusations, and by quoting all the are at the numbers of educated men and wmen who have so that Colonel Olcott (whose investigation into the character of trash that can be picked out of the literature of the subject, is sion, as to maintain that any such monstrous fiction (as of a person being carried through the air in an hour from Edinburgh to London) ought to be believed, even upon the evidence of a single witness, if that witness be one upon whose testimony we should rely in the ordinary affairs of life "by by saying that." the moonlight sail of Mr. Home is extensively believed on the testimony of a single witness." Even if it were the fact that this particular thing is believed by some persons on the testimony of a single witness, that would not justify Dr. Carpenter's statement that there are numbers of educated men and women who m dutain as a principle that any such thing, however monstrous, ought to be so believed. As, however, there ar , as above shown, three witnesses in this case, and at least ten in the case of Mrs. Gap.y, also referred to, it appears that Dr. Carpenter first makes depreciatory general statements, and when these are challenged, supports them by a misstatement of facts. Such a course of procedure renders further discussion impossible.

NOTE C .- A letter of Dr. Carpenter's has also "at his own request" en forwarded to me, in which he attempts to justify the conduct narrated above. In Nature for November 15th Mr. Crookes printed the letter which was given in fac-simile in American newspapers, with remarks of a somewhat similar character to those I have here made. Dr. Carpenter, writing three days afterwards (November 18th,) wishes it to be stated in from England by Eva Pay; adding -- What was not carried away by Eva Fay was a much strong r attestation, publicly given infull detail by Mr. Crookes in a communication to the Spiritualist: "-of which communication I give an abstract in an appendix to this article. This obliger me to ald a few further particulars.

In Nature October 25th, in a note to a letter about the Radiometer, Dr. Carpenter says: "On the strength of a private letter from Mr. Crookes, which has been spublished in security in the American newspapers, a dence of anything important. They think that a few hours should enable them to decide the whole thing; as if a prob- ances as endorsed by Prof. Crookes and other Fellows of the Reyal Society." This supposed letter was "set forth" in detail in last month's

In Nature, November 5th, Dr. Carpenter says, "And the now notorious impistor. Eva Fay, has been able to appeal to the 'endorsement' bottom. But those who have devoted most time and study to given to her by the 'scientific tests' applied to her by 'Prof. Crooke and other Fellows of the Royal Society, ' which had h

find) by Mr. Crookes himself in the Spiritualist in March, 1875." From the above it follows that it was between October 25th and November 5th that Dr. Carpenter first became acquainted with Mr. Crookes's account of his experiments with Eva Fay; and finding (from Mr. Crookes' publication of it) that his own detailed account of the contents of the facsimile letter was totally incorrect, he now makes a fresh assertion-tha Eva Fay "carried away with her" a copy of the Spiritualist containing Mr. Crookes's experiments. This is highly probable, but we venture to doubt if Dr. Carpenter has any authority to state it as a fact; while even f she did, that article does not, any more than the fac-simile letter, justify Dr. Carpenter's allegations. It contains not one word about the "Spiritualistic nature of her manifestations"-it does not state that he in common with other Fellows of the Royal Society had satisfied himself of their genuineness "-it does not say that he " willingly gave her the benefit of his attestation." It is a detailed account of a beautiful scientific experiment, and nothing more. Yet Dr. Carpenter still maintains (in his letter now before me) that his statements are correct, "except on the one point-one of form, not of substance-that of the address of the letter in which Mr. Crookes attested the genuineness of the mediumship of Eva

It thus appears that, when he wrote the article in last month's Fraser and the letter in Nature of October 25th, Dr. Carpenter had not seen either the fac-simile letter or the account in the Spiritualist, and there is nothing to show that he even knew of the existence of the latter article; yet on the strength of mere rumor, newspaper cuttings, or imagination, he gives the supposed contents of a letter from Mr. Crookes emphasizing such ob-noxious words as "Spiritualistic" and "manifestations," which Mr. Crookes never once employed, and giving a totally false impression of what Mr. Crookes had really done. So enamored is he of this accusation, that he drags it into a purely scientific' discussion on the Radiometer, and now, in his very latest communication, makes no apology or retraction, but maintains all his statements as correct "in substance," and declares that he "cannot see that he has anywhere passed beyond the tone of gentlemanly discussion."

Never rejoice at the misfortune of others, but let their prosperity please thee.

Our Lyccums.

A Spirit's Utterances concerning Andrew Jackson Davis's Work as the Founder of the Lyceum Movement.

Behind a'l this, is not the voluntary spirit of man uneducated and fintaught in spiritual matters, but the voluntary spirit of those souls who have studied this question from a spiritual standpoint, who look through the telescope of life from the right side of existence, an I who know in exactly what place human beings are adjusted.—Mrs. Richmond.

[In the Banner of Light for March 2d, we published a discourse delivred through the organism of Mrs. Cora L. V. Richmond, in Chicago, ill., and having for its subject, "The Life and Works of Andrew Jackson Davis. ' From this lecture we now subjoin the following extract, which

s eminently worthy of re-perusal by every friend of the children through

out the country :1

Among the works of his later life, which come certainly under the category of special revelations, is the system of Progressive Lyceums for children-a system which in spiritual vision was portrayed to the seer as that prevailing in the spiritual spheres. And while the thoughts pertaining to human life and to various stages of spiritual existence for adult human beings have been certainly transporting and beneficial to mature minds, we know of nothing in Mr. Davis's works and nothing in his whole life that so much entitles him to be considered a seer as this revelation of the system of education in the skies; and we do not fear to affirm that were this system to prevail in your midst, instead of the dull methods of the schools and the mechanical processes now occupying the public mind, a wiser, better, and indeed a prevailing spirit of peace and love would exist, instead of that which is merely technical and uninteresting to-day.

The system in its inception has no flaw. It is a harmonious, suitable, and poetic exposition of the true principles of education. The system in its inception does more than this. It contains the symbolic illustration of certain colors, forms, forces in Nature, and that have never been embodied before. and are primal. The Kindergarten schools of Germany approach nearest to it. Some portions of it may have been embodied in systems of illustrative education. But here is an appeal not only to the intellect and mind of the child-not only care taken for the preservation of the body, but a poetic exposition of the real principles of growth and unfoldment, which would entitle Mr. Davis to be considered a poet had it been revealed in the form of verse instead of a system of edu-

Nothing in his life-work commends itself more to the judgment, the appreciation and the spirituality of the human mind than this system. For the first ten years it seemed to be received with absolute joy by all spiritual societies and all thinkers in the ranks of Spiritualism. For the first few years the personal presence of Mr. Davis and his eminently wise and appreciative companion made the Children's Lyceum the feature of nearly all spiritualistic and reform societies throughout the country. Whether their personal attention being withdrawn also caused the current to change, or, what is more probable, whether a lack of enlightenment concerning the system prevented the leaders and conductors of Lyceums from knowing fully what to teach, has caused a decline in the outward movement, we cannot say. But certain it is that another century will witness a system of education similar if not exactly coincident with that which Mr. Davis has taught. Certain it is that in the coming time children will be allowed to grow and not be forced into a system of learning; and nothing is more calculated to the unfoldment and growth of the young mind, and indeed the maturer minds, than this same system of lyceum teaching as unfolded by Mr. Davis. If we might venture a criticism it is simply this: that the system is not sufficiently elaborated to form a comprehensive statement for minds that are not able to grasp it; that the mechanical portion is sufficiently elaborated, the mental portion is not. Hence it becomes speedily a routine instead of a constant feeding of the mind. If the author would elaborate more the meanings of the different groups, the origin of the terms employed for the names of the groups, and the theory of the unfoldment of the spirit through this method, including thoughts about color, form, order, &c., it would be the most fitting accompaniment to the method itself. If added to that could be additional exercises and lessons embodying the same teachings but gleaned from all literature, under the supervision of the author, it would make an added resource where the minds of leaders and teachers are sometimes barren for themes of interest for their children

This is the only criticism, but even this time will obliterate, and the system itself remain as perfect as the system of the starry firmament, wherein sun and stars and satellites move in their appointed places, and worlds are born by a system of laws governed by the Infinite.

If you have experienced the difficulties of early education, if in your minds you have felt that the bursting and release of materialism and orthodoxy was in itself almost equal to the change from death to life, and if you have felt the gyves of creed and of superficial and artificial education, then no one can tell better than yourself how beautiful it must be for the mind to expand under the sunlight of a properly adjusted stom of education, and receive its guidance from the hand of loying tutors and friends instead of stern mandates of mas-

This is our tribute to that system of teaching-that it embodies, when properly understood, the normal and spiritual unfoldment of human beings in their relation to external life, and in their prophecies for the future.

ANNA STEWARTS AND LAURA MORGAN'S MATE-RIALIZING SEANCES,

To the Editor of the Banner of Light:

Having heard a good report of Mrs. Anna Stewart, of Terre Haute, Ind., as a spiritual medium, accompanied with my wife and Mrs. Bond, my sister, I started for that place. We arrived on the night of the 20th of February, and attended a scance at Mrs. Stewart's. Her cabinet has been so often described, it is unnecessary to give any further explanation; suffice it to say the light was partially turned down, but leaving the room so light that we could see and recognize persons as they presented themselves at the aperture. Quite a number came out of the cabinet, and were recognized by their friends. We saw but one that we recognized—my wife's step-grand-father. He shook hands with us and called us each by name;

spoke very plainly, and looked as natural as life.

The next morning we heard of a young lady medium, Miss
Laura Morgan, and at ten o'clock attended one of her scances. The cabinet was so constructed that we could see all around and under it. The room was sufficiently light, and we had no difficulty in recognizing all our friends who presented themselves. Isaac Harned presented himself at the aperture, and seemed much pleased to be recognized by us; shook hands, but could speak only in monosyllables. I asked him to write something to his wife, and handed him a pencil and paper. He took it out of my hand, and in a very short time returned it to me with the following message plainly written:
"My dear wife, I am happy. I wish you could see me; I am with you all the time." John Boyd presented himself, called with you all the time." John Boyd presented himself, called me by name, shook hands with me, and looked very natural.

The night following we attended a scance at Mrs. Stewart's, where our uncle John Webbert came out on the platform, shook hands with us, calling us by name; looked as natural as life, and said he was very happy. We asked him what we should do that we might be happy in spirit-life. His reply was: "Live a good, true life, and be good to all hu-

Being so well pleased with what we had witnessed, we determined to stay and investigate until we were perfectly satisfied, and remained eight days longer and attended twenty scances—twelve at Miss Morgan's and eight at Mrs. Stewart's -generally at Miss Morgan's in the daytime and at Mrs. Stewart's at night. We esteem them equally good and reliable mediums.

During those séances we saw at least one hundred forms that were recognized by their friends. All those recognized by us were near relatives or intimate friends. We saw a number of the same forms at each place at different times. We had several tests, among which was one given by Joseph Mundell, who died of diphtheria. He came out of the cabinet looking as natural as life, but with his throat muffled up. He then went back, and returned with his throat naked. He approached and spoke to his cousin, saying, "How do you do, Amanda?" and then sat down by her, took her hand and placed it on his throat. She plainly felt the swelling on the throat produced by the disease. Then James Mundell came, looking very natural, shook hands with us and talked very freely a present of the proposition. freely, answering all our questions frankly. Josephine Ho-sier came out a number of times, differently dressed each time. Ellen Hosier came out dressed in a black silk. We asked her if that was the dress she was buried in. She said

"No," went back and came out again dressed in white. We recognized it as the one in which she was buried. In conclusion, as before stated, all those we recognized were near rela-tives or dear friends who have left the form and been born I. A. BOYD, A. E. BOYD, into spirit-life within the last few years.

M. J. Bond

Cambridge City, Ind., 1878.

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Children's Department.

MISS EDITH'S MODEST REQUEST.

bly papa knows you, and he says you're a man who makes reading for books; But I never read nothing you wrote, nor did papa—I know by his tooks. So I guess you're like me when I talk, and I talk and I talk all the day, And they only say, "Do stop that child?" or, "Nurse, take Miss Edith away!"

But papa said it I was good I could ask you-alone by my-If you wouldn't write me a book like that little one up on to shelf.
I don't mean the pictures, of course, for to make them
jourye got to be smart:
But the reading that runs all around them, you know—just
the easiest part.

You needn't mind what it 's about, for no one will see it but me
And Jane-that's my rurse-and John-he's the coach
man-just only us three.
You're to write of a bad little girl, that was wicked and
bold and all that; And then you are to write, if you please, something good —very good—of a cat!

This cat she was virtuous and meek, and kind to her parents, and nilld,
And careful and neat in her ways, though her mistress was
such a had child;
And hours she would sit and would gaze when her mistress
—that 's mo—was so bad,
And blink, just as if she would say, "Oh, Edith, you
make my heart sad."

And yet, you would scarcely believe it, that beautiful, angelic cat
Was blamed by the servants for stealing whatever, they said, she'd get at:
And when John drank my milk-don't you tell me! I know just the way it was done!
They said 't was the cat—and she sitting and washing her face in the sun!

And then there was Dick, my cauary. When I left its cage open one day.

They all made believe that she ate it, though I know that the bird flow away.

And why? Just because she was playing with a feather she found on the floor.

As if cats could n't play with a feather without people thinking 't was more.

Why, once we were remping together, when I knocked down a vase from the shelf. That cat was as grieved and distressed as if she had done it herself; nerself; And she walked away sadly and hid herself, and never came out until tea— So they say, for they sent me to bed, and she never came even to me.

No matter whatever happened, it was laid at the door of that cat.
Why, once when I tore my apron—she was wrapped in it, and I called "Rat!"—
Why, they blamed that ou her. I shall never—no, not to my dying day—
Forget the pained look that she gave me when they slapped me and took me away.

Of course you know just what comes next, when a child is as lovely as that;
She wasted quite slowly away—it was goodness was killing that cat. I know it was nothing she ate, for her taste was exceedingly nice; But they said that she stole Bobby's ice-cream and caught a bad cold from the ice.

And you'll promise to make me a book like that little one up on the shelf.

And you'll call her "Naomi," because it's a name that she just gave herself:

For she 'd scratch at my door in the morning, and whenever I'd call out. "Who's there?"

She would answer. "Naomi! Naomi!" like a Christian, I vow and declare.

And you'll put me and her in a book. And, mind, you're to say I was had:
And you'll not me and her in a book. And, mind, you're to say I was had:
And I might have been badder than that but for the example I had.
And you'll say that she was a Maltese, and, what's that you'll say that she dad?"
Why, please, sir, there aint any cat! You're to make one up out of your head!

—[Bret Harte, in the Independent.

BE KIND TO ONE ANOTHER.

I am a California miner, living all by myself,

To the Editor of the Banner of Light:

half a mile from any one, high up on the mountain side in my little cabin among the rocks, the green trees, and swift falling streams. Near by is a little artificial pond, in which I have placed a few trout which I feed from time to time, and it is a pleasure to see them dart and catch the little pieces of fat meat as I snap them one by one from my thumb and finger, sitting very quiet the while so as not to frighten the fish. But I was going to tell you about the birds, the little California linnets. The males sing very prettily here in the mountains in the spring and early summer, while mating; but not so much after; and Mr. Darwin says-you have heard of Mr. Darwin, the man who wrote a book, and says that way back, many generations ago, our great-greatgreat-graudfathers and grandmothers were monut right; for it's just like you courting young ladies-they are very nice and obliging then, go out riding and walking with them, and get them all sorts of pretty things; but after they are married do very little more of that. These little birds come around my door to pick up the crumbs of bread I throw them. Some of them know that bread is good to eat, and some do not, as it is not their natural food-berries. and seeds, and bugs, and little worms being their natural sustenance. But some have tried crumbs, and found them good, so they come to eat, and others come with them for company, perhaps. This Sunday morning, as I sat with the door open, the little birds came hopping around looking for crumbs, scratching with both feet at once, in a very funny way. When I got up to feed them they all flew away, but in a few moments, after I had crumbed up some soft bread and thrown it out, they came flying back again, and began picking up the crumbs in a lively manner. One little bird, however, did not seem to know what crumbs were, and began scratching with both feet at once again, which another little bird noticing, took a crumb in its bill, and hopping to the first little bird, put the crumb in his mouth, which the first little bird opened very prettily for him to do. This was repeated several times, till the first little bird began to pick and eat the crumbs of his own accord. Now the second little bird might have been the mother or the neighbor of the first little bird, as they were nearly of a size; whichever she was, it illustrated to me how beautiful it is to be kind to one another.

Downieville, Cal. W. M. TOWLE.

One writer, in giving a description of Prof.

f Phonograph—Its Possibilities. To the Editor of the Banner of Light:

Edison's speaking phonograph, says: "The possibilities and capabilities of this remarkable instrument are wonderful." If we may credit half the statements made by the inventor to newspaper reporters and others who have interviewed him, the machine is indeed "wonderful." It is believed that Prof. E. is a medium, as have been many other great inventors, without knowing it. It does not matter, however, what aids his inventive genius may have received from invisible intelligences; it is very possible he is bringing out a machine that in some way will greatly facilitate the spirit-world in communicating with eople in earth-life. Possibly for this purpose a phonograph may be constructed a little differently from those now being made. The professor has not yet built a machine that embraces all the possibilities he has conceived. Spirit intelligence may improve upon the invention as it now stands. at any rate, some of the intelligences on the other side anticipate that intercommunication between the spirits of the departed and their friends in earth-life is to be greatly facilitated by this new phonograph. Perhaps materialized spirits may utter their thoughts through this new invention. If the idea is feasible, a Franklin or a Morse may assist to put it in practice.

D. J.

Banner Correspondence.

Illinois.

CHICAGO.-Mrs. M. B. Clark writes as follows: "As the readers of the Banner of Light are no doubt interested in the progress of the spiritual cause in Chicago, a brief letter from a resident, on that subject, will likely be acceptable. Spiritualism has just passed through a sort of crisis of agitation and discussion in this city, and crisis or agitation and discussion in this city, and what with the excitement created by the fellow Bishop and his clergy house-top trumpeted pseudo expose, along with the commotion caused by the so-called confessions of the recreant whilom mediums Witheford and Huntoon, the phenomena have been the general topic and subject of controversy. However, good has been the ultimate outgrowth of the apparent evil, and the discourses of that elegant trance specker Mrs. C. L. V. of that elequent trance speaker, Mrs. C. L. V. Richmond, before the First Society of Spiritualists, continue to draw good audiences, while the Children's Progressive Lyceum, under the audience of the continue to the speaker. spices of the above body, also still hold weekly sessions with fair attendance.

The field of professional physical mediumship having had the weeds and rubbish cut down and raked out, is now occupied by the time tried and true mediums, Mrs. Hollis Billing, the Bangs sisters and Web. ters, and Bastian and Taylor, who each have all the patronage they can attend to.

It may interest your readers to know that a few gentlemen and ladies, along with my busband and gentlemen and ladies, along with my husband and self, are holding weekly private sittings with these mediums, [B. & T.] at which their guide, George, Fox, delivers, by independent voice, with his own materialized organs of speech, a lesson, as he calls it, on the philosophy and metaphysics of Spiritualism, that surpasses in language of eloquence and erudition any discourse I ever heard from mortal line. These leatures are simply grand. mortal lips. These lectures are simply grand, and sitting under his instructions, I feel like a child-scholar in the austere presence of some high professor, or rather as one privileged to enter the sanctum-sanctorum without unloosing my

sandals.
Our mental mediums, Mrs. M. E. Weeks, Miss May Shaw, Mrs. Bishop and Mrs. DeWolf, are, I understand, meeting with good success, as are also our healers, Drs. Bishop, Bushnell, Wiggins, and others, in their line. The latter, Dr. Wiggins, Is holding developing circles regularly with good-gesults. Several other developing circles are also held on Sundays and during the week. Mrs. Richmond's control, Ouina, holds receptions on Friday evenings, which continue to be a source of pleasure and instruction to those invited.

of pleasure and instruction to those invited. Taken altogether, the cause is working favora-

bly, and we have no need to fear for the fulfil-ment of our faith in progress.

I understand Mrs. Hollis Billing is to leave for the East soon, also Bastian and Taylor, whom I have heard are to spend the summer at Cascade, N. Y., where they met with success the last warm

Massachusetts.

BROCKTON.-Jas. F. Severance writes: "In the Message Department of the April 13th issue of the Banner there appeared a communication from 'Lucinda Alger,' when in the form the wife of Mr. Joseph Alger, of Bridgewater, Mass. Being personally acquainted with Mr. Alger, and knowing that he is not a believer in the spiritual philosophy, and would be the last one to acknowledge anything coming from this source unless true, I sent him a copy of the Banner containing the communication referred to, and was somewhat surprised that it should elicit the fol-

'MR. SEVERANCE—The message purporting to come from my wife is all right. She died eight years since. The two sisters and two brothers died since she did, which she speaks of. I should like to know where this message was received first, and who by JOSEPH ALGER!

first, and who by.

JOSEPH ALGER.'

During the last few years a number of messages have appeared in the Banner from spirits who have passed on, all of whom I was acquainted with, either personally or by reputation, and I can certify to their absolute correctness in every instance."

Dr. French Webster also writes from the same p'ace April 15: "Spiritualism seems to have taken a new start in this town; in fact, never before has there been so deep an interest among all classes as at present. Some of the best minds of the place keys and orang-outangs, and all sorts of things—well, he says the birds are courting then, and viewith each other to see who will sing the loudest and prettiest, for the prettiest singers get the prettiest and smartest wives; and I guess he's about right; for it's just like young men who go erson White has been with us frequently, and too much credit cannot be given her for earnest and noble work in convincing the unbelieving and skeptical. Mrs Maud E. Lord has also visited us, and in the exercise of her wonderful gift convinced many of the presence of loved ones. In fact, we are having a grand spiritual revival."

Indiana.

VINCENNES .- S. S. Burnet writes: "It may perhaps interest some of your numerous readers to hear how we are progressing in this portion of the Hoosier State. First, we have a hard orthodox element to contend against, but we are making a element to contend against, but we are making a little progression in the right direction. Sometwo years since a select few formed a circle for development. Mrs. Julia E. Tomlinson was the instrument chosen by the invisibles to manifest through at that time. She is a clairvoyant, clairaudient, trance and physical medium, as well as automatic writer. As a clairvoyant and clairaudient I consider her superior to any medium it has ever been my lot to consult. She gets names (at times) very readily, and her descriptive powers are excellent. The physical manifestations are similar to those of Mrs. Maud E Lord. The medium sits in center of circle, with her hands are similar to those of Mrs. Maud E 1.6rd. The medium sits in center of circle, with her hands filled with flour, and is entranced by her Indian control Katie (a half-breed Camauche.) While Katie gives tests, hands are felt in different parts of the circle, and at times we have had independent voices. I marked a cigar by running dependent voices. I marked a eight by futuing a black pin into it, and placed it some thirty feet from the medium in an adjoining room, all unbeknown to any person in the form. After the circle was formed I asked Katle to bring me what I had left in the other room (two doors intervened between where I left the cigar and the circle-room, and both locked). She said, 'all right. I have got your smokum,' and gave me the cigar, which I found to be the same I had marked. I have some writing given automatically through Mrs. T.'s hand that is simply grand. The spirit claims to be an Indian, and to have lived here claims to be an indian, and to have lived here thirty centuries ago. He gives a glowing ac-count of his people, how they lived, &c., &c., say-ing their belief was the same as ours, and if they had lived in this day and age they would be called Spiritualists; that they had their mediums, and had appointed times for talking with their fathers, &c., &c.

fathers, &c., &c.

In conclusion I will say I have found the modium honest and truthful at all times, and her mediumship in all respects genuine. We hope for still better things."

Vermont.

WOODSTOCK .- Thomas Richmond writes "I took pleasure in reading in a recent issue your quotation from the New York Times, and G. B. Stebbins's letter to the Detroit Post, touching the character of the Hon. B. F. Wade, who ing the character of the Hon. B. F. Wade, who had been maligned as a profane man. Forty years ago this past winter I made the acquaint ance of Mr. Wade, both of us in the Legislature of Ohio, he in the Senate, and myself in the House of Representatives, both representating the same Senatorial District. From that time to his death we have been close friends. During four sessions of Congress I was in Washington at the time he was presiding officer of the Senate, often meeting him in his private room, and in his office, and on the street.

often expressed his disapprobation of a thing, or his surprise, by ebullitions of profane language.

Mr. Wade was a townsman with the Hon.
Joshua R. Giddings. They both, with myself, were co workers in the cause of abolition, when an abolition lecturer was liable to abuse, and being egged, of which Mr. Giddings had some ex-

perience.

We all became Spiritualists at an early day.

Mr. Wade gave me his experience in his own room
in Washington. He was convinced by his own wife, at his own house in Jefferson, Ohio. It broke upon both by a sudden surprise, by the writing through her hand of intelligent matter, which was continued, but kept pretty much to

themselves, for some years.

Hon. B. F. Wade was a true, outspoken man, true to his idea of right and justice. Forty years acquaintance has proved him so to me."

Pennsylvania.

TURKEY CITY, CLARION CO .- A. Burnham writes: "About two years ago I was seriously afflicted with scrofula humor of a tumorous nature, which was gradually consuming the lifedements of my physical system, so that I was scarcely able to attend to any business. I received a diagnosis through Mrs. C. M. Morrison, saying that I could be restored to comfortable health, which has been done by the magnetized remedies prescribed through her. I consider her an honest and reliable medium, controlled by a high order of intelligence, and a physician eminently worthy the patronage of the public."

PITTSBURGH .-- A. P. N. writes: "Weekly scances privately held here, with Mrs. Patterson as medium, for materializations, bring us results equal and not dissimilar to the unfoldings purporting to occur at Rochester, N. H. A halfdozen or more spirits appear each evening, walk-ing out from six to ten feet from the curtain, and ing out from six to ten received the circle, take seats near the friends composing the circle, bringing flowers to, and in one case receiving a handkerchief from a member of the circle, which was carried away and returned a fter two weeks."

New Hampshire.

GREAT FALLS .- J. D. Jones writes, April-16th: "Mrs. A. E. Cunningham, of Lynn, conducted public test circles here last Sunday afternoon and evening. In the afternoon audience were about one hundred and fifty persons, and in the evening about six hundred. Her tests were very generally recognized. Her services have been in good demand for private circles, and so far as I can learn she has given perfect satisfaction to all. At the request of friends she is stopping here this week, at Dr. Hamlet's residence, holding private scances. She is a splendid test medium, and has made numerous friends

NASHUA .- J. M. Fletcher, President, writes: "I wish to express the pleasure and satisfaction we felt in having recently two lectures upon mesmeric and spiritualistic phenomena, with experiments, by Prof. J. W. Cadwell, before the First Christian Spiritualist Society of this place. We feel that it is in his power to do a great and good work for Spiritualism, and hope his services will be sought by other societies."

California.

SANTA BARBARA.-Mrs. H. F. M. Brown writes: "The Spiritualists of Santa Barbara have organized a Progressive Lyceum. The officers are: Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo. Childs; Musical Director, Mrs. Emma Searvens. The Lyceum meets at Crane's Hall on Sundays, at half-past one."

> Written for the Banner of Light. SPRING DAYS. BY BISHOP A. BEALS.

Fair Spring's baby eyes are all brimming with dew, And fresh from the dreams of the night, And smiles from her cradle of light!

Over her face the south winds are playing Lifting the curls of her soft, golden hair, And fairy hands paint while the moments are flying The glow on her tender cheeks fair!

The day has just woke from the Winter's repose, To welcome the birth of the Spring,

And shakes from her bed the scent of the rose With the light of her silver-tipt wing.

Chanting songs of infinite praise;
And up from the valley the lily-bell's chime Swells the merry bird's roundelays, The morning is tripping o'er mountain and lawn

Sweet voices are heard in music and rhyme.

Through the gray of the dark forest aisles, And flower-eyed blossoms are upward drawn, In the light of her beautiful smiles.

Ah! many a heart with its old-time ache, Like a tree that is lonely and bare, Holds something still green that will gently awake At the touch of this Spring-time's prayer.

And many an isle all sunny and green Is found in the depths of the soul, Where gather the blest ones in momory's dream.
With the charm of their loving control.

We welcome thee here, sweet spring of the year, With garlands and flowers and song, And read in each tear a leve that is dear. Unfettered by sorrow or wrong.

"Mother Shipton's Prophecy."

Having been requested of late by several plece of versification (which at intervals makes the circuit of the press in the United States,) we take the present opportunity to acquiesce. In the Banner of Light for April 10th, 1875, in the Message Department—at that time presided over by Mrs. J. H. Conant—the following appeared under the heading of "Questions and Answers," self, beyond any question, of the genuineness of the manifestations, which were of a very containing the manifestations, which were of a very containing the manifestations, which were of a very containing the manifestations. and we invite the attention of those who have written us on the subject to the biographical sketch, the "prophecy," and the answer of the controlling intelligence there set forth:

controlling intelligence there set forth:

Q.—[A correspondent sends the following:]

"Old Mother Shipton was born at Shipton, near York, England, and lived in the time of Henry VIII. She was supposed to be a daughter of Satan, and a witch. The night on which she was born there was the most dreadful storm ever known. She was a prophetess, and foretold the burning of York Minster. The third time she said it would be burnt to the ground. It has been burnt twice. She also foretold that carriages would run without horses, that people would fly in the air, and that the earth would be like unto a gridiron—we suppose from the network of railroads. Cardinal Wolsey, hearing that she had prophesied concerning him, was very indignant, and sent three noblemen to hear what she had to say for herself, and to tell her that she would be burnt for witcheraft. When they arrived and knocked at the door, she called from within: 'Enter, Lords So-and-So,' at which they were much setonished for she had had no they arrived and knocked at the door, she called from within: 'Enter, Lords So-and-So,' at which they were much astonished, for she had had no means of knowing their names. When they had entered the cottage, they informed her of their mission, and that when Wolsey got to York she had better take care what she said. Taking off a kerchief from her neck, she put it on the red coal, saying: 'If this burns, I burn.' She then took the kerchief off whole. She also said that Cardinal Wolsey would see York, but never reach it. The king called Wolsey back to London, and he died on his journey. So he never was in York, though' he saw it either from a tower or a hill, making true what Mother Shipton had said. At Clifton, one mile out of York, at the time he was presiding officer of the Sentate, often meeting him in his private room, and in his office, and on the street.

Mr. Wade was not a profane man, mixing profane language in his conversation generally, but

oublished In 1641;
Carriages without horses shall go,
And accidents fill the world with woe;
Around the world thoughts shall fly
In the twinkling of an eye,
Water shall yet more wonders do—
How strange! but yet they shall be true.
The world upside down shall be,
And gold he found at the root of a tree.
Through hills man shall ride,
And no horse or ass be at his side;
Under water men shall walk,
Shall ride, shall sleep, shall talk,
In the air men shall be seen,
In white, in black and green.
Iron in the water shall foot.
As easy as a wooden beat,
Gold shall be found and shown
In land that is not now known.

In land that Is not now known.
Fire and water shall wonders do,
And England shall at last admit a dew,
The world to an end shall come.
In 1881, 19

This remarkable seer's prophecies having come to pass, in so many cases, in regular order, why may not the latter, in regard to the end of the world, come true? Or is there another version of what is meant by the world coming to an end? A.—The previsions of seers with reference to the end of the world always had reference specially to the end of certain arbitrary periods. The world at that time lived, moved and was governed by r ligious prejudice. This doubtless will come to an end, or receive a culmination, at the time or more the resident lives and lives in the time for more than the time lived. The solutions of the solutions of the residual lives are the residual to the time of the time the time, or near it, predicted by the seer; but that the end of things temporal will have come at the end of things femporal will have come at that time would be a mathematical, astrological impossibility. The whole system of nature is founded upon the law or system of mathematics, and an accurate disposition of all worlds, of all conditions and times, is made by and through this law of mathematics. If the world came to an end, literally, at that time, it would upset the entire law and break up the whole system of nature, which we cannot for a moment believe.

> Written for the Banner of Light. INVOCATION. BY HESTER M. POOLE.

Come thou to me, sweet Spirit of Light, Dancing along the trees, Beam for awhile on my yearning sight,

While fitfully wanders the breeze Under the waving trees, Pause for awhile to my eager sight, Among the billowy trees.

Light! from the uttermost regions above, Where planets their courses run, Light! from the source of Infinite Love Which kindles and glows in the sun, While the changing seasons run,

And Delty throbs with changeless Love, And the rolling years go on. Oh, come blesséd Light, to my innermost soul, And quickentits impulse to truth,

near to your source may its grand orbit roll Renewing the love-light of youth, Reviving its bloom and its truth, As we sweep through our lives to that far distant

pole Whose magnet is absolute Truth. New York, April, 1878.

Giles B. Stebbins and "The Life Beyond." To the Editor of the Banner of Light:

I feel it a duty to call the attention by your many readers to the book lately compiled for publication; by Bro. Giles B. Stebbins-"POEMS OF THE LIFE BEYOND AND WITHIN." It is a work which should be in the hands of every Spiritualist. We find many rare old favorite poems herein, which fare alone worth the price of the book. Beginning with the early Hindu poems, giving us selections also from Grecian, Roman and from our own country's literature, it closes with the inspired breathings of the spirit-land. The Christian Register of Boston well says, Poems dear to all who look beyond this mortal life." No one can rise from the perusal of the book without feeling that he or she has been visiting with the best, purest and holiest of company. He or she will rise with newer and nobler resolutions for the future.

Well has the compiler said in his preface, "The words gathered into these pages-a few pearls and gems from the rare treasures of four thousand years -all say, "Man, thou shalt never die," in voices that thrill and uplift the spirit.

The book is a choice gift to a father, a son, brother, sister, lover or friend. Bro. Stebbins should for his labors herein embodied have the thanks of both the mundane and the supermundane worlds! M. H. MARBLE. Table Rock, Neb., March 27th, 1878.

Bishop and Mrs. Youngs. To the Editor of the Banner of Light:

In the Banner of the 30th ult. a correspondent describing the remarkable manifestations occurring in the presence of Mrs. Belle Youngs, "the plano medium," suggests that W. I. Bishop, or some other equally 10/30 (?) man, enlighten the anxious ones as to the source of the power and intelligence witnessed.

Now, I can assure all interested, that they will never get any light on this subject from that wise young man. I attended a public scance by Mrs. Youngs in New York last May, and W. Irving Bishop was present, and from the platform he was called upon and defied by Mrs. Y. to exmedium could, was confounded, not offering one word in reply.

vincing nature, such as her standing by the pl-ano and lifting it at arm's length by the music-rack on the top, with two fingers. Let some of the exposers try to imitate this as I saw it done, then I will begin again to investigate.

Woburn, Mass. Cyrus Monroe.

Meeting of the Spiritualists of Western New York.

The next Quarterly Meeting of the Spiritualists of Western Now York will be held in the free church at Laona, Chautanapa Co., Saturday and Sunday, May 4th and 5th, opening at 10 o'clock A. M. Mrs. E. L. Watson, of Titusyille, Pa., J. W. Saver, of Byron, N. Y., and others, will be present to assist in the work and lend to the interest of the occasion.

be present to assist in the work and length of the coasion.

The people of Laona will do all they can to entertain those from a distance. The deep interest, the remarkable foresight and wisdom displayed in human adars by the inhabitants of the spirit-world, demands careful, candid and thorough consideration on the part of mortals to the end that a more perfect cooperation may be obtained in all things that naturally tend to enlighten, enfranchies and elevate the human mind. The occasion demands, and we think will scener, a large attendance.

GEO. W. TAYLOR.

For and on behalf of the Committee.

Passed to Spirit-Life:

From Milford, N. H., April 4th, Mr. John D. Sable, aged 56 years.

aged 56 years.

Mr. Sabin was one of the leading Spiritualists of Milford; and was the chorister of the present Society of that place. He not only believed in Spiritualism, but also was an earnest worker in the held of reform. Thus, through his advancement, the Society sustains a great loss. Being strictly honest in all his dealings he was respected by all who knew him. He leaves a wife to mourn his departure, while he is still able to wait from his heavenly home measures of the force. The funeral discourse was promounced by the writer.

GEO. A. FULLER.

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The Miles of the Markey Straits of the contractor The Arrestes of Morene september 19 allow 19 and Enter the large experiences as expense of the of logical and forth, and a section of division of the factor as, it infrared better of the topic of the originate of a register of the large and product the reserve of the originate of a register of a technique. and produting the victor to diff. (A. Space Productivities) and of account of the control of a c of the reference, that the representation raise and true, leading them, replicable as in the lead

A Scance with Mrs. J. R. Pickering of Rochester, N. H.

As much has been given in these columns of late regarding Mrs. Packering's medium-hilp, pro-Sand gen sithe evidence preponderating. In favor of her reliability, and we having been assailed from several quarters by these who pronounced her, a fraud, because we simple gave our opinion. that she had not been proven such, we deterinfined to visit the median and witness the aldeged-mater algorition of spirits for ourself. Accordingly, to previous appointment, we visited and two ladles, whom we invited to be present.

We arrived in the forenoon, and immediately visited Mr. Pickering's residence, being readily allowed by the lady-medium to freely examine the scance room, and in fact every part of the premises. We went into the cellar, directly under the locality of the cabinet, and critically examfined the under flooring of the room above, to ascertain If trap doors could be found, (as several certained that everything was intact, no indications existing of trap-doors or machinery of any sort, but everything being as it ought on the the carpet for that purpose directly where the medium was to sit. In fact the examination of

The cabinet from which the materialized spirits were to emande was sliftply formed of two durtains in a corner of the room, suspended from an fron rod a fraction over three feet in length. extending from one wall to the others. The ladies of our party were delegated, previous to the scance, to critically examine the medium's clothing in order to be sure that no costumes were therein hidden, after which prelimitary the lady was escerted by them to the cabinet. Their report was that they had thoroughly examined Mrs. Pr kering, that her clothing was of dark color, (not a particle of white cloth entering into the sum total of her apparel,) and that there was not the least opportunity for the concealment of costumes.

The front line of chairs was occupied by ladies and gentlemen not of our company; the second row by our own party. At eight o'clock and plane-playing were in order. After waiting some twenty minutes, the medium in the meantime remaining seated in the cabinet, a spirit form became visible-a tall female dressed like a sister of charity, the entire figure being draped in what appeared to be thin white muslin of coarser texture than afterwards appeared. It's was very statue-que and impressive. This form appeared twice.

The next was the figure of a man. The clothing was mostly dark colored. This form bowed to Mr. William R. Tice, (a gentleman from Brooklyn, N. Y...) who was present, and was finally acknowledged by him as a friend, after appearing three times, Mr. Tice failing at first to re-

The third spirit-form that appeared was recogand gave the name of "Rosina," which Mrs. R. dress, the material looking finer than the drapery which enveloped the first spirit who came. A lace scarf could be distinctly seen upon the shoulders, hanging down nearly to the floor. Her hair was brown-the dress traited-a handkerchief was held in the left hand-a silver star glistened upon her forehead. She seemed anxious to approach as near as possible to Mrs. Rudd bowing her head while uttering the word "Rohad promised to manifest to the daughter on the first opportunity offered, when the parties named

séance. female clad in white, but without drapery, ex-

The fifth form was that of a small-sized fe- apparitions, must have been produced or materimale - "Nellie," a spirit-friend of ours, who alized by spirit-chemistry, which we have not at Forces, "delivered April 14th.

spangles were distinctly seen in her hair. She also saluted Mrs. Rudd and Dr. Goodrich.

of a female clad in a snowy-white garment of ap- | Haverhill "newspaper man," (Mr. E. P. Hill,) parently the most delicate fabric -so fine, indeed, on our return from Rochester, Friday morning, as to cause universal remark in regard to it. The who was anxious to ascertain what success we at agual rates.

We respectfully decline all business pelatics shock, draperly, which was thrown over the back of the had at the Pickering scance on the evening of the total commission. Sold for a free Lead and shoulders and arms, resembled the the 18th. Finding the result favorable, he sent most exquisite face. She came toward us and the following to the Haverhill Publisher of Sat-Miss Chace, and endeavored to have us recognize - urday last for publication: Nonces of meetings, entire up, after each should be forwarded to this office as can as Monday of each should be condended to this office as can as Monday of each should be formarded to this office as can as Monday of each should be could not distinguish the features. The spirit then retreated behind the curtain. In shifts of the Bander. sminner the Bander.

The spirit then retreated behind the curtain. In a few minutes, however, she reappeared, seemone annual too seed a first or a feet spirit then retreated behind the curtain. In
a few minutes, however, she reappeared, seemingly with more power, and glided nearer to us
oned free the spirit. The expression of imperoned free the spirit. free thought, " a secure temperiase to enderso the name?" "Yes, yes," was the response in a low whisper, "Fanny." "Is it indeed you, low whisper, "Fanny." "Is it indeed you, forms. The many and in the same a faith was a faith we find the same in faith which are not used. At that moment a catisfied expression passed over the countenance erace for a faith was a faith which we not used. When news a feet which we have to reduce the same and a faith we could not gain a counterpart of the spirit as she came nearer, and it appeared or our repair it, these derive, in the faith of the spirit as the medium that we could not gain. so like our late medium that we could not gainsay the fact, especially when we examined the black hair, so smoothly combed, as was her wont in the earth life, it being a perfect fac simile, Bill II Cloud Bill the arth life, it being a perfect for simile, she then pointed toward us with her right hand, and smedily retreated behind the curtain. The and speedily retreated behind the curtain. The reas in given by spirit friends, why the garments appeared so white and well defined, was because of her superior mediumistic development while in her own earthly form. The last time this spirit made her appearance a beautiful white turban was on her head. As she bent forward to have us recognize her, we could not but admire the exquisitely delicate fabric that covered lier

> The form of a man with dark hair and dark moustached and full face was then seen. This spirit was not recognized. He was stout and

> The next spirit who manifested was a curious looking person. Her hair seemed to be of a reddish east, wound around her head in a singular style, "something like a beehive," remarked one of the party. There was a mass of it. A slight head dress was worn on the back of the head. The garments enveloping this individual were less airy and not so white and much more material than were those previously seen. The figure was full and well developed.

> Here followed a female spirit draped in Jacea very lively character-who danced around with great freedom for a few moments. The significant motions of the arms were by some present construed to mean that she came to all presentto no one in particular. She was not recognized. The lineaments of the form could readily be traced through the drapery.

> Spirit faces were visible at the aperture, sometimes two at the same time.

The tenth spirit who manifested very much interested our party. She was tastefully dressed In white. When the lady at the plane sang, Nearer, my God, to Thee," this spirit Stook part, singing beautifully, and seemed to enjoy the occasion very much. She remained longer In view than any other spirit. Retreating to the Rochester on the 15th instain company with a enclosure to gather strength, she again appeared party from Biston, composed of six gentlemen and sang with the planist as before. This was a beautiful manifestation.

The eleventh spirit who paid us a visit had light hair, monstache and chin whiskers, a bandage appearing around the forehead. This figure, we were informed, resembled a particular friendof one of the party, although he did not come

near enough to be fully recognized. of our parts were extremely skeptical,) and as sing; he had a waving plume on his head, and nessed the manifestations, and pronounced them huge glittering breast-plate. He was a fine specie of Lab men of the red man, dressed as he was from square. We subsequently examined the flooring head to foot in the characteristic toggery of the Joseph Cook and Die Zeitschrift fuer in the stance room, Mr. Pickering ripping up North American Indian. Another Indian also presented himself for a brief period. Also a girl more than that he was a great adept in kicking

the foot-ball when in physical life. The baby scene was quite satisfactory. The curtains opened, and there sat the medium with a tiny infant dressed in pure white in her arms. We could see the face and hands plainly, especially the motions of its fingers. We were told, for the oft-repeated caresses she bestowed upon it.

After this manifestation, Mr. Pickering placed precisely the light was lowered, when singing latter the scance was over, written upon it: "We where credit is due. will yet convince the world through this medium that Spiritualism is true."

gathered at the wrists. The female figures somely visible through the gauzy drapery that covered

them. The figures many of them were larger and taller than the form of the medium, which satisfied Consequently we shall say that we have no doubt on the occasion thus briefly described. As Mr. nized by Mrs. Jennie S. Rudd as her mother, I tions were less favorable, we asked him what he it an assured position among the demonstrated thought in regard to the manifestations on the axiomatic facts of science. said was correct. This figure had on a muslin 18th. His reply was, "I think they are what man forms, or materializing over their invisible bodies; that it was an honest show from the

spirit-world there is no doubt." There was no opportunity of the medium supas one or the other of the ladies of our party the parts of which stand to one another in munever left her for a moment to herself, so as to be tual (reciprocal) connection and communion, and Dr. Goodrich, in order to be recognized, doubly sure on that point. We thus can state even without the mediation of corporeal things, the enclosure was proof against any confederacy connected communion with all the immaterial exing of the kind could get in, as the gaze of our from them." The fourth form which appeared was that of a | party was constantly centred on the curtain-cabinet, and it was light enough in the room to fully | German thinkers have received practical proof cept a profusion of lace about the waist, taking | recognize each other; and that, therefore, what- on scientific grounds, through the mediumship of the form of a cloud, in which the spirit seemed to | ever came out of the enclosure during the three hours that the scance continued, in the shape of apparitions, must have been produced or material by Fiche, Ulrica and Wirth, at d published, at Halle."

kissed her hand to us. She had on a lace dress, and the least doubt was the fact in the instance under consideration. As a matter to be expected in this age of steam-

The next spirit-form which appeared was that presses and railroads, our party was met by a

"We met and interviewed the party on the

train on Friday morning, and from them learned that everything was in the highest degree satisfactory and convincing. This, however, is only another corroboration of what we have time after time established by frequent observation and varying tests. From our own witnessing and testing, commenced fifteen months or more ago, we know these phenomena do occur; other persons, also, whom we have introduced there, know they occur, and all subsequent tests are only piling up testiniony upon the foundation laid by us many months ago in the face of much jeering and against waves of doubt and hesitancy rolling in from every quarter. Men who believe in the phenomena stood aloof from them as long as they could, and when they approached their steps were those of hesitancy and caution. Our tests were full, varied and complete enough of them-selves to establish the fact, and did establish it In our own mind, and in the judgment of many other clear minded men and women. We have seen the forms, taken them by the hand, witnessed their partial dematerialization, and have recognized persons, and in turn have been recognized We have seen one of these forms violently selzed when Mrs. Pickering was herself in the cabingt encologist is a sack, as also we were at the scance before the critical conmittee of ten, and we were the only person outside of the circle who was resent at all of the three successive scances in March, the first before a party from this city, the second given to a party from Boston, and the third to a party from Lowell. We know so much about this that we feel warranted in saying there never was a sham there, and whoever has witnessed any of the presentations has witnessed what is commonly called materialization. are by no means desirous of giving the phenome-na a name; It is enough for the present to attest to their reality, leaving it for scientists to investigate and theologians and skeptics to gaze upon with wonder and astonishment. It is of no use for any man, standing afar off or near, to call it a cheat or sham; as well might it be said that the pealing thunder is of the imagination and the flashing lightning a visual Illusion. Whatever they may prove to be, the phenomena are real; and the eternity of the past, the eternity of the present, and the eternity of the future, making one rolling, endless cycle, will not be long enough to undo that fact. Of necessity this discovered power must uproof old theories, but what is a theory in the face of a fact?"

We the undersigned, members of the party of investigators above-mentioned, take pleasure in giving our personal endorsement to the statements made in the report to which this certificate is subjoined. The account narrates in brief the salient points in our experience while at the seance held with Mrs. John R. Pickering in Rocheswe feel confident that what there transpired was genuine in character, and owed its origin entirely to the source claimed for it; viz, the power of spirit over matter.

JOHN WETHERBEE, PHINEAS E. GAY, ISAAC B. RICH, E. P. GOODRICH, M. D., GLORGE A. BACON. MRS JENNIE S. RUDD, MISS EMILY CHACE.

Boston, April 23d, 1878. The twelfth was that of a tall, swarthy look. 18 (By invitation, Mr. William R. Tice, of Brooking Indian, who seemed to almost reach the cell- 190, No Ya joined our party at Rochester, wit- edge ichaterer of either the French or the Norwore a large belt around his waist fastened by a genuine without the least reservation .- ED. B. reliability of the messages they then and there

Philosophie.*.

A recent issue of the Boston Advertiser conwas seen who appeared to be a cripple: Unrestains the report of a lecture by Rev. Joseph st, published at Eminence, Ky., a brief report of the premises was conclusive, clearly proving the cognized. But the cleverest manifestation was Cook, wherein that gentleman, in his search for a sermon delivered recently by Rev. J. M. Henpublished statements of others in this respect to that of a youth, dressed in a uniform similar scientific ground on which to base his theories, be correct.

| derson of that vicinage—who is evidently an this town concerning Spiritualism and its teachings, which sentiment is taking on the practical pants, tightly buttoned round the waist, where excellent German publication, Zeitschrift, Gourthe done white shirt that enveloped the up- nal of Philosophy,) as occupying ground akin per portion of his form was gathered. His to his own, etc. After giving it his enname was called by some offer but we could dorsement, has far as suits his purpose,) he, ascertain nothing definite in regard to this spirit, according to his custom, hastens on to pastures new, leaving to us the work of imparting a ing public, and to Mr. Cook also, if he is really Ignorant of it-of which we are not so certain. Mr. Cook did not tell his hearers in Tremont Temple, or his readers in the Advertiser, that the after the scance, that this was a child of Mrs. Fichte, is an open and avowed Spiritualist, (as Pickering's, now in spirit life, which accounted recorded in the third edition of Fichte's Anthropology.) and that others of its staff are more or less interested in the philosophy and phenomena a slate on the floor in front of the curtain for of the New Dispensation. Mr. Cook is willing the spirits to write upon. The movements of the to get facts where he can, evidently, but is also pencil could be distinctly heard, and we found, willing to leave to others the giving of credit

Why cannot the Rev. Joseph afford to tell the truth about Spiritualism? Why, while he is The male figures were white shirts, the sleeves sweeping the field of German research with his scientifice-theological field glass, can be not afford times came out with bare arms, which were clear, to recognize the existence of the inquiries, the discoveries, the openly-spoken convictions of Zöllner, and Fichte, and Hoffman-ay, and of Aksakof? The recent phenomena just placed on record by the first and last named of these us that the lady bore no active part in the won-gentlemen, for instance, must, if carefully looked derful exhibition presented to as critical a com- at-even to the mind of the veriest stickler for pany as ever met together on such an occasion. | practical results, to say nothing of one who publicly professes to be a searcher after the means whatever of the entire reliability of the medium of reconciling scientific materialism with human aspiration after immortality-take the ques-Wetherbee was one of our party, and had previ- tion of spirit power as exerted on the earth-plane viously sat with Mrs. Pickering when the condi- out of the field of mere speculation, and give

Such a condition of affairs was predicted by they claim to be-spirits taking on apparent hu- Kant (who next to Liebnitz was regarded as the greatest philosopher of Germany) one hundred years ago, he (as translated by Dr. Bloede) having said (1724-1804), "Immaterial beings perhaps constitute a great whole, a mundus intelligibilis, plementing her clothing after the examination, (a world intelligible, perceptible to the senses,) with the most positive certainty that as the cur- and it may perhaps be proved yet that the human sina." We have since learned that this spirit tains dropped, hiding the medium from sight, soul even in this earthly life is in an indissolubly of whatever name or nature, and that there was steeness of the spirit world; that it (the human above should both be present at a materializing not a particle of white fabric therein, and noth-soul) works into these, and receives impressions

The fact that these mental hypotheses of the

Henry Slade, (as detailed in the articles by Zöllner, Aksakof, et als, which have appeared in our columns,) is indeed one of the greatest importance, and cannot be too highly estimated at the present day.

Mrs. Maud E. Lord-A Polyglot Seauce.

This worthy instrument in the hands of the at her home, 39 Milford street, Boston. We are, we that it is her intention to leave this city sometime during the early part of May, on a tour westward, whose ultimate is intended to be Denver, Col. Her séances, while she continues in Boston, will transpire on the evenings of Sunday, Wednesday and Friday, each week. The number of seats for these gatherings being limited, and the demand for them being very great, those who intend visiting her before her departure for the West, will do well to make early application at her residence.

In addition to her labors in Boston, it has been her lot to perform much additional service for the cause in country towns adjacent. On Tuesday evening, April 16th, she was in Needham, and on Thursday, 18th, in Sherborn, Mass., in both places her circles being composed largely of nonbelievers and church members, to whom she gave evidences of continued conscious life beyond the prized was unable to bestow. She was strongly | tion. urged by her patrons there to come again, which request has grown to be an inseparable sequence | to all her séances, an attendance at one being an the investigator. It is indeed to be regretted ent field of service in the East, where the demand for her presence is so great, in order to fulfill what wish her success wherever she may go, and are sure her return to Boston in the autumn will be signalized by a warm welcome on the part of the many friends she leaves behind. As an instance of the striking character of the

phenomena to be witnessed at times in her public sittings, we note the fact that on Sunday evening, April 14th, the floating and migratory lights which so often appear in her presence took on larger dimensions than usual, expanding to such a degree as to enable the sitters to see (and in several instances recognize as those of friends) the faces of spirit-visitants, surrounded by the phosphorescent glow of the shining spherical envelope which had been parted to bring them to the plane of apprehension by the human eye. At the same scance a young French lady present was frequently addressed in her native spirit voice refused to answer in any other than

tongue, and when she replied in English the the French language. A Norwegian present was ter, N. H., on Thursday evening, April 18th, and also accosted in that tongue by one of the independent voices: indeed at one time in the scance three languages were being spoken at one and the same instant, viz: Mrs. Lord was, in English, describing spirits seen by her near various parties before her, while behind and at one side of her the independent voices were conversing with friends in French and Norwegian. The skeptic must bear in mind that this statement is not one of irresponsible hearsay. but based upon the evidence of witnesses residing in Boston, and who represent themselves as pleased beyond measure with the tests thus received, the fact that Mrs. Lord has no knowlwegian dialect being to them added proof of the received.

" Pleasureville Pellets."

Under the above seemingly contradictory heading we find in the columns of the Constitutionalamount of geographic knowledge which he evinces)-on the subject of Spiritualism. We should judge from the report that he sadly lost his "nominative case" during the discourse. We quote the account verbatim, that our readers may be put in possession of yet another unmisvery important piece of information to the read- takable link in the chain of evidence going to show — through the thousand and one pulpitenunciated views concerning death and the after-life which characterize the sermons of the clergy of the day—what a mad panic is at pressenior and leading editor of Zeitschrift, Prof. ent regnant in the evangelical churches: a panic whose sweep is upsetting in its swift career the old and long supposed-to-be-settled provisions of the creeds, and virtually obliging each preacher to reconstruct from the débris of former things a new and diminutive hell or heaven for his own particular flock and according to his own conception of their needs:

"His text was from the sixteenth chapter of Luke, beginning at the nineteenth verse to the end of the chapter. He took the ground that Lazarus and the rich man were real characters, and the two were representative men. proved the immortality of the soul and the falla cy of materialism; exploded the theory of Universalism, and denied the second advent or com ing of Christ; ridiculed the idea of angels having wings, or being possessed of the power to com down to earth; gave a terrific dig at Beecher and Ingersoll for denying the existence of hell, and then proceeded to give his views of that locality, which were different from anything we have heard advanced on that subject. The reverend Doctor said it would not do to go downward in search of the kingdom of Satan, as science taught that to cut a hole straight down for seven or ight hundred miles[?] we would come to China pleasant country to reside in; but the same science also taught that forty-five miles from the surface of the earth all was darkness, and for millions, billions and trillions of miles further on n space this bitter darkness and gloom continued; and it was into this outer darkness that the pirits of the damned were doomed to wander throughout the endless ages of eternity, and in all their wanderings they would never meet with an-other soul, but would be in endless solitude and He spurned the idea of a localized hell, or that it was a lake of fire, with the smell of brimstone, and contended that it was an impossibility for any communication or passage to be had over that awful gulf that separated Dives and Lazarus.''

Spiritualism seems to have taken on new ife all over the country since its thirtieth anniversary, March 31st. The scances of the developed mediums are more powerful and convincing than ever, and new mediums are being rapidly unfolded in various sections. Thus the noble work goes on!

The Boston Daily Transcript for Thurslay, April 18th, contains an able article from the pen of Epes Sargent, Esq., in which the new testimony from high quarters in Europe concerning the reliability of Henry Slade's mediumship receives a clear and cogent rehearsal.

Watkins.

We are in receipt of letters from Washington. where Watkins, the independent slate-writing medium, has been, giving us the disagreeable in: formation that this individual made himself obnoxious in many ways while there. Now we have a letter from Ohio, where he was at last accounts, in which the writer states that Mr. spirit-world continues to meet with great success | Watkins | ignores | his wonderful | mediumistic gifts, and asserts that he deceived Eastern Spirmust confess, sorry to be called upon to announce | itualists. We agree with our Washington correspondent fully in the fact that while we should treat mediums kindly and charitably, they should so act as to deserve kindness and charity. That Watkins is a bona fide medium there is not the least doubt, as we and others tested his mediumship under conditions that utterly precluded fraud. Why he should now-if he does, as has been alleged-repudiate the facts so fully demonstrated in his presence, is one of the mysteries we are, we confess, unable to solve. It seems as though he must at times, under the circumstances, be psychologized by those with whom he comes in contact—we mean those who ignore mediumship altogether—otherwise he would not behave in so erratic a manner as is alleged. We are perfectly aware how sensitive mediums are. and hence have been willing to be as lenient as possible toward them; but we agree fully with in notable and unreservedly recognized instances the Religio Philosophical Journal that there is a point where patience ceases to be a virtue, and veil of death, which the theology they so much that the time has come to rebuke such vacilla-

Mr. Watkins recently wrote to us from Chicago, saying that he had fallen in with Bishop, the impostor, and asked our advice whether or not awakener of an appetite for more in the mind of he had better join him, pretending to ignore his own mediumship (for a time) in order to discovthat she should feel called upon to leave the pres- | er, he said, Bishop's tricks, and then come out and expose the latter. We at once replied that such a course on his part would be morally obshe holds to be a duty in the far West; but we jectionable, and advised him not to enter into any such disreputable compact.

Testimonial to J. B. Hatch.

We recently announced that just at the close of the anniversary exercises (the details of which he so energetically and successfully wrought out.) Mr. J. B. Hatch, Conductor of the Children's Progressive Lyceum of Boston, was prostrated by an attack of incipient typhoid fever, and was confined to his home. No. 13 Lexington avenue, Charlestown District. The disease shortly after its appearance assumed a malignant type; he has since been called upon to endure much suffering, and is now slowly rallying from the utter physical prostration incident to the severe malády from whose hold he has but now escapedthanks to the skill of his medical adviser, Dr. Charles Main, coupled with the characteristic of a good constitution, and the blessing of the angelworld.

As the tide of affairs (pecuniarily) has not been at the flood of late with this worthy worker for the cause, the friends of Mr. Hatch have projected a complimentary testimonial for his benefit, to occur at Rochester Hall, Thursday evening, April 25th. The exercises will commence at quarter before eight o'clock, and will consist of vocal and instrumental music, speeches and recitations, to conclude with dancing. The following among his many well wishers have kindly volunteered their services: Dr. Samuel Grover, Dr. John H. Currier, Mr. Alonzo Bond and Lyceum Orchestra, Messrs. John Wetherbee and W. G. Berry, George A. Bacon, Henry C. Lull and Mrs. Lull, F. L. Union, E. D. Stickney, J. P. Endres, jr., Misses Lizzie Thompson, Florence Danforth, Carrie E. Hopkins, Helen M. Dill, Maria Adams and others. The object of the enterprise is indeed a worthy one, and we trust Rochester Hall will be crowded on that occasion.

Spiritualism in Brockton, Mass.

By reference to our third page it will be seen that great interest is at present manifested in The Brockton Advance for April 20th (as additional evidence of the truth of this statement) says: "Mrs. Kendall, of Boston, held a seance at the house of H. F. Bird, on Wednesday evening, and though not claiming to rival Mrs Maud E. Lord, who is expected here May 1st, she is said to give some very satisfactory tests of materialization without the absence [rather the graduated reduction] of light which is usually demanded. Mrs. Susie Nickerson White has held two test circles here this week at Daniel Hayward's and T. C. Prescott's, both fully attended.' The Advance further records that Mrs. White was to give a public test scance before "the Spiritualist Sunday School" on Sunday A. M., April 21st, and a lecture in the evening. Mrs. Kendall will hold another séance in Brockton Thursday evening, April 25th.

The Knot-Tying Phenomenon.

T. L. Nichols, M. D., contributes an article to the London Spiritualist of April 12th, on "Remarkable Physical Manifestations," closing with the following important statement:

"Your readers may be glad to know that, on the night of April 7th, we had repeated, in my house, in the presence of six persons, including Mr. W. Eglinton and Mr. A. Cölman, Prof. Zöll ner's marvel of tying knots in a cord, the ends of which were tied and sealed together. I have the sealed cord, which I prepared myself, with the notted ends firmly sealed to my card, on which the fingers of every person present rested while five knots were tied, about a foot apart, in the central portion of the cord. I have no doubt that this splendid manifestation can be repeated at any time under like conditions.'

A. J. Davis in Washington.

The Seer has of late been addressing the friends of free thought and spiritual enlightenment resident in Washington, D. C., on "What I Do, and what I Do Not Believe," and "After Death-What?" We are glad to note that his remarks called out large audiences—as should be the case wherever he goes. The friends everywhere will do well to utilize on opportunity his powers as a public educator.

Mrs. Mary J. Hollis-Billing, the renowned spiritual medium who for the past year has been a resident of Chicago, where she has been holding séances which have given great satisfaction, is about to take a much-needed vacation in order to recuperate her failing strength. Dr. and Mrs. Billing will sail for Europe early in May.

Allen Pence, Esq., writes us under a recent date from Terre Haute. Ind.: "Anna T. Stewart and Laura Morgan are in good health, and holding scances here daily. Their powers are constantly increasing. We unhesitatingly endorse them as true and genuine mediums.'

Nearly all Spiritualist newspapers in the country, when noticing the Banner of Light in connection with their own, invariably put its title in Italies and theirs in small cans Our waggish correspondent Ja Case is curious to know why this distinction? For instance, he says, in looking over the last number of the Voice of Truth, printed at Memphis. Tenn., he firds copied into its columns from the Banner a letter from Georgia, in the body of which Dr. Knorralindes to the Banner of Light and the Voice of Truth. Now why did the Voice made the alteration alluded to above, for surely it was not so printed in the Banner?

The privileged orders of Europe and the land-owners are as far removed from the mass of the people as heaven is from earth. It is their prerogative to own everything and to mice and subto enjoy and rule, while the masses are left to toil, suffer

Some interesting experiments have recently been made in Germany with the common nettle, which bld fair to make that modest weed an article of considerable importance. They consisted in working it in the same manner as hemp, and the fibres obtained were as fine as silk, while they yielded nothing to homp fibres as regards durability. A considerable area has now been planted with netties in

A disastrous fire raged in the woods at Dennis and Brewster, Mass., Monday, April 22d. It is estimated that eight hundred acres were burned over.

Then Cato holds a distinct notion Of individual actions after death. — (Marston.

The Philistines are not the only people on record who were lawed to death.

"I'm sitting on the style, Mary," as the husband said, after accidentally equatting down on his wife's new Spring bonnet. "That joke is too thin," replied the frate wife. "My opinion is," said he, with a peculiar emphasis, "that the lonnet Is too thin!"

Don't put off until to-morrow what you can do to-day, unless it 's buying a map of Europe.

> LIFE'S BEATITUDE. Our sweet flusions only die Futfilling love's pure prophecy; And every wish for better tillings An undreamed beauty nearer brings. For fate is servitor of love; Desire and hope and longing prove The secret of immortal youth, And nature cleats us into trath. Oh kind altrone, it sely sent. Oh kind allurers, wisely sent, Begulling with benign intent, Still move us through divine unrest, To seek the loveliest and the best! Fro long the fitting glimpse of good Shall rest in full benitude; And more than all to earth denied
>
> Shall greet us on the other side!
>
> —[John G. Whittier.

An irreverent daily suggests that "now that the phone graph makes it possible for sound to be canned, the same as beef, milk, lobsters, fruit, etc., missionary sermons can be bettled and sent to the South Sea Islands, ready for the table, instead of the missionary himself."

Society is largely made up of mister-les and miss-eries. A special to the London Standard from Madrid under date of April 22d, reports that two hundred and seventy-five fishermen are missing from the neighborhood of Santander and Bibao. It is certain that the majority were drowned in the late gale. In addition to this loss, fifty boats and their crews, belonging to the province of Guipuzcoa, have

A Harvard student was called to account for having publicly styled the professor of Hebrew "a first-class mule," Ho admitted having made the remark, but said he intended it as a compliment! "Explain yourself," said the professor. "Why, a first-class mule is necessarily a good lie-bray-ist." Nol. pros.—Boston Transcript.

A Baptist missionary writes to a Shanghal paper that he v men carrying in baskets little girls eight or nine years old, to be sold for food. He says they boll and eat these children, so severe is the famine. The distress extends over regions of China inhabited by about 57,000,000 people.

I go for all sharing the privileges of government who assist in hearing its burdens, not excluding women.—Abraham Lincoln.

A flerce tornado swept over portions of Illinois and Iowa on Sunday, April 21st. Trees were torn up by the roots, houses destroyed, horses and cattle swept away to great distances, and report asserts that four persons were killed and forty wounded. It is considered the severest storm ever known in that region.

IMPROVED ENGLISH. IMPROVED ENGLISH.

I beg your pardon, sir, '' he said,
And cause the answer blunt:
As freely as the beg is bug
So freely is it grunt, ''

[Yonkers Gazette,

Narrow-minded people are like narrow-necked bottles, for the less they have in them the more noise they make in

We could not endure solitude were it not for the power-nil companionship of hope or of some unseen one. - Richter.

Order received by a rustle dentist, which says: " My mouth is three inches across, five-eight inches threw the jaw. Sum humoky on the edge. Shaped like a horse-shoe, toe forrard. If you want me to be partikler, I shall have to "What is to be done with the devil?" asks the Buffalo Express. If he is through taking proofs, let him distribute harder with it, is thus to go for the mail. ** Burfington

The drunkest young man picked up in Washington for a year had letters from twelve senators recommending him as sober, steady and industrious.

For a' that, and a' that, Our toils obscure, and a' that, The rank is but the guinea-stamp. The man's the gowd for a' that. Then han's the gowd for a' that.
Then let us pray, that come it may,
As come it will, for a' that,
That sense and worth, o'er all the earth,
May bear the gree, and a' that.
For a' that, and a' that,
It's comin' yet for a' that,
That man to man the warld o'er,
Shall brothers be for a' that,

We find self-made men often, but self-unmade ones

Rev. Father P. T. Lyndon, Vicar-General of the Archdiocese of Eoston, died April 19.h. He was born in the County of Armagh, Ireland, in the year 1812, and was nearly sixty-six years of age at the time of his decease. The funeral took place at the Cathedral of the Holy Cross on Monday, April 224.

By the love and practice of goodness we become at length the embodiment of it.

Professor Barrett's paper in the December number of the Dublin University Magnzine, giving an interesting ac-count of phenomena at the bogs of "Donnebellegan," in Ireland, created a great sensation amongst a circle where the "ism " is spoken of in a whisper.

Levett has been called to another state, a state for which, think, he was not unprepared, for he was very useful to be poor.—Dr. Johnson.

Gold has advanced to 21/2 per cent., which is a significant hint that the Eastern war-cloud has but very little silver

There's a beautiful region above the skies, And I long to reach its shore, For I know I shall find my treasure there, The laughting eyes and amber hair Of the loved one gone before.

The Brown House in Macon, Ga., was totally destroyed by fire at 3 o'clock Sunday morning, April 21st, involving a property loss of \$100,000.

If you should run a bridge six inches wide from the top of Trinity church steeple to the top of Grane church steeple, the man that tried to walk safely from one to the other would have an easy task compared to the man that tries to tell the truth, without evasion, at all times.—Henry Ward Macher

The brig Paloma from Tabiti, which arrived in San Francisco April 22d, reported that February 7th a burricane raged in that Island, by which about one hundred and twenty peoplewere killed, and much property destroyed.

lo Him I yield my spirit;
On him I lay my load;
P-ar ends with death; beyond it
' nothing see but—God.
Tus moving toward the darkness,
'calmly wait his call,
Scung, fearing nothing;
koping, trusting ail.—[Samuel Greg.

There is no deinite change to chronicle in regard to Eastern complications as we go to press. The telegraph, which has of late anieved for itself a reputation for untrustworthiness with only baseless ramer can ever hope to rival, conveys the ntelligence that Germany is secretly preparing for war, the 80,000 Mussulmen, picking up the arms which Sullema. Pasha threw down, have assailed the Russians in the rer, etc., etc.; but there is no certainty that to-morrow's dipatches will not overset the whole narrative. MeanwhillEngland is spending money freely in war preparations, an Russia is still endeavoring to increase her pecuniary sublies for the same purpose.

Every human being is ntended to have a character of his own, to be what no other is, to do what no other can do.—Channing.

About Doctors and the Great Har-

monia. To the Editor of the Banner of Light:

The following is too good not to be put on record in your invaluable paper as a just tribute to woman, and as a Doctor's opinion of his own profession. In this city last evening thirteen women graduated at the Training School for Nurses. Dr. William II. Draper addressed them and the audience assembled on the occasion, and in commenting upon the fact that three or four hundred doctors are manufactured yearly in that neigh- from him again. borhood, said he wished there were three or four hundred new nurses every year, and only thirteen new doctors.

While the doctors are in my mind, allow me to add to the list of books of Mr. A. J. Davis, recommended by Dr. Buchanan for investigators in your number of April 6th, the third volume of the Great Harmonia. In the author's preface to that volume it is stated that "It is believed that the present work will do much toward giving correct and definite impressions concerning the entire phenomena of Psychology, Clairvoyance and Inspiration. The whole ground is traversed and examined in detail, and the conclusions obtained are believed to be entirely consistent with the principles of Nature, and with the author's personal experience." In this work the reasoning mind will find a full and philosophical explanation of the inconsistencies of Swedenborg, and also of much of the trance speaking the 16th. now so exceedingly common. ...

During the past winter in the South I met a good many beginners in Spiritualism, who inquired for books that would aid them in their investigations. I invariably recommended the above named volume, and also his Philosophy of Spiritual Intercourse.

For persons who have come into this movement within the past ten years, the third volume of the Great Harmonia is really indispensable, if they would make true and healthy progress, for the times are pregnant with a newer and higher departure for Spiritualists. It has become perfectly apparent to many of our best thinkers that unless a man be well versed in the philosophy of the soul's constitution and immortality, having a knowledge of how the spirit is organized, and how it can communicate with other and congenial spirits, he will demand and have continued manifestations. In fact, without the requisite amount of philosophical knowledge, his faith can only be rendered "sure and steadfast" by constant attendance on spirit manifestations. This is so because they, i. e. the manifestations, and not philosophy, were the original cause, and will continue to be the foundation of the glorious conviction. Hence the wise Spiritualist will put himself in the position not to waste his earth-life in piling up cumulative evidence of the just of a life hereafter.

C. O. POOLE. Yours truly, New York, April 9th, 1878.

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

Dr. J. G. Willis, of New Albany, Ind., is spoken of in a letter to us written by Wm. Walker, of Louisville, Ky., as a very satisfactory test medium. He answers correctly mental questions when entranced, and also writes answers to sealed questions.

Capt. H. H. Brown and Mr. Vandercook were at Waco, Texas, the 25th of March, and gave seven lectures; at Marlin, April 2d, for three lectures; at Bryon the 5th, for three; at Hempstead, the 8th, for six; in Benham, the 19th, for four lectures. They will be at Houston over the 28th; at Galveston over May 5th. Address them at the latter place, care of Winnie House.

Mrs. H. H. Brown is at present giving private séances at Hempstead, Texas.

Mrs. A. E. Cunningham will speak and give tests in Salem, Mass., April 28th. She would like to make further engagements. Address her No. 6 Bond street, Lynn, Mass.

Mrs. N. J. Willis, of Cambridgeport, Mass. will speak in Liberty Hall, South Chelmsford, Mass., (for the fifth time) Sunday next, April 28th, afternoon at 2, evening at 7 o'clock.

Moses Hull and Mattie Sawyer are holding meetings Sunday afternoons at present in Latham's Hall, 9th street, Brooklyn, E. D., and Sunday evenings at the Harvard Rooms, on 6th Avenue, between 42d and 43d streets, New York. They make a tour through Maine in May and June, speaking in Fairfield May 12th, West Garland the 19th, and thence to Dexter, Bingham, and other places. Address according to appointments, or at their residence, 468 Tremont street, Boston.

Mrs. Abbie N. Burnham spoke in Athol, Mass., March 30th and 31st; in Newburyport, April 7th; West Newbury, 13th; Newburyport, 14th; Leominster, 16th. She will speak again in Newburyport April 28th, and in Greenfield, 25th; Brockton, May 5th.

J. Frank Baxter lectured in Opera Hall, Amesbury, Mass., Wednesday evening, April 17th, on "The Possibilities and Probabilities of Spirit Intercourse." In the course of an excellent notice of his effort, the Merrimac Journal says: "It was a very able presentation of the subject, being replete with argument, logic and wellmade points." It further remarks: "Mr. Baxter is a sweet singer. During the evening he sang several appropriate songs. At the close he gave quite a number of tests, giving names, dates and locations accurately." Mr. Baxter was to lecture again in Opera Hall on the e√ening of the 24th.

A concert complimentary to Prof. Alonzo Bond will take place at Paine Memorial Hall, Boston, on Sunday evening, April 28th, on which occasion instrumental music by a fine orchestra, readings by Misses Lizzle J. Thompson, Carrie E. Hopkins, and vocal music by W. F. Berry, the favorite motto singer, Miss Jennie Calef, Mrs. J. B. Hatch, jr., and others, will contribute to the pleasure of those who may attend. Mr. Bond is a faithful worker and deserves a good house.

G. L. Ditson, M. D., of Albany, N. Y., writes us under a recent date: "I met here lately a gentleman of learning, of much scientific distinction and a shrewd observer, who attended in New York two of Mrs. Maud E. Lord's séances, and was highly gratified. He received

E. V. Wilson's Labors.

Mrs. A. W. Wilcox writes us, April 224, that the Spiritualists of Worcester have recently had the pleasure of listening to two excellent lectures given in Horticultural Hall by E. V. Wilson, upon the subject of "The New Birth." The tests given by him, as is his wont, at the conclusion of his discourses, were closely recognized by his hearers. He was desired to remain longer, but could not on account of previously made engagements. The friends in Worcester hope to hear

Mr. Wilson will lecture and give test readings of character under spirit control, in the hall trolling spirit, the medium left the platform, and corner of 9th street and Spring Garden, Phila-delphia, Monday evening, April 29th; at Down-nized as correct in every instance. The speaker ing's Hall, Brooklyn, N. Y., on Wednesday even-ing, May 1st; at Republican Hall, 55 West 351st., announced in the Saturday papers. c. n. M. New York, on Friday evening, May 31; in Apollo Hall, Troy, Saturday evening and Sunday all day, May 4th and 5th; in Centennial Hall, Ballston Spa, Monday and Tuesday evenings, May 6th and 7th; at Oneida (probably), May 8th and 9th; at Rochester, Saturday and Sunday, May 11th and 12th; at Corfu, 15th and 16th, Wednesday and Thursday; at North Collins, Saturday and Sunday, the 18th and 19th; at Gowanda, Monday and Tuesday, the 20th and 21st; at Versailles, Wednesday, the 22d. He is engaged for the Minnesota State Convention June 14th, 15th and 16th, and will accept calls for June and July after

He will close his present engagement in New England on Sunday evening, the 28th, at Springfield. He returns his thanks to the friends at Natick, Worcester, Chicopee and Springfield for their kind attention, good will and substantial support rendered him on this his second visit to their hospititable homes.

THE COUNCIL FIRE .- The first and only paper ever devoted exclusively to the history, character, social life, religious traditions, current legends, &c., of the American Indian, and a full, free and fair discussion of Indian policies. It is edited by Hon. A. B. Meacham, ex-Superintendent of Indian Affairs, and surviving member of the Modoc Peace Commission. Its list of contributors embraces many earnest and able writers of both races, white and red. In its columns the Indian and the white man meet as brothers and discuss their rights and wrongs.

"The Council Fire" is a handsome monthly of 16 royal quarto pages. Terms, one dollar a year, or ten cents a number. A. B. Meacham & Co., publishers, Washington, D. C.

We hope mediums, who are so much benefited by Indian spirits, will patronize this work, as well as all others who would see justice done to the Indian wards of the Government. Remit direct to the above address.

"Bertha and Willie," a new story for the young, by Mrs. H. N. Greene Butts, author of 'The Young Authoress," "Eda Darling," "Vine-Cottage Stories, etc., is offered for sale by Colby & Rich, No. 9 Montgomery Place, Boston. Like all the productions of this gifted lady, the present work is worthy the attention both of the children and those who wish them happiness.

We take no stock in the "Hobgoblin" sensationalisms which have been cropping out very often of late in the two-cent daily press in different parts of the country. The last one comes from Auburn, N. Y., in the "Evening Auburnian." All true Spiritualists should emphatically repudiate these evident roorbacks.

A correspondent writes from Washington, D. C.: "Lou M. Kerns is still giving private scances, as well as the public ballot-test here, with remarkable success. Many of her tests are simply overwhelming, and inexplicable upon any other than the spiritual theory."

By reference to our 7th page the card of Miss Lottie Fowler. will be seen. This excellent medium-whose reputation is transatlantic as present location, No. 150 Tremont street, Boston, Room 8.

All the questions published in the Message Department of this issue of the Banner, excepting one, were upon the subject of electricity. The spirit answers to which, in our estimation, are exceedingly interesting, hence we call the reader's particular attention to them.

The Carson, Nevada, Tribune reports that quite a revival is taking place among the Spiritualists of that part of the State, and particularly in Carson; that nightly séances occur there and the most extraordinary phenomena are obtained.

We have received from Charles R. Miller. Esq., a phonographic report of the anniversary exercises held in Brooklyn, N. Y., March 31-t, and shall print the document in our issue of May

The Banner of Light editorial rooms are closed to visitors on Saturdays.

Spiritualist Meetings in Boston.

AMORY HALL, - Children's Progressive Lyceum No. I 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,—To Circle every Sunday morning at 10% A.M. Inspirational speaking at 2% and 7% P.M. Good mediums and speakers of grown 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 quartette
singing provided.

singing provided.

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

dent. Miss M. 1. Barrett, Secretary.

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

Amory Hall.—The Children's Progressive Lyceum held a largely attended session on Sunday morning, April 21st, on which occasion the regular exercises according to the Manual were gone through with. Dr. John II. Currier, Dr. Samuel Grover, and Mrs. Lydia Danforth, of Philadelphia, addressed the school, and the following literary exercises filled out the residue of the time: Piano solo by Nellie Thomas; recitations by Jennie Miller and Bessie Stevens; song by Nellie Thomas; recitation by Mary Waters; songs by Florence Danforth and Helen M. Dill; select

readings by Miss Greenleaf, Helen M. Dill, Liz-zie J. Thompson, and songs by W. F. Berry. Eagle Hall .- The meetings at this hall were uncommonly interesting last Sunday. Father Locke and Dr. Davenport spoke in the morning upon mediums, Burnham Wardwell upon prisons, and Miss Rhind, in her peculiar inspirational style, gave forth words of wisdom and good clear.

ing the idea that a large portion of the wonderful things related in the Bible were nothing more than the result of a belief in auctent mythology. The address was interesting and listened to with profound attention. Mr. Ditson added to the inaddresses as the last Sunday afforded us.

Charlestown District. - Evening Star Hall. -Sunday afternoon, April 21st, a very interest-ing meeting was held in this hall at usual hour. Mrs. A. E. Cunningham occupied the time as speaker and test medium. There was quite a large and intelligent audience in attendance After a few very interesting remarks by the con-

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS and evening at Republican Ha I, No. 55 West 331 street, near Broadway. Lyceum meets at 25 r. s.

RATES OF ADVERTISING,

Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent in-Brst, and mirch vents beerfon.

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

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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.

Clairvoyant Examinations from Lock of Hair. Dr. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body.

Enclose One Dollar, with name and age. Address E. F. Butterentelleld, M. D., cor. Warren and Fayette streets, Syraeuse, N. Y.

Cures every Case of Piles. 7w*:Mr.23.

SEALED LETTERS answered by M. K. Cassien SCHWARZ Address 239 East 84th st., New York, Terms \$1,00 and four 3-ct, stamps. Ap.27. MRS. NELLIE M. FLINT, Electrician, and Heat-

ing and Developing, office 200 Joralemon stret, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Ap.27.4w* THE MAGNETIC HEALER, DR. J. E. BRIGGS, IS

also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City. SEALED LETTERS ANSWERED by R. W. FLINT, 58 Clinton Place, N. Y. Terms, ₹2 and 3 3-cent postage stamps. Money refunded if letters sent

are not answered. Ap.20. Removal of Prof. Brittan.

Dr. S. B. Brittan is now located at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic diseases. Those who need the healing efficacy and life-giving power of Electricity, Magnetism and other Subtile Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

Public Reception Room for Spiritualists.—The Publishers of the Baimer of Light have assigned a suitable Room in their Establishment expressly for the accommodation of Spiritualists, where those so disposed can meet well as American—is doing good work at her friends, write letters, etc., etc. Strangers visit-present location. No. 150 Tremont street. Boston. quarters. Room open from 7 A. M. till 6 P. M.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston. Mass.

BUSINESS CARDS.

Lydin E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses pecu-liar to women. Sold by all Druggists at \$1,00 per bottle, Is 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 for pamphlet.

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, Elin Tree Terrace, Uttoxeter Road, Derby, England.

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Press tree Medities, through the medianiship of Mrs. JENSIA S. Hellie, sie reported revisiting and palached

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REPORTS OF SPIRIT MESSAGES GIVEN THE ROBETTER MEDICE-HIP OF MRN, JENNIE N. BUDD.

Invocation.

gates; may we bring those that walk in the dark. shadows out into the bright sunlight, and gather them at thy feet. May we touch with our spiritual hands, and cause to blossom brighter than ever before, the flowers of life. May we speak with our spiritual tongues, and may there go forth sounds of love and harmony. Oh Father, when he will understand for himself the force will thou be near us, and watch over us. We with which he deals, and be able to make them feel thy presence, we know thy power, we un-subservient to his needs. derstand that it on arthere and everywhere. We behold thee in the little flower, in the whispering breeze, in everything in which there is life. Oh, bless us and keep us, guide us and guard us now and forevermore.

Questions and Answers.

Costnotiano Spikit, -Mr. Chairman, we will stood. That 's all I 've got to say.

hear your open tions.

Quest [By M. A. B. London]. In Mrs. Connact's time the names of the controlling spirits. at the Banner circles - those who made the prayer and answered the questions were always announced at the close of the scance. Now they

never are given. Why is this?

Ass = Shiply Because much fault was found in the days of the past because names were given. It is to be an derstead that no matter how highly unfelded, how spiritually developed the control-ling intelligence may be, if he cannot make the medium's brain comprehend his thought and represent it, the result will be unsatisfactory. To prevent fault-finding we resolved that when the successor of Mrs. C. came to do our work we would no longer use the names of individuals. We could tradily tell you at the close of each scance who gives the invocation, who answers the questions, but we feel that it is not necessary. Principles, not names, are what the world needs.

Q % By E. P , California 1 What is electricity Q. [By E. P. California] What is electronicy in its nature, as it is and can be known to is.

A.—Mr. Chairman, we do not profess to be electronic or scientific authority, but we will give you our views in the matter. On being the present day.

Jan 4. asked once "What is electricity?" we answered "What is not electricity?" I cannot find a place where I can put the point of my finger from which there is not some electrical emanas tion. I place my hand upon this table, and I recerve electricity from the table. I go down into the and other, and give if y hand to some individual, and immediately I feel a tingling up the arm, caused by electricity. I place my hand upon the head of the scribe here, and immediately I send there are electrical thrill, and I receive one in return. Electricity is disall things and is really the divide essence of life, not only in the human but in the vegetable and in the mineral kingdoms. Were it not for electricity I do not believe there is a single atom that would be held to another. It might say it builds together all the grand forces in Nature, it permeates all forms, and holds them together as andividual entities. It is supe-

rior to all other forces in Nature.

Q.—Is electricity or electrical matter the me-

dium of interplanetary space.

A.—It is the pathway by which we reach other planets, it is the medium on which we travel from the spiritual to the material. We use the power of electricity when we wish to move a ta-ble. By a knowledge of the laws governing matter, electricity becomes our servant -it is a spiritual servant to as. The more you study of this grand force, the more amazed you become: the more you learn of it, the less do you feel that you know After having studied it for years in the spiritual realm, you will still feel that you are. no nearer the solution of its mysteries than be-

-Is electricity the universal force of Nature, and is it the only one, through which mechanical power is manifested?

A -It is the universal power which pervades all Nature. In the tree, the bud, the flower, the fruit, the animal kingdom, the human kingdom, everywhere electricity is the governing force in Nature. It is that force which brings to each individual success, and unless you can understand the laws of electricity and magnetism, you will understand but little of the spiritual laws.

Q - 1s not electrical attraction and repulsion sole cause of the forces known as cohesion, expansion, and gravitation? A.-In one sense we may say it is, in another

it is not. Electricity is a peculiar force—it attracts and it repels. The electrical forces sent forth through the forest trees bring out the bright green leaves, the beautiful buds and blossoms. Take the sensitive plant and hold your hand over it, the electricity of your hand coming in contact with the electricity of the plant causes it to shrink into itself. We consider electricity the great motive power in Nature which sends forth the beautiful, the useful and

Q.-What is the future of electricity as to its mechanical applications, and as a general motive power? When and in what manner is it likely to supersede the present sources of power, such

as coal and wood

A.—We cannot tell you just when the time will come, but we know this: that in the future elec-tricity, or one portion of it, will send your railway cars over the road. It will move all your engines, it will light your streets, it will bring heat and light into your homes; and when it is better understood and better applied you will find the necessity for coal and wood has really passed by; but the time is not yet. Many years will pass by before this force can be utilized, before you can become perfect masters of it. In spirit-life this being experimented with to-day, and when these experiments have become practical they will be sent forth to the earth. Then will you understand and know of its great and mighty

Q.-Is not a new invention or discovery in the sources of electricity necessary in order that it may be produced or obtained cheaply enough to

swering the previous one. We say the time is coming when men will experiment. Ordered by the Great Spirit and through the mouths of angel set aside her chance for mine, and let me come.

ones, a power will come to earth by which elec-Message Department. ones, a power will come to earth of which electricity will superside other means of heat. It will be a blander heat than you have to day; it The Star Messages given at the Banner of Light Public been obtained. So far it will be a light and Freed ince Medica, through the mediamonal of Mrs. beauty and strength to you; but many years will go by before electricity will be sufficiently understood to make it available to all. A few may get hold of it, some may understand it, but the masses will not for some length of time.

These thresages noticate that spirits carry with them the phase from the good or extraordistics of their earth-life to that report whether for good or extraordistic formula three who pass from the carth-sphere by anymoly legel state, eventually prostess to a higher condities.

Q.--1s such an invention or discovery now needed by the world for the benefit of humanity? Has the time for it fully come? Should inventions higher condities.

A.-When there is a call for anything it is -- Is such an invention or discovery now

to a higher conditie.

We ask the reader to receive no feetiner at forth by appring in these communities that here note in perfective parties in these communities that here note in perfective parties in these communities as the perceive parties. Altergress as much of truth as they perceive no more.

One may be ask the reader to receive no feetiner at forth by brought to you. Now the time has not yet arrived when electricity is called for to supersede wood and coal, but it will come rest assertions. by angel fingers. Of course, like every other invention, like every other discovery, it will be scoffed at by scientific men and derided by the religious world. It will be sneed at by those who can look no further than the end of their noses, and will receive all the scorn that has been heaped upon other discoveries. As I said before, the time has not yet come, but it will come, for angel fingers are manipulating the heads of those who have sent out their desire to understand these things. They are touching lightly the keys of thought with the hammer of discov ery, and by and bye the music will roll forth and you will realize the truth of what we have told

Q .-- If the day of cheap electricity is near at hand, in what direction should investigators search for it to obtain it in the requisite abundance ' from the earth, the atmosphere, chemical action, or elsewhere?

A - Investigators should search for it on the scientific plane, and apply those ideas that frequently come to them in the night time. The individual who has sent forth these questions often has thoughts and feelings on this subject, together with an inclination to look deeper and apply Our Father, thou great principle that men call God, may we do our work fault fully may we bring those hearts that sorrow nearer to heaven's 1,000k to the skies above, and see the power 1,000k to the skies above 1,000k to the skies 1,000k to which glimmers there; search the great labora-tory of Nature, that you may draw forth her secrets. Work patiently, listen carefully to the suggestions of angel guides, and in time the laws which govern in this department shall be made manifest, and their practical application become clear. By and bye a day of better things shall dawn, which shall give the laborer more money,

Levi S. Joseph.

I wish you would say, Mr. Chairman, that Levi S. Joseph has come from Quincy, Ill., and left his name on your book, not for fame, but for a purpose. I wish to be remembered by the chil-dren of men. I feel that the God of Abraham, Isaac and Jacob is with me as I stand here to-day, that I will be known, that I will be under-

Solomon S. Little.

Solomon S. Little, of Marshtield, Mass, who has been gone away about three months, calls here that he may put his letter in the post-office. I wish to say to friends in Marshfield that I am alive Now I know what life is, for I've walked through the valley which they call the shadow of death, and feared no evil; I have stood upon the shore of life and have dared to mingle my voice with those who speak for truth and love and Berty, I would say, God bless all humanity! God bless the world! I wish I could make a revelation; I wish I could bring about a better day in that old town of Marshfield where Webster lived and died, which so many of us veter-ans have felt to be our home. Must there not be a revelation there? Thave felt it so. Tknow it will be so. Tknow that in the past there has been a stirring of the dry leaves, and in the fu-ture I realize there will be a stirring, a fearful

Emma S. Crossen.

I wish you would say that Emma S. Crossen calls here from Haverhill, Mass. I am nearly sixteen years old. I wish to say to my friends that I still live. I have found this power and understand it. I knew all about it when they put me in the ceilin, when they had the ceremony over me, when the friends gathered round -the dear friends I love so much. I can't tell you just what I want to, because I can't speak There was a singular meeting of little ones and friends of about my age over my body, and they gave a peculiar manifestation. I was there and tealized it: I knew all about it, but I can't tell you. I've only been gone just a little while. Please have patience with me, and send my letter. I've met my grandmother and grandfather: I've met Emma and Mary. That's all.

Agnes M. Fairbanks.

My name is Agnes M Fairbanks. I left the My name is Agnes M rairoanks, i len are form in Denver City, three years ago. I went out there with my husband and my friends, hop-ing to make a home for myself. Everything went wrong, darkness came over me, the sunwent wrong, darkness came over me, the sun-light was obscured, consequently when sickness came I was obliged to succumb, to lose myself, not my identity; yet I am not able to talk, I can-not speak to my husband, John: I cannot speak to my sister who lives in New York City, Mary. I cannot speak to anybely, but I hope that through this avenue I shall be able to reach somebody that will reach them, then maybe they will listen to me. I shall tell him some things. It is best for him to leave all, to give up everything and come East, he never will succeed there.

Abbie N. Sherman.

I wish you would say that Abble N. Sherman omes here by her own free will. I was forty six years old. I've done the best I can, I do n't care what they say. I am tired of being found fault with. Now I want to say that I've found this avenue, and I shall come again. If they do n't want to hear from me, all they've got to do is to behave better, that's all. I will and shall succeed. I will have things my own way; they may do what they please. That's all I 've got to say. Jan. 4.

Edwin Garfield.

I am rather ignorant of the method of control although I have been here before, yet I trust I may be able to speak acceptably to you and to my friends. My name is Edwin Garfield. I passed away in Hartford, Conn. I was con-nected with the railroad running from Hartford. Many of my railroad friends cannot fall to re-cognize me. I was not a native of that place, but of Newton, Mass. I wish that my friends would give me an early opportunity to talk with them through some medium. Not here. I do not wish them to request me to come again by letter, but I wish them to meet me in private. If some of my railroad friends will meet me in New Haven at the residence of a prominent medium there—I believe her name is Ewell, though I 'm not quite sure—I will endeavor to make myself manifest to them; or if they will visit New York City I will find somebody there. If they will visit Boston I'm sure I can find them somebody there. I would like to talk to them, and tell them something more than I have already. I was connected with railroading over twenty years. Jan. 8.

Olive Fairfield.

My name is Olive Fairfield. I come from Newo work in competition with coal? castle, Ky. I've been gone a good many years.

A.—We almost answered that question in an I had a hard time of it, for I was one of the old

She was over eighty years old; I am seventy-nine. I had a good mother who went out, as you call it—I do n't know how long I 've been gone, I should died—in Ireland, an' we heard the "banshee"

think it was fifteen years or more.

I had a grandson, Caleb, who went out to California. I didn't know but it was possible, Mr. Chairman, that my letter might reach him where he is. I don't know. It's a big place. The last I did know anything about him, he was at Sagramento. The last letter Light from him was Sacramento. The last letter I got from him was

Now I believed in the Metholist religion; I believed in the trance condition. I don't think yours is so very different from what ours was. I believe the power simply comes on the medium her to speak our words. I have and enables talked myself in meeting many times, and I couldn't remember a single word I said. They called it the power of God, but I guess it was the power of that good old grandfather of mine who

was a Methodist preacher very many years ago.
My husband John is with me, and my children,
Delia, Mary and Fanny. They don't seem to
come and say anything, so I thought I'd come.
I thought I was going to write my letter, but we
couldn't write very well in those times. They
were startling times. We had to hide sometimes
in the life She below. in the bushes—my friend here did. She helped me right along. Maybe she'll come next time. I do hope this will reach Caleb. Give him my

Joel Bradford.

I wish you would say that Joel Bradford, of Bath, Me., twenty-nine years old, who left the earth seven years ago last September, calls, and sends his name to his friends. I don't expect to reach anybody in Bath—my friends have removed from there. I do expect to reach friends in Chicago, who have sometimes been interested in Spiritualism. They have said manytimes that if I would come they would be very glad to hear from me. I have a friend there, James F. I. He perhaps will remember some of our old tricks. I was a very good mechanic, understanding some of the machinery of cars. I was very handy in a machine shop—something like mediums—Jack at-all-trades and good at none, but I find ready access to machine shops in spirit-life. There I can learn far more than I was able to before ever was able to before.

I never got up a morning of my life that I didn't feel as if I wanted to know more at sunset than I did at sunrise. My mother was one of the kind of women that believe in progression. she was not a Spiritualist, but she put progression.

She was not a Spiritualist, but she put progression into my bones before I was born. All the ministers in Christendom could never convert me to Orthodoxy, to the Methodist or the Baptist belief. I never could realize that God was tist belief. I never could realize that God was any worse than my mother, and my mother had always been kind to me. My father did n't approach me very n.ar, did n't give me much affection, but he never struck me, or chastised me, and I could n't comprehend why God should be so much worse than father and mother, so I was ready to say, "I don't believe it; it is a fallacy; it is a lie."

I remember telling the minister one day, after I had been talking with him, that I believed it was a lie, when he said I ought to be turned out of the church, and not allowed to enter it again

during my life. I never did enter it again.
I've come back, not so much because I expect The come back, not so much because I expect to benefit anybody, but because I want to benefit myself. I believe your institution does more for the spiritual world than it can possibly do for the earth-plane. If I can benefit anybody by coming, I shall be glad. I believe I 've told my history pretty clearly. Now let me say I wish you individuals gathered here could understand something of the spirit world, could see the work, hope, could realize the senery could feel to workshops, could realize the scenery, could feel the power, could really understand what it is, then you would n't ask us the circumference and diameter of the spirit world. Jan. 8,

Joseph Bush.

I wish you would say that Joseph Bush comes from New York State. I have relatives there that I would be glad to meet. Just a little while ago a dear friend came to me through circumstances so sad and heart rending, praying me to deliver him, and bring him back to earth again if it was possible, that he might counsel friends he had left, especially one near and dear to him, whom he had just claimed as a bride. I have not been able so to do. I have not been able to bring him here. I come myself that I may gain power to strengthen him; that I may gain a life-giving principle to impart to him. He is weak in body and mind, and I would bring him forth into a knowledge of the true gospel of life. I would teach him the way which shall be life everlasting. Jan. 8.

Maria N. Deering.

Please say that Maria N. Deering, of Albany, Y., comes here to the Banner of Light circle, simply to subscribe her name. She was twelve years old, but now she is more than twenty five. I feel the same power which I felt when I went away. I know I was a medium. I used to hear the raps. I heard about the raps before I went away. They told me it was the works of the devil, but I've learned since I've come up here away. that it is a very good devil. I've been back be-fore, but I wanted to come here because friends wanted me to come. I've got a cousin Julia who often reads your Banner. She borrows it, to be sure, but she's not to blame for that, because she's very poor. She'll see my message, and will be glad to hear from me, I know. Jan. 8.

Thomas Kelsey.

I am Thomas Kelsey, of Winchester, Mass. I went out like that [snapping his fingen,] about two years ago—a little more than two years ago. I have returned to earth very many times, but I've been advised to leave my name here, and perhaps it would raise somebody that would know me. I might raise curiosity, at any rate. We spirits don't care very much if we can only get up some curiosity to make folks wonder a little bit, for we want 'em to investigate, we want 'em to know something of the teachings of the spiritworld, so I 've come to day.

Allston Graham.

I wish you would say that Allston Graham, who met with an accident eight years ago last August, on the road to New Orleans, which resulted in what the world calls death, again sends word to friends of his through the general postoffice of Spiritualism that he is not dead. To a friend in Chicago, to another in Montreal, with whom I was connected in business, I would say, I have recognized all their goings out and their comings in. I send this message as a warning. Be very careful where you tread, how you arrange affairs. Rest assured I shall be near you. My hand will be upon your head, and if you do not do as I wish you to, you will feel far worse than you have ever done before. If you never what headache is, you will know it.

I don't know as this message is acceptable, Mr. Chairman, but I'd like to have it go just as it is. I feel to warn them that if they do not do right they will feel the spirits' power. They are both mediumistic.

James Finlay.

Would you be willing for a poor divil like me to spake a word or two? [You now have the opportunity.] There's some who don't like to see the Irishmen come through your paper, sir. I'm a poor divil who needs encouraging. I had a hard time when I was here. You see, I was trying to do the best I could, but, somehow, when I would do good the divil always was right before me. An't is I was in the best of taking before me. An', sir, I was in the habit of taking a drop or two too much. Anyhow, at the last I took a drop too much, an' it seemed to go all over me, sir; it paralyzed me limbs, an' I had a terrible hard time. I have n't been able to be quite meself since, sir. I've been to church regularly sir, an' I know they prayed me out of purgatory; but I don't seem to get along at all at all. I beg your honor's pardon, but they told me if I came here you'd tell me what to do, sir; so, like the

before she went away. Fa'th, it hollered so loud it raised the hair on our heads, every one of us. There was n't but one who would n't believe it at all. He said it was superstition. He was a wicked Protestant. The rest of us knew that some one was called for, an' me mother was the one. She was a hale, hearty woman at the time. I know Spiritualism's true, I've heard a good

deal about it. I don't feel quite like meself, dressed in woman's clothes. You do n't have anything but a-woman here, do you? [No] I've heard the praist say that "woman was last at the cross and first at the sepulchre," str, so I suppose it's faithful for her to be the one for us to come through. I worked here in Boston for a year or two, then

I took sail in a vessel for Halifax, an' thought I'd work me way out; but, as I told you, I took a drop too much, an' it used me up. I don't know when I died. I came here because I thought it would help me. Me name is James Finlay, sir. It's a very good name. They used to call me Jim. Me mother was a darling woman, sir, an' me father was a broth of a man, intirely. come from good stock, sir, but I'm laboring under deficulties, an' I want a good deal of help.

Mary M. Perkins.

Mr. Wilson, [to the Chairman] good afternoon. I realize now what it is to speak through a medium. It did not seem so strange others used my organism to speak through. I did not feel that it would be such a great trial to come to the Banner of Light Circle and speak to the people of Boston, as I find it to be. I know I come under rather adverse circumstances, but my heart is with Spiritualism and with Spiritualists. Shall I withhold my voice? Shall I stand back when I know that this is a great and with the stand back when I shall be shall and so the mighty truth? Shall I stand back and see the world's people say that I am silenced for the future and nevermore will I be heard? In God's name, not Again I stand before you, and amin-fluencing the medium who has been chosen by the angel-world to sit here in the place of one who has arisen to a grander, higher life in mediumship. I have not lost my mediumship; I still shall hold circles in the Summer Land. I shall still gather about me dear friends that have gone on before. We will very many times communicate with earth. Be patient. Know you this: it is hard to understand the workings of the spiritual world. I have done what seemed to me the best to do. I have no regrets. I have walked the path marked out for me to walk. I feel not that in the future I shall suffer for what I have done. I did not feel it best to open my bosom, to bare the secrets of my inner life to the communication. ty at large. If you were surprised at any step I took, remember I thought I did it with the approval of those who undertook to sustain, guide, and guard me. I am standing to-day in the spirit-world. I am a spirit. I know all that has taken place. I understand all that has surrounded me. I know the power; I understand all; I can see more than I ever did before. I only ask you to be charitable. I only tell you I am not dead; I am working still; I am alive; I will work. I only renew my vow to-day. I will work for the spiritual world so far as eternity gives me

I stand here with the help of one who always aided me. Though his hand may be large and black, his heart is white and pure. I understand him, know him better than I ever did before. Thanks be to all you who have upheld me. Thanks be to all you who sustained me. God bless the Spiritualists. May we in spirit-life and you in earth-life be enabled to do our work for the sake of the cross of Christ, for the salvation of all men and women. Please say it is from Mary M. Perkins. Jan. 22.

Theodore.

I wish to say to my father and mother, I am very sorry indeed that the picture did not reach them. I did what I could to send it forward to

Indies, from South America, or any other land.
I am perfectly satisfied with the condition of my family. I wish to say to them that Theodore will before long send them a communication which they will recognize and understand. Piease say this is from Theodore, to his father

and mother, Mr. and Mrs. Charles R —. I know they will receive it, therefore I give it to them with the best feeling that I can. April 5.

Judge Shaw.

Mr. Chairman, I have been asked by friends to come here as soon as it was possible for me to manifest myself, after certain decisions. I wish to speak to friends of mine. My old friend B—stands by my side. I say old friend; he has been a friend to me since I have known him in spirit-life, and almost weeps that one whom he loved and whom he cherished should have certain pe-culiar shadows cast upon his name. He is feeling very badly over it. I would say, E-, do not feel badly; nerve yourself up to the work. Remember that justice is on your side, and though the world may not understand you, yet the spiritual has arrayed itself, and will cause others to understand. Be true to yourself; persevere; do not give in, not an inch, but do what you feel to be right. Remember I shall help you all I can. You can say it is Judge Shaw. Knowing this will reach those for whom it is intended, I will give no further instructions. April 16.

Silence

I wish, Mr. Chairman, to send a note to my son. Darkness has fallen around him, and the clouds of life seem lowering. The sun has hid its face and the moon has retired behind clouds; yet although I am silenced I cannot remain silent. I feel as if I wanted to gather to myself a force. Within a few days I have been very near to him, though not permitted to speak as I sup-posed I should be able to, neither could I make myself manifest as 1 wished. I have therefore come to your platform, which I am assured is free to all. I would say: Henry, do not feel so discouraged; the heavens will open the eyes even of the blind. The aid of the Father, whom you do not really recognize, but who is the Overruling Power of all, will open your eyes in the spiritual, and give strength and power to you. I have sent Melzar very near you, and I trust, though I come silently, as long as I approach you I may give you strength. Be of good cheer; we are very pear you. Silenge to Happy. near you. Silence, to Henry.

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

Mrs. Danskin's Mediumistic Experiences. [Part One Hundred and Three.]

was finely illustrated during the recent session

BY WASH. A. DANSKIN.

of the Legislature of Maryland. Some months ago a lady living in an adjacent county was so ill that her attendant physician gave up all hope of her recovery, and informed the family that her death might be expected at any moment. All that science could do had been done, and she must die. Visiting them at the time was an old and much-esteemed friend, whose daughter had been restored in a very brief period through Mrs. Danskin's treatment. He implored them to try the "New School," but prejudice could not be overcome until the sad announcement had been made that under the announcement had been made that under the allopathic system her life was nearly ended. Then they were willing to make the change.

few lines of the patient's writing were sent to our office, and the diagnosis returned showed so perfect a knowledge of the case that she was imrest of the poor divils, I've come. I'm tired and sick of poking round here in the places that I used to know. Why can't I go away? Shure I having left his home the day before the doctor

made his announcement to the family; and when he returned he exclaimed: "My dear, how much you have improved! Now suppose you had been so foolish as to take our friend's advice and employed Mrs. Danskin; your children would now have been motherless and I would have been left without you in the world. But now you look so much better and have improved so much within the last two weeks that I believe you are going to get well."

She said to him: "Do you think I have improved so much in two weeks? It is just two weeks, my dear, since I have been under Mrs. Danskin's treatment."

He was both astonished and delighted; and from that hour has been one, of our warmest

friends.
The Old School physicians here are very much disturbed at the inroads that are being made upon their practice, and this winter a bill was presented in the Legislature to suppress all physicians who did not practice under the old systems. Our friend, the husband of this lady, happened to represent his county in that honorable body; and when he told his story, and asked if he could be expected to vote for a law that would have forbidden him from employing one who had saved his wife after the regular faculty had given up in despair, the response was, No! and the bill was laid on the shelf.

Now this case illustrates not only the power of

our spirit friends to he!p the sick, but their abil-ity to prevent an outrage on the rights of the citizen.

Augusta Eccleston.

In Germantown, Penn., I died. Augusta Eccleston was my name. My husband's name was John, and he went out of the body before I did. He was a Judge in the Courts of Maryland.

What more testimony can one give than after death to come and read the story of their life. Few know of it, many doubt it and condemn it, but still that does not change the law; it stands

fixed and unalterable. I have but little to say, excepting the spiritworld is peopled very much like the one which I left behind me. There are many new things, new unfoldments, new aspirations, high ascen-sions, which the spirit has to learn before it can

accomplish any work.

Judge of my amazement when I awoke to consciousness and found surrounding me many of those whom I knew in earthly life. Some were old men and old women when they died, but when I met them they had grown into partial youth, still retaining features, peculiar characteristics and individuality. Thus it was I knew The greeting was most cordial, and to me most gratifying. Having gained knowledge, I cannot make any hesitancy in proclaiming it. Those who know it not should learn it. Those who know it should profit by it, for it will be found a treasure on the other side of life.

Sarah Frazier.

Rocked in the cradle of the deep I am at rest-that rest which the wearied soul finds not on earth. Rest in heaven, where the day comes, and the night is never. Sarah Frazier was my name. I was the wife of John Frazier, living on Columbia Avenue, Baltimore.

A long and tedious sickness, in my seventy-seventh year or thereabout. The head is vegent.

seventh year or thereabout. The bed is vacant. The form that was day by day before you has now, my dear children, been removed. That vacancy has left a loneliness in your hearts, mother is not afar. She did not know this be-fore she took her departure; she therefore comes back to acquaint you one and all of the beautiful life in spirit which the Heavenly Father has given

I may have said I was going away from you, and could never return; to grieve not, for you could all come to me; but I have been told I can come, and so I do. I see all. Not through a glass darkly, but through a clear sight that gives me your true lives and true feelings. You were all good, kind and tender; do not fear but what them. I did what I could to send it forward to them. I know very well they care not for the money they put out, because that was very little, and that they would have given far more for a pleture of me—a good pleture—than for all the money that could be brought to them from the Indies, from South America, or any other land.

life, once called by me death.
Children, walk in the path of rectitude, be faithful to the talents with which your Heavenly Father has endowed you, and when the messenger comes you will surely meet your mother on the shores of eternal life, in that realm called

Fanny Duvall.

I am not voiceless, nor am I sleeping that sleep from which there is no awaking. My name was Fanny Duvail. I was the eldest daughter of William Duvall, of Frederick County, Maryland. I

died in Frederick City.

Death had gone its rounds; at last it sought
me. I had no dread, knowing that those who
served the Lord would all in good time have a place for rest. Such has been my case—a realizer, to the fullest extent, of the omnipotence and wisdom of my Creator. He who fashloned me into earthly life has now disrobed me—taken away the fleshy particles and given me spiritual clothing.

The spirit-world is so natural—the to and fro

going and coming, the recognizing of faces and features—all is so natural! Though not yet so deeply learned in the laws of the spirit world. still I speak from the ecstasy of joy of that which I have seen and of that which I am told will be shown to me. The book of life tells us, and tells us truly: "In my Father's house are many mansions, each one different in glory." Such is the

It is a feeble murmur of language for me to attempt to describe the beauty of the interior life. When the words were spoken, "Fanny, thou canst return and make known to thy friends that thou hast not tasted of death," I was wonderstruck. But testing it is the knowing of it. So here I am—a stranger speaking to strangers with the hope that the glad tidings may reach those who

are kindred to myself in blood.

Beautiful realization—to be with the angels! to learn their methods and their modes of converse! All the ailments of the flesh have died away and been forgotten. Farewell; I go with those who hither brought me—go to my beautiful home in

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS.

JENNIE S. RUDD. MESSAGES RECRIVED LAST WEEK: T-d; George D. Durgin; George B. Marchant: Charles Sumner; James Perham Smith; Mary M. Miles. TO BE PRINTED IN OUR NEXT:

George W. Davis; Bartholomew M. Duncan; Darius N. Bigelow; Dinah; George Mendum. Capt. Thomas Wright; William Hall; John Merriman; J. T. A.; Alonzo Clarke. [Owing to our limited space, the remainder of our list of cements of 'messages to be published 'is n rily omitted, but will be reprinted at a future tay.]

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. The value of a true and practical mediumship Willie Bassett; Mary Mitchell; John Kempt; Edith Rate Specknell; James Dunn; David Eddy; Senaor Bogy; Julia Smith: Patrick Shannon; Jane Barrett; Wm. Boswell; Louisa Watkins.

To the Liberal-Minled.

As the "Banner of Light Estiblishment" is not an incorporated institution, and as we could not therefore legally hold bequess made to us in that name, we give below the fom in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequath unto Luther Colby and Isaac B. Rich, of Joston, Massachu-setts, Publishers, [here inset the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as hey shall deem ex-pedient and proper for the romulgation of the doctrine of the immortality of the soul and its

· Adbertisements.

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April 6.

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ANNOUNCEMENT.

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

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

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Jan. 17.—†

English Spiritual Magazines.

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April 6.

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HEALING and Business Medium, has returned to her will be happy to see friends and patrons. Patients readed at their homes if desired.

13w*-April 20.

13w*-April 20.

13w*-April 20.

13w*-April 20.

MRS. KENDALL,
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April 27.

MRS. JENNIE POTTER.

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MISS KNOX, Clairvoyant and Test Medium, 20 Harvard street, one flight, Boston. Room 2. Hours April 20, -2w*

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MRS. M. A. CARNES, to Hotel Windsor, 103 Shawmut avenue, Boston.

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MARY A. CHARTER, Business Clairvoyant, Developing, Healing and Test Medium, 31 Chapman street, Boston.

SAMUEL GROVER, HRALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested, Mar. 2.

DR. F. HATCH, Magnetic Physician, has removed to 35 Boylston street, where he would be pleased to see his patrons as usual. CLARA A. FIELD, Magnetic Physician, In-AUGUSTIA DWINELLS, Clairvoyant, Trance and Prophetic Medium, 23 Winter st. Terms #1.

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CONTENTS.—CHAPTER I.—Matter without Origin; 2—
Properties of Matter; 3—Nebalous Theory; 4—Old Theory
of Planetary Motion; 5—Planetary Motions; 6—Origin of
Motion; 7—Cause and Origin of Orbital Motion; 8—Special
Laws of Orbital Motion; 9—Eccentricity, Helion and Equinoctial Points; 10—Limit and Results of Axial Inclination;
11—Result of a Perpendicular Axis; 12—Old Polar Centers:
13—Cause and Origin of Ice-Caps and Glacler Periods; 14—
Ocean and River Currents; 15—Geological Strata Indicate
Reconstruction of Axis; 16—Sudden Reconscruction of
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A perusal of the following index will give the reader a
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The Anniversary.

Commemorative Exercises at Mantua, O, Saranac, Mich : Burlington, Vt. To the Fairer of the Banner of Light

The Spiritualists of Northern Ohio met in Convention March 10 h and 31st, in the Town Hall in Mantua, Portage Co., at 10 o'clock & M., and elected D M. King President, and Mercia Boynton Lone, Secretary. The President commenced by remarking that thirty years ago the facts of spiritual intercourse were unknown, or at least unrecognized, and now, after much discouragement, it had progressed to the present po-sition. He further referred to the one hundred and fifty names enrolled as members of the Soci-

ety as one evidence of progress.

M. B. Lane urged organization for the promulgation of Spiritualism. Let us live the truth and drink in the blessings and benefits it confers, even if we disagree on many minor points.

oven it we assignee on many minor points.

Dr. Underhill held that if the component parts of the Organization were perfect it would be perfect as a whole. If each part was wrong, it would fall to pleces. Spirits could not do all things; we las their agents, must do our part to

"The dispute of the wheel," was cited by Hudson Tuttle, as showing the use of the insig nificant lincipin, by which the spokes, tire, hub, in fish the whole wheel was made to revolve, and without which it would be worthless Mr Belden favored an organization which

should give all the power to believe as they pleased, and thought that good might come of it. If we thus could realize our power. After a song by Mrs. Ema Tuttle, adjourned to need at 1 obtock p. M.

Alt recan Section - D. M. King in the clair.
Song by Mrs. Tuttle. Remarks by the President.

urging Spiritualists to Subscribe for the Banner of Light and Beligio Phi osophical Journa'. Music by Mes. Dr. Underlift, after which a Conference was participated in-this limited to

Conference was participated in—the limited to ten infortes per speaker.

Dr. Underlill presented a series of resolutions, "on the Thartistic Autiversety, of Spiritualism, recommending that Spiritualists entitled positiveness, and quietness, this had in conditions most favorable to growth, and incomment, that a greater degree of self teliance and confidence In home about the encouraged

Hu Ison Futt'e revored calling a State Convention, or mass meetings commence at the founda-tions elect new offer to and, build up an efficient organi cation, that Specificalists may work to a common end, take a decoded stand, erect a basic principle. There must be a standpoint—a moral dandpoint - whereon we can rest secure. Bitef speeches were made by mediums touching organization, by Jennie B. Huribut, Mr.

Turner, Mrs. Brown and others. Adjourned to 7 o'clock P. M. Energy S. comparable ding by Mrs. Tuttle. Hudson Tuttle occupied the evening, giving one

of his finest lectures Sentry Morary Section -D. M. King in the chair. After a few preliminary remarks by the President a stort conference was bold, in which all were invited to participate. Remaining time was occupied in business. Adjourned till I

A benne ! Some - Song by Mrs. Tuttle. Spece, by O.P. Kellogg, who stated that Methodism, Unitarianism, and all isms are dritting toward vs. and cur. platform is ready to receive them. We have no reason to feel discouraged in this our Thurtieth Applicersary, but strengthened to move on, proud of our success in the past and serencly hopeful in the future. Hudson Tuttle said. We have been long years

In coming at the truth. We have been taught that death was the ultimate, but man is bound to know the truth. He is prone to good, not evil. The influence of creeds and religious has been to refard not promote progress. Humanity loves truth better than error. We have grown up with that love of truth. We are awakening from a religious algestmare to realize and know

the facts as they exist The following resolutions were unanimously.

Althorete Harrison at the lett thing by That is a start for the way of a single process of the most section as a start for the way of a good as we are as of or most staffed as to other with a bottle roge to all laws. That processing the asset of a start for a reconstruction are best for the asset of the

men's price is a region of the words of we as a monificious who have needed of a feedbased its facts and phislooply.

Resided that the present off rise of the friends of spar Pradism stored the particularly directed to the unfolding of medium stored to exparing a typically of the function of medium stored to each to death to first the places, when needed, of the so which twee so faithfully and so which bog's labs red to discontinuous for workers in the future.

Residue that a first content of the foregoing, while we highly value of the foregoing with two highly above in fact of the desired entires for the acquisition of useful knowledge, we have not a stinal, is end-wed with both at 1 following and significant entires and the entire and the office of the spitting that the first should be made to entitly and entire a specific desired the first find the spitting to flow the spitting of the first inspiration of the spitting to the spitting of the

Notwithstanding old March was true to himself in passing out mid rain and mud, yet our anniversary was a success. Perfect harmony pre-yailed, and we believe all went home happier than they came. Mantua, with its wealth of great sou's and earnest workers, bears off the palm, on the Western Reserve, in being the most favorable place to hold spiritual meetings D. M. King, Pres.

MERCIA BOYNTON LANE, Social

on the Soth and 31-t of March.

Saturday Morning the meeting was called to

order, Spencer L. Shaw in the chair. After a short conference, Spencer L. Shaw was elected President; Mrs. M. E. French, of Rockford, Secrresident; Mrs. M. E. French, of Rockford, Secretary; Willard Cahoon; Treasurer; Wm. Hicks, Sarah Stoughton, Miss Dr. Purple and Mrs. E. A. Chapman, Finance Committee; Mr. Donovan, Mr. Kelley, Mrs. Kelley and Mrs. Holmes, Committee of Arrangement. mittee of Arrangements.

Saturday Asternoon Mrs. Morse addressed the meeting on "Spiritualism." She is an earnest,

constant worker; her utterances are stirring, and pleasing withal, and calculated to awaken an interest in the facts of the cause.

Sie was followed by a few happy words from

Sig.was followed by a few happy words from Mrs. Sarah Graves, of Grand Rapids.

Saturday Evening.—Music and song by the choir. Dr. J. L. York read a poem entitled "Leono," after which he addressed the audience for two hours on the "Advent and Evidences of Spiritualism." All seemed gratified and pleased with his fearless, profound and logical style of presenting truth. His mode of awakening an interest in free thought is only second to an In-

terest in free thought is only second to an In-

gersoll.

Sunday Morning.—Nine o'clock an informal conference for an hour, after which Mrs. H. Morse held the audience spell-bound for a half hour by her inspirations fresh from the other

neous paths, where they must inevitably imbibe habits of thought damaging to their happiness here and hereafter? Is it not a strong witness against their faithfulness to duty? We are glad

against their faithfulness to duty? We are grad to know, however, that there is an awakening in the interest of Lyceums in Michigan.

Sunday Arternoon.—Two o'clock. Song, "The Evergreen Shore." Address by Susie M. Johnson. Subject, "Spiritual Culture." Miss Johnson Is so widely known it is hardly necessary to say she is not excelled by any trance speaker in the field. She is extremely logical in all her deductions; her forte seems to be accentific Spirit nation. Societies composed of free thinkers and searchers for truth will be amply paid if they en-gage her services. (Her present address is 83 Blackstone street, Jackson, Mich.)

Study Errang.—Song by the choir. J. L. York closed the meeting by giving one of his most radical lectures, "Church and State." The discourse was calculated to arouse the people to a sense of their danger, religiously and politically. Bro. Y. is well adapted to meet the wants of Liberal Leagues and all societies that are alive to the critical demands of the hour. His work lies in the field of free thought.

The meeting passed off harmoniously, all feeling the happier for the retinion with friends from far and near. Those coming directly from the far and near. Those coming directly from the State Convention, feeling inspired to work with more zeal the coming year to spread broadcast the glorious truths of our beautiful philosophy, were at this meeting, doubly inspired to feel that Modern Spiritualism has opened wide the gates that divide the two worlds. When the lingering good byes were said, and all went their varied ways to live over, again in memory the Joyous. happy thirtieth auniversary at Saranac, they felt to thank Bro. Shaw and wife, and in fact all the strange friends, for their kin I hospitality, and to ask the good angels to guide and bless them through the journey of life Mrs. M. E. French. Secretary

Red Land, Mach , April 8th 1878.

Burlington, Vt.

To the Editor of the Banner of Light:

As the friends resident in our sister States took cognizance of the anniversary of Modern Spiritualism, opening magnificent halls and churches to proclaim the grand welcome of spirit messengers from the unseen world, we too aned in the celebration of the advent of our noble cause. Our meeting was held in the parlors of the pleasant home of Col S.S. Brown and wife, the place of assembly being decorated by national flags; natural flowers and green vines decorated the table; one corner of the room was reserved wholly for their spirit-pictures, (the pro-ductions of Mrs. Blair, Mrs. Blossom, Mrs. Smith, Mr. Mumler, Mr. Doane and others,) Beneath them, our Brother and Sister Brown sat with smiles of welcome, while the room was being filled by our friends, who came to listen to what the spirits might say through the inspired lips of our medium, Mrs. 8 Woods, who for two hours kept the audience spell bound by the living de monstrations of the immortality of the soul; which were given through her lips.

Nor is this all our noble brother and sister have done for this creed bound city, their doors have been thrown open to the public every Sunday evening since last fall. Besides the meetings, bundreds have visited them to receive consolation and obtain tests from their loved ones, which imessages have been freely given through the instrumentality of Mrs. Woods. They are earnest workers, and may God and the minister-ing spirits sustain them in their good work in this life, until the iron bands of superstition are broken, and the people realize that heaven is gained by good works instead of creeds. J. WILLIAMS

Burlington, Vt., April 2d, 1878.

Ballston Spa, N. Y.

Contential Hall - The Progress of the Spiritual Moreovert - Death of B. J. Barber - Mewellang I other Editor of the Banner of Light.

Can you spare me a dittle space in your excel lent journal to chronicle a few facts relative to the spiritual movement in the charming town of Ballston Spa, N. Y.? This is a place of some celebrity. In days come by it was the Saratoga of the country, being frequented in summer by the world of fashion, and also by many who hadgained distinction in letters and statesmanship. its hatural advantages are far superior to those of Saratoga Springs, (seven miles distant.) The population, independent of the summer influx, is about three thousand. Hotels abound, and the the Law interpretary that the free the appear of the street in the control of the wealth and culture of the street in the control of the wealth and culture of the street in the control of the wealth and culture of the street in the control of the control of the street in the control of the control o a model of provincial journalism. I have spent several months in this delightful town, and theremillitons who have received an fembraced ats facts and phisfore do not speak hastily on these points.

THE SPIRITUAL MOVEMENT. Here, as elsewhere, in the early days of Spiritualism, some of the churches were proscriptive toward those of their number who became interested in the new movement. Excommunication was the order of the day. But, happily, in large degree, such things have gone into history, never to be repeated. Dr. L. Moore, a skillful and wealthy practitioner, Mr. B. J. Barber, Mr. Fryer, Mr. Bissell, and others, whose names I do not at this juncture recall, were sufficiently heroic to announce their convictions concerning Spiritualism soon after the Rochester knockings. Lecturers were called from time to time; but it was mainly by the literature and manifestations of Spiritualism that the new way was made more and more visible.

CENTENNIAL HALL. In the year 1876 B. J. Birber, a retired business man of Ballston, and a firm and enthusiastic Spiritualist, determined to build a hall. He solicited aid from others, but bore the main Saranac, Mich.

To the Editor of the Banner of Light:

The Thirtleth Anniversary of the advent of Modern Spiritualism was duly commemorated by the Spiritual Society of Saranac, Ionia Co., Mich., so the Allyn, Prof. Eccles, Mrs. Brigham, Lyman C. Howe and J. Frank Baxter have since that time addressed large and appreciative auditated to the control of the spiritual Society of Saranac, Ionia Co., Mich., so the control of the main C. Howe and in October, 1876, the main was defined himself, and in October, 1876, the hall was dedicated by Rev. Mr. Bruce, Mrs. Hope Whipple, and Rev. Mr. Harter. E. V. Wilson, C. Fannie Allyn, Prof. Eccles, Mrs. Brigham, Lyman C. Howe and J. Frank Baxter have since the hall was dedicated by Rev. Mr. Bruce, Mrs. Hope Whipple, and Rev. Mr. Harter. E. V. Wilson, C. Fannie Allyn, Prof. Eccles, Mrs. Brigham, Lyman C. Howe and J. Frank Baxter have since the control of the spiritual Society of Saranac, Ionia Co., Mich. honestly entertained by many, is passing away. The above named laborers have, in large degree, brought about this result. The friends intend to maintain lectures at frequent intervals. The platform is wholly unsectarian. The hall is nicely carpeted, the platform is spacious, and with the fine singing of the Foster family, the speaker, facing an intelligent audience, finds it a pleasure to expound the truths of spiritual liberty and universal progress.

DEATH OF MR. B. J. BARBER. Our dear brother passed to the spirit-world March 16th, at the ripe age of sixty-nine. It is not too much to say that the last year of his life was made happier in consequence of the success which marked the meetings in Centennial Hall. How he did enjoy all the gatherings! What an attentive listener he was! And with what zeal did he rally his friends and acquaintances to identify themselves with the new movement. Spirit-ual literature abounded in his hospitable home. His estimable wife cooperated with him heartily, and the same may be said of his daughter and her husband. The family stood an harmonious

At last, after a lingering illness, from which he occasionally rallied, Mr. Barber was emanciconference for an hour, after which Mrs. H.

Morse held the audience spell-bound for a half hour by her inspirations fresh from the other shore.

Mrs. M. was followed by J. L. York, who occupied a short time in urging the importance of Lyceum work for our children—as all our speak-

THE COMMITTEE The meetings in Ballston are now under the direction of the following committee: President, Dr. L. Moore; Secretary, Dr. B. Noxon; Treasurer, R. Vanderberg; Otis Bentley, John Brotherton, Esq., and Mr. Peckham. NOTES.

Your editorial comments on Prof. Buchanan's anniversary address were as eloquent and dis-criminating as the oration which called them

Lake Pleasant and Onset Bay will receive quite an influx from the Middle and Western States, this summer, I am confident. Negotia-tions, I am told, are already being made by the Wisconsin friends to hold a camp-meeting in that Mrs. Nellie J. T. Brigham is surely a remark-

able success as a lecturer. She has captivated the people of Saratoga County. I hear her praises sounded on all sides. Congratulations are in order. The writer's tribute is herewith submitted. in Greenfield, Mass, the friends are awakening into new zeal. Joseph Beals, President of the Lake Pleasant Camp Meeting Association, has for years labored carnestly for Spiritualism. Mrs. Brynes Snow and Mr. Baxter have lectured

there of late, with success.

In Orange, Mass, a free Lecture Association is in running order. Dr. Storer lectured there recently. Mr. Denton and a clergyman had a few remarks there-in public some time ago. A friend said the analong applicated Mr. Thenton's raple. said the audience applauded Mr. 'Denton's reply to the clergyman so loudly that the cheers were heard-well, I dare not mention the distance, for

fear some one will doubt the story.
W. F. Jamieson, the renowned professional disputant, is winning new laurels in the far West | Mr. Jameson is a bold and original thinker, and is doing a good work. Continued success to him.

Mr. Buddington has been elected President of the Free Religious Society of Springfield, Mass. Josiah Jordan is Treasurer, and Mr. Griffin is retained as Clerk.

The many friends of Miss Mary Lavallete, who died recently in Philadelphia, will be glad to join with me, through the medium of the Banner of Light, in an expression of regard for the members of the family who mourn the departure of a fair young girl from their midst. Dear friends, receive the assurance that our tenderest sympa-thies and affectionate esteem are extended to C. B. LYNN.

Ballston Spa, N. Y.

THE NEW DISPENSATION.

on the 21st of March, is a dry goods pedler, who had cen murder desence years before, succeeded in "getting assories or manifes a bosonic listening minds, telling us hat he was still a live a human being." Katy Fox mapped or largers and called out in childish fun, "Look here, old pilitoot, do just as I do rap the."

Decades three have passed away Since that memorable day, When to mortals it was given ews to hear DIRECT FROM HEAVEN. Rap, rap, rap, came all around; On the celling, on the ground, On the tables, on the chairs, On the walls, and on the stairs— Till the people, far and near,
Came to see, and came to hear.
And they queried, "What is that?"
Still the answer came, "Rap, rap."
Then a little fair haired child
Cried, in accents soft and mild; Now, old Splitfoot, count you five!"
And old Splitfoot quick replied,
Gavefive raps, which made them stare;
Raised on end each several hair. Good old devil, thus to heed Little child in hour of need. And the child, in fear involved At the mystery she had solved, Said while still the wonder wrought, It can hear as well as talk."

Thirty years! and what a change Now o'er all the earth's wide range Up and down the golden stair, Spirit forms are everywhere: In the palace, in the hut; Lifting each from out the rut Of old Error's darksome thrail; Bringing light and joy to all Who accept their truths divine-And in ways of wisdom shine.

When the MASTER walked the earth, Clad in mailed robe of truth, To the anxious crowd He said, That by words of Him were fed; e do believe in Me All these wondrous things ye see Ye shall do, and more (indeed,) If ye follow where I lead. Now, as then, are marvels wrought; Sick are healed, and weak ones taught; Visioned Seers see beauties rare; Prophet voices fill the air; Unknown tongues upon us burst As on day of Pentecost. Now, as in the ancient day,

Angels roll the stone away From the tomb where loved ones lie, Pointing to the realms on high And with words of comfort say: They are risen—go thy way."
And, while gazing from afar, We behold, through gates ajar, Our dear loved ones from the tomb, Clad in life's immortal bloom; Catch their voices soft and low: As we came you too must go; Yet fear not—death has lost its sting, And vict'ry o'er the grave we bring: The soulless clay shall turn to flowers, And blossom in your earthly bowers; And saintly lives with fragrance rare Shall perfume all the summer air; The violet sweet shall oft exhale From some pure soul in gentle gale, And holy benedictions swell Within the fily's pearly bell.

To earthly friends we say with pride,
Ye cannot stay the swelling tide; The work is ours to do and dare, And yet we ask of you a share, To spread abroad this glorious truth, That angels watch o'er erring youth, And strive to guide their wandering feet By waters still and pastures sweet. sacrificial alter's smoke Can any pain of sin evoke; Nor blood of goats, nor blood of man, Can alter Nature's perfect plan, Which says, 'Who my commandments break Must suffer loss.' Ye cannot make To sweetness that which bitter is, for of the thorn-tree gather figs. But faith, and hope, and holy trust, Will purge the soul of vilest lust: And knowledge is the mighty lever Through which, by pure and wise endeavor, The world of mind shall lifted be From out the depths of Error's sea."

The Star of Truth is glowing bright; Old creeds are passing into night; And as of old, so once again Our earth has caught the glad refrain,
Of "peace on earth, good will to men."
Let all the people say, Amen.
ELIZA R. HEERMANCE. Poughkeepsie, March 31st, 1878.

We publish the advertisement of the Banner of Light on our third page for the benefit of very many inquirers both in town and surround ing villages. A number call, and a few have written to us inquiring how they can learn about Spiritualism. We feel to say to all that we think the "Banner" is the best publication in the world for their purpose.—The Hornellsville (N. Y.) Tribune.

It was in Brooklyn that a small, Sunday-school child, on being asked, "What is a leper?" astonished the class by answering, "Oh! yes, ma'am. I know what a leper is, a leper's a great, big, strong animal, with spots all over it, and it's got the awfullest teeth and claws you ever saw,

ers should do. Spiritualists and Liberals are saily neglectful of their children. Is it not all wrong to thus let them drift heedlessly into errospiritual life.

them blessed memories of her lucid exposition of the naturalness of death and the splendors of the spiritual life.

Obseques of Miss Mary Lavallette, Grand-Daughter of Admiral Lavallette. lette.

o the Editor of the Banner of Light: In the city of Philadelphia and its neighborhood, or wherever, as here, "the peculiar people," the Quakers, have been long and well known, the ideas and practices of Spiritualists give less cause for comment or curious notice, Especially is this true in regard to the informal manner of celebrating funeral rites which has been made familiar by Quaker custom. That any mortal should have the implety to coolly reject the offices of churches and priests, should presume to bury without the fixed ceremonies of some sect, eems to some a sort of sacrilege.

There is much that is beautiful and fitting in the funeral eremonies of the Church. The various " forms of sound words " embody much of sublime and heinful teaching: till, in the spontaneous observances of the Q taker there is much that is profitable or profoundly touching; while he manners and expressions of Spiritualists upon such occasions, modified by their own tenets and character, are inique, educational, consolatory and interesting.

This was most apparent at the recent obsequies of Miss Mary Lavallette, of this city, the daughter of Mr. and Mrs. Alfred Lavallette, and the grand-daughter of the distinguished American Rear-Admiral of that name. Miss Lavalette has been a sufferer for the last nine months from rapid pulmonary consumption, dying quietly on the 23d of February last. The funeral was held at the residence of her parents, corner Camacand Berks streets, on Wednesday, the 27th of that month. Several causes drew together a numerous and varied company, among whom was the writer of these paragraphs. The young lady who had passed on was but about twenty years of age, and is said to have been a person of singular goodness of character, tenderness of heart, and great intellectual promise. The social position of the famlly, their historic name, and, beside, their well-known Spiritualism, added to the influences which crowded the house with condoling friends. Among the family mournrs, more than four times as old as the darling she had lost, was the venerable widow of the late Rear-Admiral Laval-

The body was laid in a pure white casket, with a rich and redundant robe trailing over the bler, elegantly trimmed with dainty white flowers and superb calla lifles. There were also many and beautiful flowers in expressive emblematic designs, with appropriate mottoes upon some of them. One in particular attracted attention by its artistic arrangement of the suggestive words "At Rest" in blue violets, on a cushion of white rose-bads and other snowy flowers. The parlor where the casket was placed was lighted by gas, which enhanced the remarkable loveliness of the arrangements, and the whole that love, taste and care could do was done to make pleasant the last view of the mortal. But neither drapery, accessories nor flowers could hide the fact of mortallly, or shed any light which did not reveal the record of intense and long-continued suffering upon the face of the youthful dead. It is only "that light which was never on land or sea!" which can illuminate the portals of the tomb, and they whose affecdons cling to the body in death must prepare for breaking earts in this dying world.

Not so the Spiritualists. Their great point of faith is the legma of a demonstrated immortality; they acknowledge no death, not even by use of the word. The change from the mortal the Spiritualists regard but as an incident in an immortal existence; and hence their philosophy. Moreover the grave is not a complete separation of those united in love and sympathy, "Messages," "communications," a hundred methods of correspondence, they hold, unite the seen and unseen worlds; may, more, thousands of unimpeachable witnesses affirm sphit-hands have again and ngain turned aside the curtains of the invisible realm, and, reclothed after a manuer, in the body, for a time, have

presented themselves to those who knew them It is not an idle or improper curiosity that inquires how people having such ideas conduct themselves in view of the stupendous and solemn aff ir of a death among them; and it seems fitting to state in all cander the things which present themselves to an unprejudiced observer at a Spir-itualist funeral. The first and most noticeable feature of the occasion of which we write was the profoundly quiet observance of all concerned. The evidence of grief was plain enough, but there was none of that overpowering external manifestation of heart-rending woe often painfully noticed even among nominal Christians. The sentiment of cheering hope and unfaltering trust was remark-able in the manner of those who so sincerely mourned, as in all that was said or done at the time.

Aside from the excellent arrangements of the under-

takers, there seemed to be but little that was fixed or formal in the funeral proceedings. Upon the request of a friend of the family, Prof. E. S. Wheeler, a well-known Spiritualist lecturer of great ability, officiated.

Prefacing with a few words of condolence, the speaker

declared death an exceedingly common thing in human history and the order of Nature. Referring to the number and variety of persons who had gathered there, he said love and sympathy held them in the ties of human feeling, in vlow of a fact common to all, the fate of death. A recognition of the Fatherhood of God, the Brotherhood of man, and, as deducible therefrom, belief in the fact of lumortal life, were announced as the triune basis of the universal religion; and to that, without disrespect to any sect or dogma, appeal was made to sanction the emotions of the time, and make impressive the lesson of the event. As expressive of a faith he said Spiritualism had, demonstrated, Mr. Wheeler read an extract of considerable length, asserting and explaining the nature and immortal destiny of the human soul in strong but unusual terms; his quotation he informed his hearers, was from the dialogue of Krishno and Arjoun, as related in the Bhagavad Gieta of the life. dus, one of the oldest of books. It seemed strange to listen to the words of a 'heathen 'writer, falling after all these ages from the lips of a man who had evidently received more than the usual Christian education and training, in such an assembly, upon such an occasion! Yet there was to shock, no seeming sense of impropriety; the manner was reverential and sincere, and the expressions those of deepest religious conviction, such as are accepted by all who acknowledge any form of faith, of which God and Immortality are a part. After a few really eloquent and affecting paragraphs upon the quotation as a text, in its applications to present circumstances, the speaker closed by reading the following poem from Mrs. H. Beecher Stowe, of the New England Congregational Church. THE SPIRIT WORLD.

THE SPIRIT WORLD.

It lies around us like a cloud,
A world we do not see;
Yet the sweet closing of an eyo
Slay bring us there to be.
Its gentle breezes fan our cheek,
Aboil our worldly care,
Its gentle volces whisper love,
And mingle with our prayer.
Sweet hearts around us throb and beat
Sweet helping bands are stirred,
And pajplates the vell between,
With breathings almost heard!
And In he bush of rest they bring. And in the hush of rest they bring,
'T is easy, now, to see
How lovely and how sweet a pass
The hour of death must be! To close the eye and close the ear, Wrapt in a trance of bliss, And gently drawn by loving arms, To swoon to that—from this.

At the conclusion of the first address Mrs. Martin, in trance, offered an invocation, remarkable as verse in the Scotch dialect. The rapt and sibyl-like manner of the poetess gave great impressiveness to the exquisite natural sentiment of the composition and the deep pathos of devotion which intensely characterized the whole. At the close many a tear-filled eye, unused to weep, attested the softening power of a tender woman's voice in blended poesy and

Dr. H. T. Child and Mrs. Katie B. Robinson feelingly and eloquently expressed sentiments fitting the occasion Mrs. Mary Holeian sang in a beautiful and touching manner, between each address, appropriate selections from the 'Spiritual Harp." The services closed at the house by singing of the beautiful hymn, "Nearer, My God, to

The burial was in the famous Laurel Hill Cemetery, in a most lovely spot, just to the west of the Lavallette monument. The afternoon sun of earliest spring shone upon the friends assembled and filled all the open grave with a flood of golden light. A large number had followed the procession, and as they gathered around the bier Mr. Wheeler again spoke. He said they came to bury the body only, there and then; the spirit was resurrected Dearly as they loved the casket which had held the jewel of the soul, no breaking hearts went down into the sepulchre Referring to the youth of the decased, Mr. Wheeler re-marked she had at least lived long enough to learn to know God, to love the truth and practice goodness to her kind -the three essential things, said the orator. The speaker gave to all assembled the last words of her who had lef them for a time: "Give my love to all," and claimed universal love to be the lesson of life, the test of a divin state. To God, the angels and immortal progress he commended the spirit gone out from the body, but present then and there, as God was omnipresent and manifest in all his Providence.

there, as God was omnipresent and manifest in all his Providence.

Mrs. Katle Robinson then spoke again, sympathetically and in appropriate terms, offering the consolations of their faith to those who wept aloud, after all, at the final separation from the body of their child, sister or friend; she repeated the promise she had made in her first address, of a speedy communication with her who had only gone before, and of a final happy realion in the land eternal, beyond all death. Then Mr. Wheeler thanked the attendants for their sympaths and kind offices. A few flowers were selected from those crowning the casket, and as the low descending sunsank toward the horizon beyond the lovely Schuylkill valley, the long cortége withdrew from the monumental acres of populous Laurel Hill. The evening came on space, and the Spiritualist funeral was over. To many it gave consolation, to all instruction; offence was possible only to the narrow bigot or the sectarian, who worship tradition and form more than the living truth.

J. H. RHODES, M. D. J. H. RHODES, M. D.

New Publications.

THE HISTORICAL STUDENT'S MANUAL, by Alfred Waltes, is a thin octavo issue, sold for seventy-five cents, irpose is to show, at a glance, the length of the reign of all the English monarchs and that of their contemporaries of France, Germany and the Papacy. The term traversed by these very convenient tables stretches over nearly nine hundred years, or from the time of William the Conqueror to the present day. Its treatment also involves all the principal events and persons. The positive and clear advantage of a comparative study of history such as this supplies consists in seeing the names of the virious European rulers placed in juxtaposition, to that memo-rizing one memorizes all. In this simple and direct way a formal but essential acquaintance is to be made with European history such as only those have successfully attained who have devoted much time to the study. The work comes highly recommended by teachers and others. Published by Lee & Shepard.

MR. GHIM'S DREAM is bold, yet whimsical, and a brochure of more than ordinary merit. It will catch the ready attention of the mass of readers. It is bound both in paper and cloth. There is much that is sensational in it. While affecting to introduce the invisibles into the story, it rather plays the part of prestidigitation on the reader's nerves or imagination. We confess to its life-like character, and that it announces many advanced ideas. So far as it may help to break up the crust of any social or religious prejudices, it is to be confessed that it will do good. There is wit enough in it to stock many another book of larger size than itself. Published by G. W. Carleton & Co.

FLIRTATIONS IN FASHIONABLE LIFE, by Catharine Sinclair, forms the fifteenth volume of "Peterson's Dollar Series of Good Books." It is a novel that knocks decelt and artifice in the life it sketches with vigorous blows, and teaches lessons that will be thankfully received by none more than those who are wounded. As a story it is quite aside from the common run, having points and features of excellence which few can justly caim. It shows strong ability, vivacity, a quick and clear knowledge of human character, and an aptitude for colloquy as well as narrative and description, that may be called remarkable. It is of course issued in elegant style by T. B. Peterson & Broth-

THE STORY OF "ELIZABETH," by Miss Thackeray, daughter of the gifted author of "Vanity Fair," and "Pendennis," is the sixteenth volume of the "Pollar Series of Good Books." It is in the happlest and neatest style of the gifted 'ady author.' She never, in fact, fails to write well. Her narrative is brief and distinct, and her description compact and clear while calm, unhurry d and always graceful. She observes keenly, and discriminates carefully, as the present inimitable story shows. It is full of the beauties of high literary art. Nothing could well be more fresh, sweet, vivid and charming. It fitty belongs in the popular series of books in which It has been discriminatingly onrolled. Published by T. B Peterson & Brothers.

RIFTS IN THE VEIL is the title of a collection of inspirational poems and essays given through various forms of medium ship; also of poems and essays by Spiritualists. We name from the attractive list: The Philosophy of Inspira-tion; Gone Home, through the trance-mediumship of Lizzie Doten; The Birth of the Spirit, given through the trance-mediumship of Cora L. V. Richmond; An Alleged Post Mortem Work by Charles Dickens; Margery Miller, through Lizzle Doten: A Child's Prayer, by Gerald Mas-sey: The Relationship of Spiritualism to Orthodox Christianity, through the mediumship of "M. A. (Oxon.)"; The Death-Beds of Spiritualists, by Epes Sargent; The Angel of Silence, by W. H. Harrison; Fashionable Grief for the Departed; and Thy Love, by Florence Marryatt, There are a good many more. The whole is elegantly done typograpically, at d are an honor to the minds inspiring or expressing. It is just such a tribute to intellectual Spirituaitsin as the times demand, and would be an ornament on any reading-table. Published with elegance by W. H. Harrison, London.

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