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NO. 6.

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#### Annibersury. The

Commemorative Exercises in Brooklyn, N. Y.

(Reported for the Banner of Light by Mrs. C. E. Brock-way, Stenographic Reporter.)

The Thirtieth Anniversary of the advent of Modern Spiritualism was celebrated in an appropriate and pleasant manner by the Society at Everett Hall, in Brooklyn, March 31st, 1878. The platform was tastefully decorated with flowers, and upon easels were placed three spirit-pictures. The afternoon exercises opened with music, followed by an address by the President, Mr. Charles R. Miller, who said:

There is not in the English language to-day a word of greater significance and power than "Spiritualism." Spiritualism was born thirty years ago to-day, on the 31st of March, 1848, in Hydesville, in this State. By common consent we commemorate that day, as it was on Friday, the 31st of March, 1848, that a little prattling girl named Katie Fox, snapping her fingers in playful imitation of the raps, said, "Now, old Splitfoot, do as I do," and to her delight discovered that the raps were responsive to her signals. Thus was recognition given to the fact of spirit intelligence communicating through the raps.

dence of this progress being in the organization of spirit-circles-mostly family circles-which, he was gratified to state, were multiplying in number in all parts of the city. Our Friday and Saturday evening conference meetings in the Eastern and Western Districts have aroused public attention and awakened an interest which promises important results in the immediate future. If the Brooklyn Spiritualists had formidable obstacles to encounter, we had, in our alliance with the spirit-world and in our knowledge of spiritual forces, a reliance that was equal to all emergencies. We can say, in a spirit as deyout and trustful as did the Jewish seer, when in an emergency, with open vision, he saw the angel hosts around him: "The forces that are with us are mightier than the forces that are against

Mr. Miller referred to the influence of the heal ers-healing by spirit power-in Brooklyn, and said that the clairvoyant and magnetic physicians were now so numerous and so successful in their treatment of disease that the old methods were becoming unpopular. "Orthodoxy" in medicine is as hard pressed as is "Orthodoxy" in religion. Hence the effort now making by the "regulars" at Albany to secure more stringent and hostile legislation against the new practice. He (Mr. Miller) knew of one magnetic healer, who is well known in the city of Brooklyn, and whose practice is as successful as it is extensive This gentleman, to his honor be it said, is an open and avowed Spiritualist, and is a pillar of strength to our cause. In his extensive practice, whether his patients are clergymen or churchmembers—as many of them are—he never falls to give publicity to the fact that it is under the guidance of spirit intelligences and through the agency of spiritual forces that he treats disease. If this honorable example were generally followed by all physicians who were given and ed by all physicians who use clairvoyance and magnetism, or who know and acknowledge their efficacy as remedial agencies in the cure of disease—if all such would make open avowal of the fact, the public would speedily become so enlightened as to the merits of the new practice as to render abortive any attempt at hostile legisla tion against it.

Mr. Miller concluded by referring to the recent discussions on "hell fire" and "eternal punish-ment," which had disclosed the fact that leading Orthodox clergymen entertained very vague, shadowy and contradictory views of immortality and the future life. Standing on this platform only a few weeks since, the Rev. Mr. Mitchell employed the hour allotted to him to prove, by Scriptural authority, the dreary doctrine of the annihilation of the wicked. As an intellectual and moral force Orthodoxy has lost its old place; in both particulars it is fast becoming comtemptible. But Spiritualism, with its facts and its places in the problem of the problem of the problem of the problem. losophy, will, as soon as the world is ready to re-celve it, become its Saviour.

Dr. William Fishbough was then introduced, and spoke as follows: "It is no ordinary affair we come here this afternoon to celebrate. We come to celebrate—what shall I call it? The birth of a world? At least I may say the birth of a world from the darkness of the old ages into of a world from the darkness of the old ages into the dawning light which shall go on shining brighter and brighter unto the perfect day of human emancipation from all darkness, and the reorganization of human society upon the model of

CONTENTS.

First Page.—The Anniversary: Commemorative Excretes in Brooklyn, N. Y.

Second Page.—The Trinity: Body, Spirit, Soul. Original Essay: Sacred Symbols. The Wards of the Nation. Poetry: Sweep Before your Door.

Third Page.—Banner Correspondence: Letters from Thi the would be philosophers and scientists; but it was not unfitting the occasion. God always comes in disguises, sending his Anointed One to be born in a manger, and sending his first faint rays of influence from the heavens to be born into audible and tangible manifestations, into that lowly and obscure family, uneducated, and without social position. And coming, as they did, in the form of those little tiny concussions did, in the form of those little tiny concussions upon physical substance, scientists say, 'Do you mean to insult us by telling us that the angels, and spirits of just men made perfect, or any spirits at all, creep under our tables, and rap and thump in the manner you describe?' Just so; and when accompanied with these concussions there are manifestations of intelligence, one gifted with a reasonable amount of intelligence might have been expected to say. 'That is siff. might have been expected to say, 'That is sam-cient.' It is not a mark of strength of mind to cient.' It is not a mark of strength of mind to be skeptical when a thing is proved, and this thing was proved from the start. And what is the great divine meaning of the spiritual unfolding of this nineteenth contury—occurring in the eventful year 1848, a year pointed at by many of the old prophecies for the unfolding of something wonderful in the human race? Wonderful as the year which witnessed the flight of kings from their thrones in Europe, driven by the fury of their subjects as chaff before the wind. There had been spiritual manifestations before then. had been spiritual manifestations before then, local spiritual manifestations, and I have discovered that there have been several cycles, or eighty-four-year periods, extending far back to the year 1428 the time that Joan of Arc delivered the city of Orleans from the siege of the British. Go back from 1848 two cycles, and we find won-derful manifestations from 1680 to 1692. And here before me ledge, Lees enverted of year who here before me, ladies, I see several of you who, if you had been unfortunate enough to have been born at the time when the mediums of 1692 were born, night have been suspended on a tree just as those 'witches' were. [The speaker here handed to Mrs. Hyzer, who sat upon the platform, a piece of that identical tree upon which the witches were hung in Salem in 1692, saying it might sorve to bring all en ranger with saying it might serve to bring all en rapport with the hanging of the witches.] This unfolding of the nineteenth century comes at the close of a cycle of the world, as I think I have conclusively proved in the manuscript of a book that I have nearly finished, and which will be issued from the press I hope during this year. And now these manifestations come not only locally, not only in America—they came first in America, to be sure, because America stands at the outposts of civilization, and marks the height of the tide of human progress, and it was fitting that they should come in America first—but they have extended all over this civilized world. Spiritualists are numbered by millions in our own land, to Though theologians and scientists, in the thirty years that have intervened, have stumbled over the significance of these raps, Katie Fox correctly interpreted them, and from this open door of spirit communion we have gone on to an almost spirit communion we have gone on to an almost spirit communion we have gone on the predictions and fulfill ments; and if I had time I would read or cite to you some of the predictions, which preceded the endless variety of manifestations of spirit presence and power.

Mr. Miller referred to the fact that Spiritualism was making rapid progress in Brooklyn, the evidence of this progress being in the organization they came to stay, and stay they will until their great work is done in the regeneration of human society, in the uplifting of the intellects and hearts of men, and the establishment of the kingdom of heaven upon this earth, in the reorganization of the political, social and religious systems of this whole planet. This is my prediction, and I do further predict great changes in this American government, and that these changes will proceed from this Western land just a proceed from the western land just are recognized. as spiritual manifestations have proceeded from it all over the world, and the time is not distant, and some of the younger members in this congregation will yet see it, when war shall be banished, superstition banished, inequalities between labor and capital banished, and the human race will be united together in the bonds of a universal brotherhood."

Mrs. Anna Kimball then read the following an

niversary poem, written by Mrs. Hyzer: sary poeth, written by Mrs. 1192er:
Just thirty years have rolled away
Since from our prison-house of fear
The rusted bolts were drawn away
By hands from love's eternal sphere,
And our beloved ones, gone before,
Entered our atmosphere porce more.
Most fitting symbol is this hour—
The closing of stern winter's reign;
While every germ of leaf and flower
Is breaking from its grave again,
'I' is meet that human hearts should be,
Like all their earthly kindred, free,
And, with the birds and brooks and flow Like all their earthly kindred, free.

And, with the birds and brooks and flowers
And all aspiring life, we raise,
For sunbeams and baptismal showers,
Our worship and accordant praise
To the Eternal Central Heart
In whom we all share equal part.
But when the signal shower-drops fell
Upon our ear, we could not dream
That to a mighty tide would swell
Each thy rill and brook and stream,
Till heavenward our barques would ride
Upon the grand, outsweeping tide.
We could not see, as now we see, Upon the grand, outsweeping tide.
We could not see, as now we see,
That our dear planet hath a soul,
Holding its immertality,
A unit of the deathless whole;
That not a living thing can be
In God a non-identity;
For, e'en in the transcendent light
That warms sweet Mother-Earth to-day,
We scarcely own her sacred right
To rise inmertal from her clay,
And hear from germs to ultimates
Forevermore her high estates.
But worlds shall on their axes turn,

But worlds shall on their axes turn, And suns shall shine, and stars shall glow, And hour by hour matkind shall learn The truths that now we cannot know, And dearer to our souls shall be This sacred anniversary. This sacred aniversary. Then sing, my heart, thy gladdest song! Wake all the earth to jubilee! Roll the triumphant notes along, From time into eternity! For lo! earth is no more a prison—The veil is rent! our Christ is risen!

After the poem, by request, Mrs. Kimball gave a brief account of the manner in which she obtained the spirit pictures of her son and daughter and spirit-friend, which were loaned for this especial occasion. They were outwrought through the mediumship of Mr. Andersen, of California, and were the objects of much interest, many of the audience stopping to examine them at the

close of the services.

Mr. Bowen was the next speaker. This gen the next speaker. This gentleman is indebted to Spiritualism, through the efforts of Dr. Slocum, of New York City, for the healing of a withered arm, which was caused by a shot received during the war. Mr. Bowen said: "We are living in an age of the world in which almost everything pertaining to past ideas is being disputed, an age keeply analytical when ing disputed—an age keenly analytical, when every doctrine known to man is being subjected

resisting every assault made upon them by big-oted Christianity, upon the one side, and materi-alistic science upon the other. On an occasion like this a great deal is apt to be said reconciling Spiritualism with other religions, but I feel a strong disposition to present our cause more from its radical side. Spiritualism to me means a destructive philosophy and constructive, but before any construction worthy of the name can go on there must at first be destruction. We are told that the old religions were particularly adapted to the state of the people living under such dispensation: that we are gradually outgrowing. pensation; that we are gradually outgrowing these old ideas through the natural force of cir-cumstances and progress of the times. But I can-not forget that some of the religious systems not forget that some of the religious systems have been rather invented by a designing priest-hood, and as I look back over years gone by, and there shine out upon the scroll of time the glorious names of Voltaire, Spinoza, Thomas Paine, palsied be my tongue to-day should I neglect to speak of their most destructive work! There are many things I especially delight in to-day—that in the thirty years of the progress of this great movement we are unable to point to churches and cathedrals with foundations resting in the blood and bones and marrow, the human sweat and toil of man, and encumbered with debts; that the common sense of Spiritualists has utterly refused to accept any leader in the person of ly refused to accept any leader in the person of any man or woman, but says, 'Truth, truth, be thou only our leader!' I rejoice in the influ-ence which Spiritualism has exerted upon the social, political, and theologic thought of the age; that the spirits can come and hold sweet communion with us; that Spiritualism has no 'believe or be damned,' but simply says, 'livestigate for yourself, and see whether these things are so;' and, last but not least, I rejoice in the ad-

vent of Mrs. Hyzer to talk in this place where her services were so much needed." THE CONSECRATION CEREMONIES Which followed were most beautiful and interesting. As the children stood upon the platform, Mrs. Hyzer arose, and taking the hand of one little bright-eyed child in hers, thus said: "I do not remember as far back as I can trace, so rich, delicate, and withal so potent a phenomenon for which to express my especial gratitude and astonishment, as this to-day. I wish that those who are the vanguard of Modern Spiritualism could see the picture that has been gathering up and outlining it elf before me ever since my brother—Mr. Fishbough—placed in my hand this portion of the witch tree, a picture of the transition from the hour when this tree was prostituted to the direful purpose of a maddened and beto the direful purpose of a maddened and benighted humanity, up to this supreme moment when it is granted to me to hold this piece of that old tree in my left hand, as the shadow, and the hand of one of these little embryotic angels in the right, as the light, while we consecrate their young lives to the glorious truths of Modern Spiritualism. And I shall insist upon keeping this in my left hand as the type of the old darkness, with its dogmatism and ignorance, with its tyranny and grossness, with its frenzy—humanity with its angles; and this little hand in my right as the fulfillment of the beautiful saying, 'Suffer little children to come unto me, and forenviron the whole surface of our earth to-day, that humanity might focalize all the radiance of its divine birthright, and know what it has cost to win it and possess it. Behold the vision of this The consecration has already taken place. It was in the hope of the mother, the pride of the father. The consecration baptized in the tears of motherhood has gone on from day to day until it has ripened into manifestations of such rare beauty. Their destiny is written, their future lies before them, and in the name of all the truth of God as Father, in the name of the love of God as Mother, in the name of all the hopes of our human motherhood and fatherhood, in the name of all the aspiration, love and wisdom that shall guide us from sphere to sphere, from heaven to heaven, we appeal to God, through His angel ministration, to fold these little blossoms tender-

their earth-work having been accomplished, their triumph secure, they shall wear the raiment of the pure in heart. With this prayer, to each lit-tle one we bring the gifts prepared." [Stepping forward, she handed to each child a small basket flowers, improvising appropriate lines for Casti. J
To little Dalsy, then, these flowers we give,
And as their perfumes in their spirits live,
May purity within thy maden heart
Transcent all sweetness known to mortal art,
And, like these flowers now given to thy hand,
As thou dost journey toward the angel land,
In the divinest muture of Love's coaseless care,
May thy young life unfold to beauty rich and rare,
And lovely Angla, as from heavenly houses May they young nto untout to beauty rich and rare.
And lovely Angle, as from heavenly howers,
Where bloom forevenuore love's fadeless flowers,
Thy name was borrowed, may it ever be
A perfect symbol-type of harmony
That shall inspire and shed its light o'er thee,
Till, like a trustful voyager o'er the main,
Triumphant and all storms of care and pain,
Thou shalt be safely harbored in the realms above,
Where fear is all dispelled by the warm beams of love.
And now our little Rox-name os sweet-Where fear is all dispelled by the warm beams of love.

And now our little Roy—name so sweet—
Surely beaven's flowers must bloom around thy feet.

And on thy spirit not a stain should be
Through countless changes of eternity;
We know that thorns round fairest roses grow,
So light and shadow chig to all below,
But consecrate to wisdom and to love divine.
We trust that choicest blessings shall be ever thine,
And now comes J-may, with the sumy brow;
She bith no thought to consecrate a vow
Unto a future life of deed divine,
Yet In her child-heart now we see the jewels shine
That, in fair we nanhood's intod-regnant power,
Shall prove a wealth far more than royal dower,
The light whereof shall all be; life imbue,
Till she shall rise, a fragrance on the air,
Astlip perfames rise, distilled through crystal dew,
Fulfilling fove's beliest through lope and faith and prayer.

And now a noble boy, \* sestrong and free, Fulfilling love's behest through hope and faith and pr
And now a noble boy, "so strong and free,
smilling and joyful, gives his hand to me,
Asking that angels consecrate his life
With power to bear him o'er the waves of strife
That roll beneath the feet of all on earth
In matter sphered through doom of mortal birth.
We ask the angels who descend this hour—
Charged with God's love—his nature to empower
With inspiration bright, that he desire
To sear from goal to goal, to plane still higher,
Till he shall grasp the store no band can steal—
Do noble deeds no darkness can conceal,
so that all those who love him skall soul-praises give,
That on the earth so true and good a man should live:

ly and lead them on from beauty to beauty, from glory to glory, until in the realms of beatitude,

their earth-work having been accomplished, their

Of which the poet saith, "The noblest work is may And last—not least—another son't we bind in this work, consecrate to Central Mind, Into the circle standing her to-day. White smiling angels histen while we pray That he on earth fulfill the parent prayer, in which who love him must so warmly share. That he be able into earth's toling throng, To stand all brave and free and proud and strong; Meeting all storms that cloud his mortal way. Growing in all that 's noble, day by day. Till those dear parents, bowed with years, shall be Folded in his foul love's security. Thanking their God in spirit for the blessed morn On which to them so good and true a sen was born. CLOSING INVOCATION.

CLOSING INVOCATION.

And oh, Eternal Belng, in whose life we live, Unto Inis little band of untried spirits give. Thy holy care forever and foreverimers;
May they thy boundless wisdom worship and adore, Keep them divinely folded in thy perfect care;
Unfold them into beauty and to uses rare;
send down thy purest angels from the higher spheres, To lead them safely onward through earth's vale of tears;
send light unto their darkness, balsam for their pain;
Lead them into all trath, their wayward feet restrain;
Bet thou and the fempiests of Time's folling deep,
To still the tearful blasts, and lold the billiows sleep,
Till by thy dear hand guided to the sun-fill haven
Of the redeemed of love—the spirit's linner heaven—
These lovely children having into theness grown.
Again shall lay their hands love-trusting in my own,
And in the jayous presence of our gone-before
Look back with me trumpland from the shining thore,
With sweet and holy praise that thou art still the same
Whatever be thy form, whatever be the name;
Feeling that all that makes the sout divinely free
Is perfect, ceaseful the service of the recovering the same of the perfect of the service of the same.

EVENING SERVICE. CLOSING INVOCATION. EVENING SERVICE.

Judge P. P. Good, of New Jersey, was the first speaker of the evening. He said the question was often put to him by his most intimate friends, "What practical good has Spiritualism done for the morals of the people?" In answer he would say, "My experience in this particular direction is extended. I recollect perfectly well that in the earlier investigations of the subject I was associ-ated with a class of men highly educated and re-fined in their excellent partitudes but desired these fined in their social positions, but destitute of those moral traits of character that go to make up a perfeet man. I recollect whilst a student at Har-vard in the city of Cambridge, there was a class of investigators into religious subjects that could not find any evidence as to their future state, and had no hope of a life beyond this. They sought comfort in various religious denominations and churches, but they failed. Men gave themselves up to the looseness of life. The sons of the most respectable families of Boston unforthemselves up to the looseness of life. The sons of the most respectable families of Boston unfortunately belonged to that class. But there came the little tiny raps which they looked upon in a most ridiculous light. One of the leaders of their number solicited that they should form themselves into a circle, and see what they would get of these phenomena, and to their utmost astonishment the most remarkable manifestations took place in their midst. And from that little beginning of investigation the circle grew larger, the influence increased until it became a power which is exercised to this day. I have seen those bid them not, for of such is the Kingdom of lleaven? And I wish it were possible for the thrill of the magnetic ideal to pass outward and environ the whole surface of our earth to-day, was probably one of the most remarkable medi-ums of this age, whose spirit has taken its flight its divine birthright, and know what it has cost to win it and possess it. Behold the vision of this great chasm of matter bridged over between this left and right hand! Here are so many little pages of history, all written over by the divine hand of God, only the pages have not been turned by human hand, or read by human eye. Brightness and darkness, hope and despair, anticipation and disappointment, victory and defeat, youth and age, all these with which we have had to contend, will be theirs. No words of cours can add to the holiness of their existence. The consecration has already taken place. It does not the subject demand serious attention and investigation to see into the primary causes which have produced such a result? The religions of the past and theologies of the present simply

the past and theologies of the present simply give us the faith in immortality, whereas with the phenomena of Spiritualism we come to a knowledge of the tangible facts."

Dr. A. B. Smith, of Brooklyn, followed with a brief address: "As I am one of the students of this great school, I feel an interest in telling something of what I know of Spiritualism. It has been derided, called humbug, everything but the right thing. Go back thirty years ago, and whoever dared to step out of the ranks of Orthodoxy and call himself a Spiritualist was almost doxy and call himself a Spiritualist was almost thrown out of society. I remember when I was first developed in these great principles of heal-ing. Near and dear friends came to me, and iming. Near and dear friends came to me, and implored me to resist it, saying it would ruin me, I would land in an asylum, &c. I said, I am very sorry to hear you talk in this way, but I am under an influence I cannot resist. I was so completely under the control of spirits I had no control of myself only as far as they were willing to give me these privileges. And when I was called upon to go out into the field as a healer it was with the greatest reluctance I did it. I felt I was not competent, and had no knowledge of anatomy, of the conditions of the stomach, liver, anatomy, of the conditions of the stomach, liver, and all the organs that make up the human system. I'felt how great the responsibility was upon me, and how great would be the injury if upon me, and how great would be the injury if there was one mistake made, and I implored the spirits to leave me alone. But they said, 'No, we will protect you, we will go with you. The time is coming when this knowledge will become universal; when all diseases will be healed in this way.' And as I look back thirty years, and see the strides this child has made from the little tiny rap to where he stands to day—the strong, physical man spiritually—it seems as if the prediction at Hydesville that this thing would be universal, was fast being fulfilled. Where is there a place on God's footstool that is civilized, that they have not heard the tiny rap, civilized, that they have not heard the tiny rap, and been impressed with this great truth?" Dr. Smith here urged the necessity of coming forward with pecuniary aid. He has been connected with the society over four years, and given time and means for the advancement of the cause, and begged his fellow workers to put their shoulders to the wheel, and help roll on the great car of progress, that they might add their strength to the powers that surround them, and carry on this work.

Mr. S. B. Nichols made a few remarks, assuring his Orthodox friends, if any were present, that there was no conflict between their faith and that of the Spiritualists. He said, "When I was something of a younger man than I am now

Arthur.

It was my custom to attend Methodist protracted meetings, and among the questions which we would hear was, 'What has the Lord done for you?' Now I supp se my brother has asked me to tell you what the Lord has done for me as a Spiritualist. He has brought to my soul a glad and glorious realization that this life is not the only one, and that the ladder which old Jacob saw, and the angels of the Lord ascending and descending, we are seeing, and the angels are coming to every human soul. What has Spiritualism done? It has broken the shackles from the burnan soul, the fear of helland death; It has taken away the devil and all those bugbears that have frightened men, and, kept the soul in bondage. Tell us Spiritualism is a humburg! Go into the millions of homes in our land, find there the tiny rap, the love messages from our angel-friends! I thank God every day and hour that this blessed truth and gospel came to my soul! It came through trial and sacrifice, but thus it will ever be. There is not a home in Brooklyn where you cannot have the phenomena in the quiet of your own circle. In my own home my wife, sitting at the breakfast table, was influenced to write. She was of course very much frightened, and said anybody could write with the right hand but when they took the left she the right hand, but when they took the left she knew the power was not her own. She went in-to the study of the pastor, and, while conversing with him, a long communication was given, and with him, a long communication was given, and signed by his sister, who died in Portland, Maine, He.said, 'Go on! it is God's work!' That man was a true Christian. We have needinus here in our city who are tried and true, and it is our duty to sustain' them. Notwithstanding they have angels with them, they have persecutions and the cross, also. And our healing mediums have got to go through the fires, but I know God and the angels are with them. Amid the inspiration of the hour let us each to the other white may of the hour let us each to the other pledge anew our faith in the ministration of angels. As we go forth may we have the same abiding faith in humanity; may we work through good and evil report for the upbuilding of the Kingdom of Heaven here and now, in the life that now is."

Mr. Andrew Jackson Davis entered the hall during the evening and took his seat upon the platform amid the hearty applause of the nudl-ence. Mrs. Hyzer spoke her usual time, selectence. Mrs. Hyzer spoke her usual time, selecting her own subject on this occasion. She said there had been ringing in her ears a passage from the Bible, which she should like to take for her text and read it in the spirit of the hour: "Adam, where art thou?" which being interpreted according to the light of the nineteenth matter already a leading to the light of the nineteenth century, simply asks where our material natures are found to night when questioned by the living God. When we go back to that story it grows grand in the interpretation which spiritual sci-ence can give it. We seek the correspondence between this hour and that, the meaning of this and the meaning of that, and we listen for the answer further back than the biblical history of ginal matter in its own self-existence, on and on; ip to our lives that exist upon the earth because exists, and in whose arterial circulations we have our momentum, and in the warm glow of which our hearts beat, our pulses throb and our personalities are and shall be maintained forever. And I come to the time when we find the beautiful story of the man Adam. And could the poet have done better than to have representthe poet have tone exter than to have represented Deity as asking both male and female, after they had partaken of the tree of knowledge, "Where art thou?" and Adam falling back into shadow, ashamed of his nakedness! And yet when reinterpreted there was no guilt, but simply the expression of the retreating child before the greater light, the higher wisdom—as now the more we ent of this tree of knowledge the more timid we grow, the more we strink from observa-tion, comprehending the weakness of our condi-

I find as I move upward and onward, that with every unfoldment of light, every grade of progression, this question has stood, until at last I come down to the more recent demonstrations of the unfoldment of spirit within man-Modern-Spiritualism—only modern by the modern inter-pretation in the new light that burns upon it; only tresh and young because of the eternity of truth that glows upon it. Across the great rolling stream between the mortal and the immortal, the suspension bridge of Interspherical communion has at last been made firm and stable, and over it now the feet of the angels are passing and repassing. Thirty years ago the tiny raps were heard. The great principle has already been demonstrated, and the answer has been given to the question, "Adam, where art thou?" Here we are communing with thy angels, and clasping the fily hands of our dear departed, re-ceiving instruction in the manner calculated to stir up all the deepest emotions of the soul and answer the divine prayer of Jesus of Nazareth: "Thy kingdom come, thy will be done." And if the light and intelligence that have been upon the earth for the last thirty years had been shin-ing down upon old Salem, that tree—a piece of which we had in our hand this afternoon-might have been gathered up piece by piece and hand-ed down from generation to generation, as a pre-cious relic of a tree whose branches waved over mediumistical conventions, teaching harmonial philosophy and spiritual science. But that could not be. The atmosphere was not ready for it, and when God said to the Adam of humanity at and when God said to the Adam of humanity at Salem, "Where art thou?" it had to answerback, "Here we are, hanging witches." Crossing over the chasm from that hour to this, it comes down, "A lam, where art thou?" and we can answer back, "Here we are, not hanging witches, not persecuting thy children, not overself righteous, not supposing we have gotton all the truth, and there is nothing more to learn, but here, in this humble hall, with the seekers after truth with that grand oillar -the translaafter truth, with that grand pillar -the translator of the Harmonial Philosophy in our midstfor whose presence here this evening we may well offer up to God a most heartfelt thanksgiving; and I know of no better way to show you how I appreciate the privilege of having that spirit in our midst, and having that personality in his usefulness and idelity identified with this occasion, than to sit down and let you listen to

Mr. A. J. Davis then addressed the people as follows, after which the meeting adjourned:

Ladies and Gentlemen: Friends-Here is the spirit of freedom, and I am happy to be here this evening and raise my voice together with the others who have spoken, to add to the com-

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mon stock of good feeling and of united will, and of determination to press forward in this perfect and beautiful work of human progress. It seems to me, friends/ that you are recommended a little too strongly to turn your attention to what you can receive through one or all of your senses. Now I like a man like Thoreau, who said he never was so sane as when thoroughly out of his sorrses. In order to get entirely away from Bos-ton and the great throb and brilliancy of the indligence there, he had to go away to Walden Pond, among the mystic streams—npon a rock in the middle of a river, and wait until he became acquainted with the toads and turtles that, gradually becoming acquainted with him, crept upon the rock that he himself occupied, so that at last he felt some of the spirit that animates the whole system of things. What we want is to cultivate the spirit of barmony in ourselves. I want to be so reconciled to every man and woman that wherever I meet one I will meet a friend and, to a great extent, cooperator in every good and perfect work. Now it matters but lit-tle to me-and of course I feel that is the way it ought to be with you—whether that person lives in another world or in Brooklyn. I feel this lady [pointing to Mrs. Hyzer] is just as much to me to-night-I have just as much of delicacy and reverence for her, or any brother or sister here, as I would have if we were all in the other life. say it makes no difference if we are only sufficients, ec. toyated from the internals of our na-The church's have gradually separated thense ves from all maracle seeking, and to that: ame extent they have shut themselves up in their fine, beautiful establishments and all the equipments are at the highest figure of beauty elegance; but it is much more beautiful to find a man or woman who is as thoroughly arranged in his nature for devotion for inquiry into whatever is spiritual and eternal. Now I think if we devote ourselves too much to this enunciation through the senses and give too much of our time and money, our Children's Lyceums will languish and perish. We have the most perfect interpretation of nature, the most exalted sentiments, most as to numbers and excellence of principles, and for the worlds utside apparently we are doing but little. I think we

I have conversed with spirits," At last he told me he had taken to reading, and I said to him, "In a year from this time you will probably be quite a man, and the very next step you will probably op-probably, after you have on trivated your mind-and prepared yourself, will bring in explence to you that will sett elyon for the rest of your life." I met a zentleman who pard hindreds of dollars to an artist to give aim a perture of his bride, who was, so far as he knew othe modum said so oin the other world. But he was a gentleman of eutorie extraction, and he had a trau in Ohio. He compared this beautiful bride, which cost him. aundreds of dollars, with this framout there, who was mother of this children, and who was really preparing perk, potatoes, cabbage and other things when he came home, and that Ohio wo man, his wife, struck him as extremely earthly contrasted with this beautiful picture. The contrast was so great that he withdrew from his Ohio interests, both conjugal and parental. Now, said I, my friend, I want you to do something for literature. Take some books and papers; do something for the Children's Ly ceum; let us have a library. His money was drawn upon from time to time-because the work could not go on unless the medium was sustained-fourteen hundred dollars altogether. Usaid to him: "You might dress all your family richly for that amount of money, and you might have given the rest of at to the circulation of what you believe to be truth in the matter of litetature." But this beautiful bride I must see! this beautiful ghost "" You are simplifying; my friend," said I, "exactly the mischief that is amongst us as Sporttualists, and which we must outgrow and turn our backs upon before we can make any solid manly and womanly progress."
If our bride is in the other world, or husband, let us get private communion with them as much as possible; do what we can in this world to make. ourselves sensitive and harmonious, and we may be sure that Spiritualism will shower upon us and into us, and baptize us through and through path of human progress. I want to leave this ord with you -- to turn more attention to spiritculture than to somble rebes.

I met a man in New York Cityswho has spent

## THE TRINITY! BODY SPIRIT-SOUL.

To the Editor of the Barner of Light.

In the Banner of Light of Feb. 234 an intelligent lady writer; Mary Allen, has started an inquiry pertaining to the tripity, which seems worthy of further consideration. I recently listened to an eminent Swedenborgian divine, who delivered an elaborate discourse upon the immortality of the soul, in which he undertook to Ignore the reasonableness of Spiritualism and to bolster up regeneration, and succeeded admirably in rendering "confusion worse confounded." He defined spirit, mind and soul to be synonyms employed to represent one and the same thinethe immortal part of man; yet he made out his trinity by showing that he has his spirit body now with Him in contryo. To gain light and knowledge equal to the occasion, let us inquire of Nature; possibly she may unravel the tangled web of man's device. From the constituents of plants we extract a variety of essential oils, spirits, etc., which are derived largely from the spiritual nature of Vegetable life, each according to its kind, but the wal, the life-principle of vegetation, we know not of; each separate seed contains a soul whose presence can never be detected by the most potent solvent, the scalpel, or the microscope. Place in the hand of the psychometrist the ashes of an eak which had been cast into the fire at a remote period of time, and he will describe the tree; its surroundings, and also the leading acts in the drama of life which had transpired beneath its branches, showing that there is a "soul of things" which neither the ravages of time nor of fire can annihilate, and that that soul is inseparably connected with the Infinite Mind through the chain of intermediate forms of life. Were it otherwise the vege-table kingdom would come short of its design as be inadequate to build up the fine structure of immortality in man. Now inasmuch as men and angels are the outcome and glory of all lower though more "fearfully and wonderfully made," their trinity of being must stand in the same relation, one to another and to the universe, as the lower forms of life from which its structure, particle by particle, has been derived; that the soul sovereign which holds court within the inner temple; that the body is the most closely allied to the natural world; and that the spirit occupies an intermediate position between the representatives of two worlds.

Every form of life, even to the seventh sphere, exists in accordance with natural law. No such thing as an independent automaton was ever set in motion. Life, light, heat, motion, magnetism and electricity, are simple products accruing it, know this, that the gods hate impudence."

from the expenditure and utilization of grosser

When the Scythians made war on the Persians Even the exchange of the "mortal for the spirit-body can only change the re-ns of the individual; it cannot affect any other fact. It cannot render the soul superior to or independent of law. And his continuity will still be provided for on the other side of life, upon the principle of demand and supply. Even in the struggle of soul for higher and better conditions, the lesson, which is to be learned over and over again, is that "eternal vigilance" is

the law of being.

Advancement, therefore, will be commensurate with persistent effort intelligently applied, and not by regeneration, or as a crowning act of faith. Immortality thus stands out as the crowning glory of natural law stretching adown through the immeasurable ages of the future, forever and CHARLES THOMPSON.

# Original Essay.

SACRED SYMBOLS.

BY S. B. BRITTAN, M. D.

In the earlier stages of mental development the mind is not qualified to grasp the naked truth. It is difficult to attract and concentrate the faculties by any bare statement of abstract principles and ideas, for the obvious reason that truth in super-sensuous forms cannot be readily apprehended. Its incarnation by means of visible symbols is at once a necessity of the human mind and a law of its own development. The childish intellect is constantly dependent on sensuous Images for mental suggestions. This is true not only of individuals, but of nations and races in the periods of their childhood and adolescence. The feeble understanding derives great assistance from pictorial representations. When the physical objects employed sustain self-eviident relations to the substance of elementary instruction, the young mind masters its lessons with little difficulty. It selves the idea in the form, and holds it, not alone by the simple exercise of memory, but by a law of association that enables the mind to recall the idea as often as the figure reappears to the sense, or its image returns in the act of retrospection. The teachers of half a century ago made but little use of such instrumentalities, chiefly because the defective art of those days had not discovered and adapted them to the necessities of the juvenile mind. The arbitrary course of instruction and discipline made its most forcible appeals to the sense of feeling, often and unduly excited by the tonic properties of witch hazel. The pedagogues were educated to respect the wisdom of Solomon, who had great faith in flagellation as a means of ordinary culture and divine improvement. But by our imfrom three to five thousand dodats in investigaty proved methods of instruction, and the free use ing Spiritualism through materialization, which is proved methods of instruction, and the free use of pictorial and experimental illustrations, scisence is rendered attractive, and the acquisition of elementary learning comparatively easy, rapid and complete.

In the galleries of art and antiquarian museums, in the monumental and sculptured remains of dead empires, buried beneath the ashes of centuries; and in the poetry and history of the earlier nations, we have numerous and diversifield illustrations of the subject. The recorded language of the ancient. Egyptians was a species of pature writing, whereby numbers, events, ideas, etc., were expressed by the partial or complete representation of the forms of various objects in the natural world. Two Greek words signifying secred and to carre furnish the simple elements that compose the word hierog'yph, which literally means a sacred character, and is especially applied to the symbolical language of the Egyptians.

Hieroglyphics are of three general classes, which may be thus briefly described: First, those in which objects are literally represented by pictures. Second, those wherein ideas are symbolically expressed by the use of some visible object that represents them in such a manner that the resemblance is perceived in a correspondence of certain superficial aspects or inherent qualities; and Third, any species of phonetic characters by which signs are made to represent sounds. Thus the symbology of the most ancient nations was inwrought with the principal objects in Nature, and the primary elements of all human thought and speech.

In the monumental history of Egypt we have evidence of her wonderful achievements in the arts and sciences. Since the commencement of the present century the bold assumptions of theological expositors and the vain pride of modern scientists have been rebuked and humbled by the amazing discoveries in Egyptian are gology. The monumental evidence that a great people once covered the shores of the Nile did not satisfy the demand of the age for a more intimate knowledge of their history. It was not enough to know that amid the solemn silence fifty centuries looked down from the pyramids while the great resources of Egyptian learning were chiefly buried in ancient mansolea, or locked up in the mystical characters of an inexplicable tongue.

The simplest bleroglyphics may have been invented and used as means of free and open communication among the people; but it is obvious that the more intricate symbolic figures were rather designed by kings and priests to veil the sacred mysteries of religion and law from the comprehension of the lower classes. It is certain that the priesthood assumed a divine origin for their more sacred characters, and that the multitudes knew little or nothing of their meaning. By degrees their original signification was lost and remained buried during a period of fifteen centuries, when Champollion lifted the veil from the Egyptian mysteries.\*

The art of expressing ideas by the use of symbols may not have originated in Egypt, and it certainly was not confined to the Egyptians. It was interwoven with the mythological fables and polytheistic worship of the whole Pagan world. It exists in modified forms in all other religions, including Judaism and Christianity. So universal was the use of symbols, or hieroglyphical representations of objects, facts and ideas, that it must be presumed to have been a necessity of man, especially in the ruder stages of the world -a voice of God speaking out of the depths of our common nature to the early and crude conceptions of the human mind. The Scythian tribes, the Chinese, the ancient inhabitants of Central America, the Indians, Phoenicians and orders of life, it is reasonable to suppose that. Ethiopians, all used hieroglyphical characters or picture-writing to express their moral conceptions, political policies and religious ideas, and to record whatever was most essential in the ele ments of public law and national history.

Of the various monumental and historical il lustrations of this picture-language I will cite but two examples. On one of the temples of Minerva the pictorial representations of an infant, an old man, a fish, a river-horse and a hawk are employed to express this significant sentence: 'All you who come into the world and go out of When the Scythians made war on the Persians. in the reign of Darius, the king received, through his heralds, a bird, a frog, a mouse, and five arrows. The Persian monarch misinterpreted the enigma, and accepted the gift as an evidence of submission; but Gobrias, who understood the character of the Scythians and comprehended their pictured speech, thus explained to his master

\*'(Champollion was on his death-bed when he completed his grammar of the hieroglyphical language of Egypt. When he had finished his work he summoned his triends and delivered the autograph into their custedy, expressing the hope that it might prove to be his visiting-card to posterity. A few weeks after, Champollion le June was followed to the grave by the noblest men of France, and the wir, ath of immortelles hung over his sepulchre symbolized the imperishable fame of the resuscitator of the earliest records of mankind."—Types of Mankind, p. 669.

\*Hilake's Francelonedia: Article, Hieroglyphics, p. 446. † Blake's Encyclopedia; Article, Hieroglyphics, p. 446.

the hidden significance of this singular present: The Persians must not expect to elude the effects of Scythian valor unless they can fly like a bird, plunge under water like a frog, or bury pretation was speedily verified by the Scythian victory over the Persian arms \*

The mythological systems of the Pagan world and the natural theology of the ancients, were full of curious inventions and charming conceits, which served to captivate the masses of the people. In those early periods the imagination was not subject to the severe restraints of reason and science. Though their fanciful conceptions were far removed from the clear daylight of this practical age, their views were, nevertheless, dignified by the genius of great poets, and at least the seeming concurrence of the most distinguished the delicious fictions of Homer and Heslod were destitute of some influence for good. They contributed to develop the esthetic sense by fostering the elegant arts. t. They kept alive the faith of millions in the existence of invisible spiritual powers. The heathen poets at least gave the worshiper something above himself to reverence, and thus quickened his aspirations. In these respects, the polytheism of the ancients, with all the evils of an idolatrous worship, might still promote certain great human, interests which are likely to be damaged by the modern atheistical philosophy that conceives of the world as a vast and without an intelligent proprietor. The scientific materialism of our time professes to resolve all the unseen powers of the Universe intoi matter. A system that thus ignores the relihigh priests presume to exorcise the spirit of the Almighty! is something worse than Paganism.

The ancients peopled the earth, the air and the be conceded that many of their conceptions were extremely poetic and beautiful. Naturally enough objects of worship. The unapproachable grandeur of the heavenly bodies, and the mystery the mortal observer. Jupiter, the father of men and gods, presided over the world, having his brone in the highest heaven. His nod caused Olympus to tremble. Beneath his footstool, in a region illuminated by the glowing incandescence. of Etna, the Cyclops forged his thunder-bolts. The ocean was the province of Neptune. Hewaltzed with the fabled Triton in emerald halls of the sea. Pluto reigned in Tartarus, the under unsatisfied and restless spirits.

The spell of invisible ministers was everywhere upon the earth, and their mysterious powers influenced the minds and destinies of men. It was the god of day might enter in his chariot of fire and glorify the natural creation. The dewdrops that glistened in the morning sun were the tears of the goddess, with which she watered the flowers on the hills and in the valleys. Zephyrus tions. The shimmer and murmur of rippling wahe surface of waveless pools and crystal lakes. the judgment of the tribunal. Pan responded to the shepherd's pipe; Diana pursued the stag; Bacchus was among the vines, and Ceres presided at the harvest home. It was the Romans crected many temples. In the centre of the grand circle of the Olympian Court was Venus, the goldess of beauty and love, engirdled by the graces and accompanied by that naked boy with bow and quiver, who, even in Christian lands, has never ceased to play the mischief with the human heart.

In Egypt Osiris, Isis and Typhon were invested with the creating, preserving and destroying powers of the universe. In India the same powers were represented by Brahma, Vishnu and Siva. and their material symbols were earth, water, and fire.; It is by no means certain that the wise men among the Pagans really believed in as many gods as would seem to be implied in the polytheistic systems of the ancients. They may have merely designed to clothe the different attributes ascribed to the Divine Nature with senarate individualities, very much as we sometimes invest inanimate objects and invisible agents: remembered that the ancient nations were accustomed to exercise a larger liberty in this respect than is authorized by our more arbitrary methods and severe scholastic discipline. It is worthy of observation that the three principal divinities named in the religious systems of ancient Egypt and India constitute the Holy Trinity which reappears under other names in the Christian religion. If the disciple of Jesus may recognize three distinct persons in one God, why may not the worshiper of Brahma do the same and yet have some conception of the Infinite Oneness? Bishop Warburton entertained the opinion that the doctrine of the divine unity was taught in the Eleusinian mysteries. This seemingly rational view of the subject modifies a most objectionable feature of the theology of Polytheism. In Pagan Greece and Rome the solemnity of the apotheosis of inferior deities may have signified little more than the Pope's

decree of canonization. § The heathen gods and their attributes; their mysterious power over imponderable elements and man; and the enchanted realms of invisible life and thought, are represented by material symbols or otherwise defined in the pictured speech of the Pagan nations. We trace this language in architecture and sculpture, on national standards and armorial bearings, and in the sacred literature of many countries. The imagina-

\*See Cyclopedia of History by Durivage, p. 515. † Polythelem is the nurrery of the infant arts, which can never thrive under an absolute theology like that of Mose or Mahomet. — Drama of History and Civilization, p.

The Persian Magi, long before the time of Zorosster, recognized fire as the most expressive and glorious symbolof the divine nature and presence.

of the divine nature and presence.

§ The Polythelsm that represented the several characteristics of intelligence and nower by so many separate divinities, endowed with distinct personalities, was, on the whole, more rational than the Thelsm of Moses, which-regardless of any idea of the divine unity-clothed Jehovah alone with all the antagonistic moral qualities and essential attributes of all the gods of the heathen world. In determining the elements of individual character in his divinities, the Pagan had some regard to consistency, but the character of the God of Moses is full of irreconcilable contradictions.

tive mind must realize the singular force of a tongue that thus speaks to us by so many expressive symbols. The silent voices come from every quarter of the world, not excepting the rethemselves in the earth like mice." This inter- glons of darkness and decay. We read the mystical characters among the ruins of departed empires; on the walls of palaces and temples and tombs; on arch and plinth and obelisk; along the banks of the Nile and the Tiber; under the shadow of the Cordilleras, and among the skeletons of Italian cities buried in burning graves since the beginning of the Christian eral

The deities worshiped by the early Pagans were fashioned in the likeness of inferior animals representing several species of the quadrumana and the reptillia. The serpent, especially, was regarded as among the most significant of the sacred representatives of super-terrestrial powers philosophers. Nor can it be fairly presumed that and ideas, not only in Egypt, but by Moses, the most illustrious pupil of the Egyptian Magi. This great military chief and law-giver made important use of the symbol of the brazen serpent which he lifted up in the wilderness. Whenever any crude conception of the human form was manifested in the idols of the earlier nations it was usually distorted and monstrous. The practice of thus representing the gods in beastly forms was not only general but the fact is deeply suggestive. It shows that among those nations the popular conception of divinity had not yet risen above the lower plane of animal existence. Even the Jews, with the law of Moses and all galvanic pile, the product of accidental causes, the light of his theocratic government and religion, were constantly lapsing into idolatry. It is indeed a sorry commentary on the assumed superiority of the "chosen people," that, during physical forces inherent in the elements and laws a temporary absence of Moses, they imagined it necessary to supply themselves with a new god, gious nature of man; that recognizes no object and so they fashioned "a golden calf." The of worship on earth or in the heavens; whose divinity of their own creation was not even a base caricature of poor human nature, but a cloven-footed beast.\* They had not then reached the human ideal of the divine. Moses was waters with their divinities, endowed with all justly ashamed of his people, and in his disconceivable attributes of good and evil. It must | gust and madness hurried down the mountain, and he immediately summoned the offenders to a terrible reckoning in which, by his order, three the sun, moon and stars were among the chief thousand men were slain. It remained for the polished Greeks to rise above all such groveling views to the standards of the highest human perthat velled their real nature from the uneducated fection in their ideal embodiment of the invisible mind, were calculated to inspire the reverence of powers. This fact clearly illustrates the vast superiority of the scholastic Greeks in the elements that most exalt and dignify the nature of man.

That the Christian church, both in the earlier and later periods of its history, has exhibited some of the features of Paganism and Judaism can occasion no surprise. It would be unaccountable if the fact were otherwise, since the was surrounded by the demigods of the wave, church was, and Is, composed of converts from while water nymphs played in empty shells or those preexisting systems of faith and worship. The conversion of the Jew could not be expected to obliterate all traces of his former religion, and world or infernal regions, the fabled abodes of this is no less true of the man born and educated under the influence of any other religious system. The observation is fully justified by the facts in the case, even when fundamental principles have been deeply involved. That our conversion to Aurora who opened the gates of the Orient that the pure and peaceable principles of the religion of Jesus is at best only partial, is clearly enough demonstrated by the history of the church, which has been made, from time to time, to sanction all the vile abominations of aggressive war, polygamy and slavery. Even now, after the lapse of breathed and the forest-boughs became musical, nearly two thousand years, the church is not free while the tall grass and golden grain in the from the contamination of any one of these great mendows and fields waved in graceful undulatevils. Christian nations have not ceased to make war from motives of ambition, and the judicial ters were caused by the light and motion of the code of Moses all the while influences the char-Naiads that sported in the springs and danced on acter of our criminal legislation and determines

The influence of ancient Greece on the ideas and institutions of Christendom is not less manifest, though it must be admitted that this power the office of the young and beautiful Hebe to put has been of a milder type, and altogether conduthe cup of nectar to the lips of the gods. Mars cive to nobler ends. The religious system of the governed the fortunes of war, and in his honor Greeks possessed none of the stern features of the Mosaic ritual. While the Jewish theocracy was unyielding in its absolutism, the mythological theology of the Grecian poets and philosophers was more plastic and flexible in its nature, far more graceful in manner and amiable in spirit. In fact, the polytheism and poetry of that distinguished people were scarcely compatible with the authority of a spiritual chief or hierarch claiming unlimited sway. But if the power of the polished Greeks was less absolute in the assertion of its claims, it was far more subtile. penetrating and universal; and we are left to conclude that it is quite impossible to measure the scope of that influence on the popular thought

and religious institutions of the Christian world. The study of the Greek language has materially modified the principal dialects of modern If we faithfully have labored thus to sweep without Europe; it has enriched our own language, furnishing to a great extent the technical nomenclature of the arts and sciences; nor have the examwith the conditions of personality. It should be ples of composition to be found in the Greek classics, whether of prose or verse, ever been excelled. Greece has thus inspired our love of the elegant arts; it has furnished the finest models for the student's contemplation, the highest standards of criticism, and the noblest examples for the biographical historian. And withal there comes to us from those great masters in art, philosophy and morals, an influence that refines and elevates the common thought and feeling of nations. It quickens our perception of the essential elements of spiritual beauty, and exalts our appreciation of the most sacred realities. The genuine Greek-fire was no mere chemical combination of niter, sulphur and asphalt, that may be made to ignite and burn at the bottom of the sea. On the contrary, it was a bright intellectual flame that warmed the heart of the nation, and illuminated its achievements in every department of learning. It was heat-lightning, generated in the teeming brain and flashing from the eye of genius—the intense combustion of the elements of feeling and of thought that kindled on the orator's tongue and glorified the visions of inspired poets. It was an indwelling presence whose light shone through the cold marbles of the Parthenon, as if its sculptured figures were living temples consecrated by Promethean fire!

No. 2 Van Nest Place, (Charles street,) } New York.

\* See the Mosaic history, Book of Exodus, chapter xxxil

Dr. Holland, in Scribner for March, says "The oldest novel in existence is probably the Book of Job. We presume there may be some men left who still read the Book of Job as a veritable history, but those who are capable of judging will simply place it at the head of the realm

We remember, years ago, in a discussion in the Mechanics' Association, upon novel-reading, how horrified a good Methodist brother was because we made a statement like the above.—Gardiner (Me.) Home Journal.

History makes haste to record great deeds, but often Seeker.

The Wards of the Nation.

John Beeson writes us from New York under a recent date concerning the Indian question: "Spiritualists have a higher teaching and a nobler mission than to doom any class of human beings to perish, and as the Indians are our brethren in a common faith, and from the world of spirits give to us largely of their magnetic strength, those yet in the mortal have an especial claim upon our sympathy and care. Herewith is the form of the Constitution of a League as adopted and ratified by successive public meetings in New York. There is no good reason why Spiritualists all through the country should not become earnest and active members of like organizations. Depend upon it that with such cooperation a victory for Justice would surely be attained." The following are the documents referred to:

JUSTICE FOR THE INDIANS.

JUSTICE FOR THE INDIANS.

After a series of public meetings, and thorough discussion of the cause and cure of difficulties with the Indians, the following report was unanimously adopted:

1. That all parties and creeds which subvert the golden rule of doing to others as we would have others do unto us, are unworthy of support.

2. Obselience to this rule will respect the Indians' rights equally with our own, and will not annoy them with dogmodate to be supported by the respect the Indians' rights equally with our own, and will not annoy them with dogmodate to be supported by the role of the respect to the role of the ro

Is a growing sympany for this oppossed people, which by right means will become a controlling power for the general good.

6. And whereas, we have known John, or, as generally called, Father Beeson, more or less for twenty years, as an unselfish, earnest advocate of the Indian's rights, we therefore commend him to the respect of President Hayes, and to the Government, as a competent person to suggest a mode by which existing difficulties can be adjusted, and also as being well fitted to do the preliminary work which seems necessary to be done,

Address the Secretary, G. M. Werke, M. D., No. 4 West 28th street, New York.

Remit in registered letter to Bronson Murray, 238 W. 52d Street, New York.

CLEMENCE S. LOZIER, M. D., President,
MRS. DUNLEYI, Tice-President,
BRONSON MURRAY, Treasurer,
BRONSON MURRAY, Treasurer,
Dit. C. M., Werkes, Secretary,
PETER (OOPER, Ilmorary Members,
Join C. M., Werkes, Montany Members,
Join C. M., Werkes, Streetary,
PETER (OOPER, Ilmorary Members,
Join C. M. Werkes Who will subscribe \$10 and upwards in aid

JOHN By ESON. \ | Honorary Members, | A) a ab others who will subscribe \$10 and upwards in aid of the cause.

of the cause, A a subsequent meeting held in New York, March 19th, 1878, the tollowing was unanimously adopted : LADIES' NATIONAL LEAGUE FOR THE PROTEC-

PREAMBLE.

PREAMBLE.

Whereas, The aborigines of our country are included with the "all men" when our fathers declared have a right to life. Ilberty, and the pursait of happiness.

And Whereas, The United States Indian Commission, con posed of twenty leading citizens of New York, affirmed that "the public opinion has been fed on falsehood until not only sympathy but justice is well nigh extinguished toward the Indian, so that of all the large sums which Congress appropriated for their use only a small part of it reaches them," and the sufferers knowing that these wrongs are passively sanctioned by silent publits and by those who, like the ancient Priest and Levite, "passed by on the other side," have lost confidence in the white man. Therefore Resolved, That since MEN alone, as Indian Agents and Indian Peace Commissioners, have proved insufficient to prevent Indian wars, a vital necessity calls for the cöperation of womer to regain the Indian's confidence and to substitute some plan that shall be beneficent and just alike for both races, and to this end we have organized a NATIONAL LEAGUE with the following:

J 1st. Its members shall be of such as will, by work or

a NATIONAL LEAGUE with the following
CONSTITUTION:

J 1st. Its members shall be of such as will, by work or money, promote a more correct public sentiment, and sustain all wise measures of the Government for the protection of our Indian neighbors.

2d. Its Executive Committee shall consist of three ladies and two gentlemen, who shall be respectively President, two Vice-Presidents, a Secretary and Treasurer.

3d. The duties of the committee will be to confer with the national authorities at Washington, so as to work together in harmony and use, and to authorize the publication of a suitable book for sale, and of circulars for gratuitous distribution, and to en-ploy suitable persons to lecture and form branch Leagues, take up collections, sell books, stand distributed circulars.

It shall also select proper persons (male and female) who shall represent the Indian's friends, as delegates to visit the principal tribes during the coming summer, to confer with then relative to an equitable adjustment of existing difficulties on a basis for an abiding peace.

4th. It shall meet one week from the time of the organization, and shill make such by laws and arrange for future meetings as shall be becessary for the object proposed, and all persons in its employ shall report to the Committee at stated times and receive pay for work done out of what they collect.

LADLES NATIONAL LEAGUE TO PROTECT THE

LADIES' NATIONAL LEAGUE TO PROTECT THE

LADIES' NATIONAL LEAGUE TO PROTECT THE INDIANS.

At a public meeting in the Chapel of the Broadway Tabernacle, on the 28th of March, the following preamble and resolutions were offered by Father Reeson, and, after full discussion, were unanimously adopted by the meeting:

1. Whereas, The Committee on Indian Affairs, in their report to the present Congress, affirm that it costs the Government \$23 annually for each Indian, and recommend their transfer to the army; therefore,

2. Resolved, That the Indian Department of our Government is an enotmous and needless tax upon the people.

3. Resolved, That, as the Indians are always peaceful and apt to learn when fairly treated, the army is unnecessary to prevent their raiss, and therefore it is unjust to place them under its demoralizing contact and control.

4. Resolved, That this meeting approves of the object for which the "Ladies" National Laque" is formed, and that, as an expression of regret for past wrongs, there should be ageneral contribution for their redress; children should be encouraged to give their cents, adults their dimes, and capitalists their dollars, and the paster of every church should be a life-member of the League, until the avowal of President Lincoln is realized, that "THE INDIANS SHALL HAVE JUSTICE WHICH WILL SATISFY BOTH THEM AND THEM FRIENDS."

Address the Secretary, G. M. Weeks, M. D., 4 West Twenty eighth street, or Promson Murray, Treasurer, 238 West Fifty-second street, New York.

SWEEP BEFORE YOUR DOOR.

Do we heed the homely adage handed down from days of yore?
"Ere you sweep your neighbor's dwelling, clean the rubbish from your door."
Let no filth, no rust there gather, leave no traces of decay; Pluck up every leaf unsightly, brush the fallen leaves away. Within, Pinck up envy, evil speaking, malice, each besetting sin—Weeds that by the sacred portal of the inner temple grow, Poison weeds, the heart defiling, bearing bitterness and woet—

Then, perchance, we may have lelsure o'er our neighbor watch to keep; All the work assigned us finished, we before his door may sweep:
Show him where the moss is clinging, token ever of decay—
Where the thistles, quickly springing, daily must be
cleared away.

But, alas! our work neglecting, oft we mount the judg-' With his failings, his omissions, we our weary brother greet: In some hidden nook forgotten, searching with a careful We the springing weeds discover, some slight blemish there deserv.

For his slothfulness, his blindness, we our brother harshly Glory in our strength and wisdom, we condemn him in our Ask not why he has neglected thus before his door to sweep; Why grown careless, he has slumbered, falled his garden lot to keep.

On the judgment seat still sitting, we no helping hand ex-To assist our weaker brother his shortconlings to amend; For his weariness, his faltering, we no sweet compassion

From our store no cordial bring him, no encouragement bestow. But, while busied with our neighbor, urging him to cease-

less care, Calling to the thoughtless tillers to their labors to repair, Lo! unseen the weeds have gathered, weeds are growing where of yore
Flowers rare and sweet were blooming when we swept before our door.

VIEWS OF OUR HEAVENLY HOME.—We some time ago received from the publishers, Colby & Rich, Boston, a copy of this work by our friend Andrew Jackson Davis. It is a sequel to his work entitled "The Stellar Key to the Summer-Land," and in the 290 pages it contains it gives profuse descriptions of "the happy hunting-ground" where mortal spirits are said to congregate after the fitful struggle of life is over and they become bright angels in realms of ether far above the earth.

It is not a little curious how Mr. Davis ascertains with so much accuracy about the geography and topography of the heavenly country in the vicinity of the "Milky Way" that he can make maps, and sketch designs of its mountains, lakes, and rivers; but those who can accept his statements as facts, and easily believe that he pre-sents simply the truth of the matter, must necessarily enjoy great pleasure in reading the work. And those even who have not unshaken confidence in the revelations made, may be able to read the book with much interest.—The Truthnder a

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# Banner Correspondence.

AVONDALE .- Mrs. A. M. Stone forwards us an extract from an article in the Cincinnati Commercial, signed "Viator," prefacing the excerpt with the assurance that this word is the nom de plume of "one of our notable men, in high standing here, and great, reliance is placed upon his assertions":

"We likewise have unimpeachable evidence of the levitation of Mr. Home, and the transportation of flowers, birds and various objects from a distance suddenly placed on a table in a closed room. These marvels were too much for my skepticism, and I have steadily rejected their acceptance as frauds or delusions. One evening we were to have a scance at our residence, and during the day we had been discussing the power of 'spirits' to perform these wonders, but as the night drew nigh we had forgotten the conversanight drew nigh we had forgotten the conversation; imagine our surprise, then, to find written on a sheet of paper, during the evening, absolutely free from the contact of any human hand: 'Matter is no obstruction to the passage of spirit; we come and go at will.' Within the past few months I have had the opportunity of witnessing many of the phenomena given in the presence of a young lady, Mrs. Laura Mosser, of Newport, residing with her relations, and not a professional medium; in fact, she shunned the name as a synonym for charlatan, and often refused to exercise this power for fear of the contumely that would be heaped upon her. She first discovered that she had this gift about a year ago, while 'playing' slate-writing, a la Pratt, with other young ladies. To her amazement and horror, independent writing came on the slate when she held it, and she dropped the slate and fled she held it, and she dropped the slate and fled from the room, believing it to be the work of the devil, although it wrote her mother's name in her

own handwriting.

Her relations and friends finally prevailed on her to try it again, when the names of friends and strangers were written in different ways by the professed controlling powers or spirits. Not only do these unseen intelligences write, but hands are materialized, and come out from under the table and shake hands with present present the table and shake hands with persons present. All these manifestations occur in the full light, All these manifestations occur in the full light, where there is no opportunity for fraud, even should she desire to resort to it. Many remarkable tests of spiritidentity have been given through her, and on four different occasions I have absolutely proved the writing to be independent by putting the slate under the table cover, while she held it outside, making it impossible for her to touch it. In each instance writing occurred while she thus held it. One evening we invited her to our residence to test her power in the presence of a few friends. She came, and we placed ence of a few friends. She came, and we placed the table immediately under the full blaze of the gas-light. Seated in a rocking-chair, she would converse unconcernedly with the friends while the writing was being performed. Once the slate was brought out, and had written on it: 'Viator, we have above the state was brought on the slate was brought out, and had written on it: 'Viator, we have above the state was brought before the slate. was brought out, and had written on it: 'Viator, we have shown you some wonderful things, but we will astonish you still more.' Expressing a willingness to be astonished, after a few moments' delay there was written, 'Keep this as a memento for me.' As there was nothing on the slate but the writing, I asked, 'Keep what?' The reply came: 'The lock of hair that fell on the floor as the slate was withdrawn.' We looked, and, sure enough, there was a lock of hair! I asked whose it was. The reply came: 'Your mother's.' 'My mother's!' I exclaimed; 'it cannot be. She has been dead nine years, and there is none in existence.'

is none in existence.'

Again there was written: 'My son, I tell thee it is a lock of my hair, just brought from my coffin in Spring Grove. Keep it as a memento for me;' signed in full with my mother's name. It certainly looked marvelously like hers; but what an impossibility! Spring Grove seven what an impossibility! Spring Grove seven miles distant, with the probability that there was nothing left of her mortal remains; yet here was the hair—a very dark brown, heavily streaked with gray—certainly, the very image of that I knew so well. Whence came it? Why and how so close a resemblance if it was not what it nurso close a resemblance if it was not what it purported to be? Thoroughly aroused, I determined to test the matter, and next day submitted it to a well-known physician and psychometrist, who immediately pronounced it to be my mother's hair, and gave an accurate delineation of her mental characteristics, and person, and finally said

tal characteristics and person, and finally said, 'She stands beside you.'
Still dissatisfied, I called on Mrs. A. Coombs, the professional psychometrist, without telling any of the particulars. She gave me a description almost in the precise language of the Doctor, and finally said, 'The spirit shows me that it is your mother's hair!' I now immediately wrote to my sister in Indiana, inquiring if she had preserved any tresses, and by return mail I received a lock of hair that she had cut and kept unbeknown to me. On close comparison they proved to be the same. I now took both locks to one of our oldest, most prominent and practical dealers and work ers in human hair, and submitted them to him and his associates for examination, and after close inspection they pronounced them precisely the same, and thus confirmed the statement and fact that it was brought from the cemetery while we were quietly seated in the room. It is certainly the most remarkable and astounding phe-nomenon that ever came within the range of my experience, and can be attested by the ten persons present, proving psychometry to be true, that spirits often hover near us, and that their power is greater than e'er dreamed of in our phi-

#### Massachusetts.

III DSON.-Oscar Persons writes, April 21st "I contaknow how it is in other localities, but in this for many reasons model community, freethinkers are multiplying, and the truths of Spiritualism are being sought after with avidity. I am but a young recruit in the ranks of this ever-increasing army, and rejoice in nothing more than the laudable efforts of the Banner of Light to purge our ranks of all impostors, lift our glo-rious cause into diviner light, and inspire its ad-vocates with diviner purposes. It is but justice to admit that the advent last fall of Miss Nellie Lochlan in our midst marked an important era in the history of Spiritualism. She has steadily grown in public favor by her refined, unassuming womanhood and warm sympathies, until she has become a friend and companion of our wives and sisters. Her work has been less of a public than of a private character, going from house to house and establishing communion between the seen and unseen members of families. There are few if any mediums through whom more satisfactory tests are given—satisfactory in number, variety and quality. Her principal control is Minnehaha, a child of twelve years. Minnie—we all call her Minnie—is remarkable for her sprightliness, good judgment and reliability; is a persistent, tireless worker, and will seek out almost any spirit-friend she is asked to. We love and admire her as we do precocious pet children in our households. The coming of Miss Lochlan was fortunate, as it established some in the faith who had long them esseking for personal evidence while the

been seeking for personal evidence, while the position taken by these new adherents has served to arouse other minds to investigation.

With hardly an exception the converts and inquirers, as well as those who have long been known as Spiritualists, are among our most exemplary and respected citizens—people of refined tastes, poetic temperament, and high moral character. There are a good number who are slowly evolving from the rayless environment of infidelity and atheism, and others from ancient forms and ceremonies. There are a select few—those through whose lives the public are watching for the exemplification of the influences and practical effects of Spiritualism—who for several months have sought to obey that Divine conmand made emphatic by Prof. Buchanan in his elaborate and comprehensive anniversary oration, viz., to live in harmony with the law of love. A mong this little band, within this inner circle, a bond of sympathy exists that emits material as well as spiritual assistance to those in need. That we may better understand the 'scientific principles embodied in this New Dispensation,

and the steps up to it, we assemble every Sun-day afternoon in some one of our homes, and talk—not argue—upon these subjects, generally reading some selection for its suggestions.

We have no form of organization and no routine in our meetings. It is a social circle, spontaneously springing up in response to our desire for more perfect union and higher knowledge.

When every village shall have its settled media surrounded and sustained by just such spirit-circles, when we can give them an unfailing and unvarying support, amply sufficient to furnish them with the necessities and delicacies of life, when we cease to exhaust them and are considerate of their physical booth and and are considerate of their physical health and endurance, and when we shall have become welded together by the law of love, and act and think lives that we are willing should be subjected to the closest scrutimining should be subjected to the closest scrut-ny of the spirit-world, then shall we have reach-ed that passive, haleyon period when the intelli-gences of this and other spheres that sometimes seem distant from each other, shall understand the mutuality of interest that exists between them and the reciprocal duties all are called upon to perform."

HOPEDALE .- Mrs. H. N. Greene Butts writes: "I read the Banner of Light with much interest. It is freighted with good news from the spiritland, and must be a great comfort to those who are seeking for the light. 'Blessed are they that mourn, for they shall be comforted,' is written upon every page of your nicely printed Banner. May its genial rays shine into many darkened homes."

New York.
COLTON.—Mrs. H. P. Butler writes: "Living retired and isolated as I always have done, the dear Banner is almost the only line of communication with the spiritualistic world, and is therefore indispensable to me. Though it seems invidious to mention one feature where so many others are worthy of all praise, I still wish to say a word of appreciation and thanks for the excellent work of Prof. Buchanan, that has been running through your columns the past winter; and especially for that noble address, 'Divine' Commands,' delivered by him on Anniversary Day. I hope and trust his timely advice will find lodgment within congenial souls who will utilize it for noble and beneficent purposes." it for noble and beneficent purposes."

Pennsylvania.

RENOVO .- Geo. II. Bender writes, expressing great satisfaction at the progress of Spiritualism in general, commending the course of the Banner of Light regarding mediums and mediumship, and praising in high terms the grand ideas and finished diction to be met with in the writings of Prof. J. R. Buchanan, Andrew Jackson Davis, and others, also the trance utterances of Mrs. Cora L. V. Richmond, which have been from time to time published in our pages. He wishes that the late anniversary address of Dr. Buchanan "could be proclaimed from every rostrum in the land."

> [From the Boston Transcript of April 18th.] Henry Slade Vindicated.

To the Editor of the Transcript:

In my communication to the Transcript of April 13th I did not explain Prof. Zöllner's experiment quite so clearly as to prevent misconception. It was simply this: The two ends of a cord were tied together and sealed, and under these conditions four knots were made in the endless cord. The experiment is one quite analogous to many that have been made heretofore by investigators.

Zöllner, who, in company with other citizens of Leipzig, made the present experiment, is the professor of astronomy at the University of Leipzig, and one of the highest authorities of the day in stellar physics. His reputation, not only as a physicist, but as a metaphysician, gives great weight to his testimony, and his boldness in testifying to phenomena taboocd by Tyndall, Lankester and Carpenter, excites consternation among the conservatives of science. He says:

"The experiment was conclusively made, with the concurrence of the American medium, Mr. Henry Slade, at Leipzig, Dec. 17th, 1877, at eleven o'clock in the forenoon, and occupied only a few minutes of time. The drawing, \* showing the one millimetre of thick string, with the four knots, as well as the position of my hands, with which Mr. Slade's left and that of another gentleman were linked upon the table, is taken from nature. Whilst the seal was the whole time on the table before our eyes, and that part of the string, as shown in the cut, was pressed firmly by my two thumbs against the top of the table, the remainder of the string hung loose upon my lap. Whereas I had only wished for the production of one knot, in a few minutes there were no less than four knots in the string, exactly as shown in the

The four-knotted string, with the seal intact, is lying before me; I can produce it as a proof to other men; I could send it in succession to all the learned bodies in the world, that they might convince themselves it is no question of subjec-tive phantasma, but of an objective permanent result produced in the real physical world, and which no human understanding is in a position to explain from our present standpoint regarding space and force."

Zöllner, in the result of his experiments, finds support for the idea preached by Kant, and more lately by Gauss and other followers on the anti-Euclid geometry, that space has another dimension beyond the length, breadth and thickness recognized in geometry. This theory cannot be easily explained without the use of diagrams and resort to highly abstract conceptions. The telephone is instanced as lending support, also, to Kant's theory.

Zöllner says that he made "other surprisingly successful experiments" through Slade, and he adds," As Dr. Slade made on myself and my friends the impression of his being a gentleman. his conviction for deception in London awakened our liveliest moral sympathy; for, after witnessing those physical facts which took place in his presence with such great variety, there could be no reasonable ground for supposing that Slade had in any single case resorted to conscious deception. Mr. Slade was, therefore, in our eyes. innocently condemned, a sacrifice to the uninformed judgment of his accuser and his judge."

This hit at Prof. Lankester and Mr. Justice Flowers is a hard one, coming from so eminent

that we may better comprehend the higher life an authority as the Leipzig professor. Zollner, alleled in the history of the world, numbering its and the steps up to it, we assemble every Sunhaving convinced himself of the genuineness of adherents and followers by millions, and extendthe phenomena, unreservedly declares his convictions, like a true man, though at great risk to

These significant facts furnish the acidanae we have no form of organization and no routine in our meetings. It is a social circle spontane. so averse to practicing what might seem use courtesy to Professors Carpenter and Lankester, of the future.

That he refused to investigate the Slade phenomena.

Allow me, as one who has watched the growth of this wondrous revelation from its inception, to express my unity of sentiment and feeling and the control of this pressure.

exempted from any further research in the matter, because he once gave a quarter of an hour to the subject, and satisfied himself that a credulous old gentleman, who believed in the phenomena, was cheated, Zöllner says, "I, on the contrary, considered my power to explain these remarkable phenomena so insufficient that, at the beginning of my experiments with Slade, I felt little hope that, after a week's continuous and painstaking experimental research, I should be so fortunate as to arrive at the demonstrated proof."

But it is not only by the celebrated Zöliner little hope that, after a week's continuous and painstaking experimental research, I should be

But it is not only by the celebrated Zöllner that Slade has been vindicated. In Russia, the Grand Duke Constantine, Prof. Butlerof, of the University of St. Petersburg, Hon. Mr. Aksakof, and many other distinguished persons have all fully satisfied themselves of the wonderful fact of psychography, or independent writing, without human agency, through Slade-a phenomenon quite common in Spiritualism. Furthermore, Samuel Beliachini, "court conjurer and prestidigitator," having been employed by certain eminent investigators in Berlin to look into the subject, made an affidavit, in which he says, Dec. 6th, 1877, before Gustav Haagen, counsellor and notary:

"After I have, at the wish of several highly esteemed gentlemen of rank and position, and also for my own satisfaction, tested the physical mediumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening in his bedroom. I must, for the sake of truth, hereby cer tify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest instance found anything to be produced by means of prestidigita-tive manifestations, or by mechanical apparatus; and I pronounce that any explanation of the experiments which took place under the circumstances and conditions then obtaining, by any reference to prestidigitation, is absolutely impos-

The London Telegraph of April 2d, 1878, the most widely circulated daily paper in England, and which formerly used to decry Slade, has had the grace to publish Zöllner's emphatic vindication of the American medium.

Ever since the Lankester affair most of our leading American newspapers have referred to Slade in terms of contumely, speaking of him as an "impostor," or a "mountebank," and sometimes more mildly as "the fellow Slade." Will these journals now show their regard for fair

of light."
In its teachings it ignores all human claims to infallibility; it denies the assumptions of absolute authority; it presents to man rational views of a future state of existence; it effectually de stroys the fear of death and the grave; it has enof the physical body, dispelled the lilusion of a great day of universal judgment, quenched the fires of hell, and totally annihilated the personal

It has openly challenged scientific investiga-tion; and, wherever it has received impartial consideration, it has never failed to produce a conviction of the truthfulness of its claims, and has also presented internal evidence of the important relation which its phenomena bear to the laws which govern man in its spiritual and phys-

ical nature.

No revelation of truth, no system of philosophy or scientific discovery has ever encountered more determined opposition from the scientific or religious world than the phenomena and teachings of Modern Spiritualism, and yet its most determined opponents have never yet succeeded in giving a rational explanation, outside of the spiritual hypothesis, for the most simple of its phe-

nomena.

Notwithstanding all the adverse circumstances which have tended to hinder its progress—the opposition of Church and School, its own lack of organization and harmonious action, the internal dissensions of its adherents and believers, the frauds and deceptions of impostors and pretended mediums, and the lack of pecuniary support for its literary publications, its mediums, and lectures—yet, its rapid progress has been unpar-

with you on this occasion.

Although my brow is silvered through the frosts of time, and the mistortune of an almost total blindness has recently fallen upon me, (so that I am obliged at present to employ an amanu-ensis for the transmission of my ideas,) yet the assured consciousness of my immortality preserves the feeling of perpetual youth in my heart, and the light of an eternal future streams in upon my spiritual vision.

May those blessed revelations of truth which

-{ From The Medium and Daybreak's report of the Doughty Hall (London) Annaversary ex-

Written for the Banner of Light. A BREATH FROM THE SOUTH-LAND.

A breath from the South-land wondrous sweet Lingers in mossy nooks and dells; Has softly touched the violet's cheek, And wakened the nodding lily-bells.

Come from the far-off summer bowers, With scent of spice and breath of song; Kiss with a lover's kiss the flowers, They have waited thy tardy footsteps long.

Waft to the wearied, waiting soul, From your restless wings as you wander by, Some sweet reminder of days agone, Some sunny gleam from a fairer sky.

Burst into bloom again, flowers of my youth, Charm with the might of beauty's power; Breathe again to me whispers of truth, Restore the sweets of a vanished hour.

Haste from the land of perfume and song, Ris'n wind from the South-land! hasten here; Dark was the winter's night, dreary and long, Cold were the snows heaped over thy bier, JANET.

#### An Appeal

TO EVERY SPIRITUALIST AND LIBERALIST IN MASSA-CHUSETTS.
Fellow-Citizens—You must be palnfully aware by this time of the existence of a growing ecclesiastical party in this country, officered by a large number of the most eminent men of all professions, and actively working to in-corporate the Orthodox greed. In the United States Constitution. We refer to the organization known by the wily and mideading name of the "National Reform Associa-tion," the objects of which, if successfully carried out, would Involve grave encroachments on our political and religious rights as American citizens. This organization an "impostor," or a "mountenant," and some times more mildly as "the fellow Salac". Will these journals now show their regard for fair play by honesty telling their renders that there are two sides to the question, and that it is not quites occarian as they had supposed that Saladis in a trickster?

I feel somewhat interested in the matter; for, knowing that some at least of the phenomena, through Slade were genuine, I gave him a letter of introduction to one of the most eniment in treast of introduction to one of the most eniment in treast in the state of the phenomena, and compared notes with German and Russian investigators in England, who, having fully satisfied himself in regard to the phenomena, and compared notes with German and Russian investigators, has recently put forth a volume endited "Psychography," in which the proofs are summed up with irresistible cogeney. "Strike, but hear, gentlemen!" The new book will be soon for sale in Boston. E. S. S. From Dr. H. F. Gardner.

Bosron, March 18th, 18t represents in a new and active form the eccle-lastical power already too strongly entremeded in our laws and institu-tions, particularly in and by the exemption of church

Meeting of the Spiritualists of Western New York.

The next Quarterly Meeting of the Spiritualists of Western New York will be held in the free church at Laona, Chautauque Co., Saturday and Sunday, May 4th and 5th, opening at 10 o'clock A. M. Mrs. E. L. Watson, of Titus-ville, Pa., J. W. Scaver, 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 lend to the inaccessor.

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 affairs by the inhabitants of the spirit-world, demand a careful, candid and that one perfect cooperation may be obtained in all things that naturally tend to enlighten, enfranches and elevate the human mind. The occasion demands, and we think will secure, a large attendance.

GEO. W. TAYLOR.

For and on behalf of the Committee.

**Spiritualist Convention.** 

Npiritualist Convention.

The Spiritualists of Van Buren County, Mich., will hold their next Quarterly Convention in the Opera House at Paw Paw, on Saturday and Sunday, May 11th and 12th, 1878, commencing at 2 o'clock r. M. Saturday. S. P. Meri flield, of Coloma. Dr. York, of Caifornia, and Mrs. R. Shepaid, of Minnesota, are expected as speakers. As a Stoddard, the farmer poet of Cooper, Kalamazos Co., will read some original prems during the Convention. The citizens of Paw Paw have attained a reputation for hospitality that will not be impaired by testing them, therefore a cordial invitation is extended to everybody to join in a 'r feast of reason and a flow of soul,'

Samuel Sheffer, President,
A. D. Enos, Secretary.

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#### TO HOOK-BUYERS.

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We ten treat an avm astetters and commentees

# Banner of Light.

BOSTON, SATURDAY, MAY 4, 1878.

PUBLICATION OFFICE AND HOORSTORE, No. 9 Montgomery Pince, corner of Province atrect (Lower Floor,) WHOLESALE AND BETAIL AGENTS.

THE NEW ENGLAND NEWS COMPANY, No. in contract same far, noston,

THE AMERICAN NEWS COMPANY. NOS, 20 AND BUCHAMBERS STREET, NEW YORK

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Attention Accordance

Properties A. Common, Proceedings of the editions the partment of the paper, to select the encourage for the indicate the analysis of the edition of the edi

#### The Demonfacial Theory -The Aristocracy and the Democracy of Spiritu-

The Logidon Path Math Gazette has a notice of a work by the Rev Frederick George Lee, etc. titled "More Grämpses of the World Unseen." The following is a specimen of its criticism.

"The Pope Sas published a bull against more miney and intercourse with demony this, according to Dr. Lee, is softened proof of the reality of such eyes, and the very existence of old Christian totals of exoressa makes it obvious that exoreism was fat once sorely needed and frequently print old? "Who will then venture," he exclaims, "to do "are that in these latter days the nonessity no longer exists because the cause has been surely removed "Not I," Dr. Lee lays nanch stress, as we me lit expect he would, on the efficient performance of church rites. A ghost is permitted to appear to a lady who had faithfully attended to be Electer duties, and be notes that out of twenty-seven finedunies, with whom a friend trad come into contact, only one had received. Christian bept sing table that infaand received thatest the opening and and analysis seed where it is effect in a content of with singular Awant of cours! Shorthan sun't be observed its obviously paver to be way for the goes ing and reign of Anticlass! Some it is blighing the eyes. of weak persons that errosatisfied with the only ty husks and miserable regarders of Profestart "If it depois do arise at the demand of mediums be bus no doubt whatever, and a triend of his, a Ms. I known to not end chargyman, is con-vinced. that the moving power of the planch the Is supernatural, aftherich "some High Church physiologists scout his conviction". But then, talking to bins, it he fields his eyeglass by its cord the results are tas singular and distinct or pen so as to leave the point close to the paper, (without my asking any question, mentally or without my asking any question, mentally or phy<u>now</u> an admitted, an incontestable fact in a cally; it is a ure; after a time, to form the word Surely the spirits are not so bad as Dr. | Lee considers them when they treat a weak-minded elergyman so gently and considerately.

But we have said enough of a foolish book." Theresa, and many other of the Catholic saints, | sensual hypothesis. experienced the phenomenon of levitation, and in other ways gave evidence of being what we now call mediums. The records of Catholicism; Dr. Bellows's Attack on Spiritualism. are full of medial and spiritual phenomena.

But it is, and ever has been, the policy of the ble for this narrowness,

of spirits, the Catholies and the Swedenborgians as those who do not wish to see.

sons. The art of printing may be used for the serious hearing, most demoralizing ends. No one but an idiat Mr. Bellows, v be about-hed.

Here is the difference between Modern Spiritus marks as follows: deliberation of the property of the state of the demogracy) and the Catholic and Sweet of the state of the st denborgian Spiritualists (the aristocracy); We ghostly visitants, they must be mainly set down (the democracy) believe in boldly and freely pushing our investigations so as to get at posi-, who transfers impressions of his own to their tive results, and build up an actual science of brains in such a way as to delude their senses!" psychology and pneumatology, proving the im- Imagine Mr. Crookes, Mr. Varley, Mr. Luxmortality of man, and based on demonstrated moore, Dr. Gully, Dr. Sexton, Mr. Harrison, and demonstrable facts, open to every one. Cor. Prince Wittgenstein, Ludy Caithness, and Miss aristocratic brethren of the two Churches believe | Kislingbury, all simultaneously the victims of in hushing up Spiritualism as a family secret; the biological or mesmeric power of little Florthey are countenanced by their own priestly die- impression of her own brain into an objective retators. The inclinacy of this system of restrict ality, "in such a way as to delude their senses." tion is illustrated in the fact that though Catholic What a very probable solution of the remarkable cism dates back many centuries, and though circumstance that all these intelligent persons, Swedenborgianism is more than a century old, assembled at the same time for the purpose of a neither system has brought home to the human rigid scrutiny, should concur in testifying to the mind the proofs of man's immortality as Modern; appearance of a materialized spirit-form! What Spiritualism has done in the short space of thirty a philosophical mode of getting rid of the embar-

It is no longer a superstition or a supernatural, us by him, we have in our possession! development, but a synthesis of purely scientific. These foolish and indolent solutions of our phephenomena, open to all who have the courage to "nomena, given by clerical gentlemen from their investigate a grand but still unpopular truth, closets, can be only matters of derision to genu-Bigots and churchmen, here and there, have tried, ine investigators. One simple fact in psychograto put a stop to investigation, and even men of , phy, with the objective evidence of its actuality, science, like Tyndall and the Harvard professors, | annihilates all such explanations as Dr. Bellows have attempted to arrest inquiry by hurling foul, loffers. disparaging epithets at our faithful and patient researches; but the great truth has gone on ex- "There is no royal road to acquiring a competent panding, till at last even Germany and Russia knowledge of these phenomena, and this is the have begun to wake up to a sense of its import- reason why so many scientific men fall to obtain ance, and some of their leading philosophers and evidence of anything important. They think physicists, like Franz Hoffman, Immanuel Her- that a few hours should enable them to decide mann Fiehte, Friedrich Zöllner, Professors Bou- the whole thing; as if a problem which has been theref and Wagner, have openly declared their be-vever before the world, and which for the last Hef in the spiritual character of the phenomena, quarter of a century has attracted the attention esce," like Dr. Hammond, Mr. Youmans, Prof. to probe it to the hottom!"

the special of the sections, not long ago thought that this great, irre- | sional" speciacles, and look with the eyes of nasistible system of supersensual facts, known as I ture at what are merely natural facts. Spiritialism, was shaken to its centre, and ready to disintegrate and disappear, because Mr. W. I. Bishop, a young fellow one tenth medium and bine tenths brazgart, could, by gymnastic effort, imitate a few of the phenomena, and supplement others by a slight infusion, of midial action. "Here is the end of the pestilent delusion" crio! Dr. Bellows, "The secret is laid bare at last ? wried Dr. Hammond. There was something pathetic in their cry of exultation, doomed as it wastso soon to end in bitter disappointment. It was speedily found that Bishop, like all other medial renegades and pretenders, of which there have been many, could throw no light whatever on the actual phenomena. Even with the assistance of Watkins (who is a genuine medium, and who wrote us asking if there would be any barm in his turning "exposer," just to find out Bishop's tricks!) nothing could be done to invalblate in the least our assured, our incontrovertible facts, All the tricks and frauds of all the mediums, who, driven to dishonar by imprudence and want of money, have turned tricksters and swindlers, have been powerless to shake the contidence of experienced investigators in any one of the well established, phenomena, or, to throw

the least hight on the most cover and i. In Europe the well-tested American medium, Henry Slade, has been entirely vindicated by the German and Russian investigators, including the Grand Duke Constantine; while Slade's English this poor man has very remarkable fingers, persecutor, Lankester, has been exposed at last Whatever be takes in his l'ands has a way et ton derfsion which will associate his name here. after with that of the illustrious Horkey, who refused to look through Galileo's telescope, just a as with planel of the or a period of and of at any fused to look through Galileo's telescope, just as time, be adds [pathetically, 1] balance a pencil plankester pulled away Slade's slate, before testing the transcendent phenomenon of psychogra-

. If any one doubts this, let him read "Psychography: a Treatise on one of the objective forms of Psychic or Spiritual Phenomena, by M. A. The book which the Pall Mall Gazette thus (Oxon.)" The volume will be for sale at the dismisses as "foolish," is not so foolish as its Banner office before the tenth of May. It preown ignorant criticism. Dr. Lee, like all the sents a cogent array of proven facts, which the leading Roman Catholic authorities, present and mere speculations of all the Carpenters, Lankespast, is a Spiritualist in a certain sense, since he ters, Beards and Youmanses, with their theories admits that our phenomena are genuine, though for the insufficiency of human testimony," are he believes they are the work of deprayed spirits utterly powerless to affect. It is a volume which (demons) rather than of good. Not all the pherevery Spiritualist ought to have ready to exhibit nomena come under the anathema of the Church, but the sincere, inquirer when he asks, "Give me however: it admits these which recognize its aussone irresistible proof that your phenomena actuthority and are produced in its interest. So it ally occur." Here it is! Answer it who can virtually admits that good spirits may manifest. If any fact of nature can be proved by human as well as bad, which is just what Modern Spire testimony, then is psychography proved, never itualism proglams. St. Francis d' Assisi, St. to be explained except on the spiritual or super-

Dr. H. W. Bellows, the well-known Unitarian clergyman of New York, tells us that for more Catholic Church, as it is of the little clique of than thirty years he has given "more or less pro-Swedenborgians, who call themselves the "New" formend observation" to the subject of Spiritu-Jerusalem Church," to denounce all spiritual alism, and that his opinion is, that "it is founded and medial phenomena outside of the pale of the in delusion, or in careless inferences from phe-Church as "demoniacal" or, as our Swedenbor- nomena which science rejects as supernatural, gian friends classically phrase it, "the spawn of | and common-sense repudiates as incredible, and Python." Swedenborg himself is not responsi- the Christian religion disclaims as discordant-I with its spirit and its interests."

The difference between Modern Spiritualists What does Mr. Bellows here mean by "profesand these guest Spiritualists, who believe in the sional observation" in regard to certain claimed actuality of our phenomena but want them placed facts? His profession is that of a clergyman; under the exclusive control of their priesthood, but why should be observe phenomena from: a is the difference between aristocracy and democ-clerical standpoint rather than from a simply exracy; between the limitations of a narrow and perimental and scientific one? Perhaps in this dictatorial Church and the free expansions of un- one word professional we have his own unconscious explanation of his proficiency in the art In pointing out the dangers of an unintelli- "How not to see it," after a scrutiny extending gent and unrestricted intercourse with all sorts; through thirty years! There are none so blind

are undoubtedly right; and earnest investigators. No man who at this stage of the investigation | a frontispiece called "A Death Scene," showing into the phenomena always soon find out the dismisses our facts with contumelious and igno- the process of the spiritual body escaping from fact and govern themselves accordingly. These rant denial, is entitled to much serious consider- the lifeless form beneath. Price same as "Views dangers lie chiefly in the liability of credulous ation from those whose quest after the truth has of Our Heavenly Home"-75 and 50 cents-being and inexperienced inquirers to attach too much resulted in actual knowledge. The electrician in two styles of binding. Importance to the advice or the promises and would think it wastetime to argue with a person predictions of spirits. Thus some ineautions who should ridicule at this day the fact of the persons have been led into immoral or miss electric telegraph. When a minister of the gosdangers attending on every science and art. The tations, spirit lights, and materialized forms, licentiousness. So of photography. Chemistry regarding him as either very unfortunate or very knowledge.

may teach us how to concoct and administer poi- careless in his search, and as hardly entitled to a

Mr. Bellows, with the air of a man whose ipse would centend that because of all these liabili- dixit is to settle the whole matter, and whose a disputed Interpretation of a biblical text, re-

"As to the lights, and floating hands, and

allowing no phenomena to transpire except as ence Cook, and forced by her to transform an rassments and difficulties in the way of account-In the hands of the churches, Spiritualism has ling for all this united testimony, coupled with been used not as a science, but as a mere super- the fact that Mr. Crookes, the well-known chemstition to lend power to the priest. Thank ist, in his own laboratory, took some thirty phoheaven it is now so presented to the world that tographs of the spirit-form, some of which, sent to

Well is it remarked by Mr. A. R. Wallace: Some of our American men of imperfect "sel- of thousands, only required their piercing glance

Horsford, Dr. Beard, and others, and some of our Dr. Bellows must guess again; and if he really over-zealous clergymen like the Rev. Dr. Bel- wants the truth, let him cast off his "profes-

#### Fraudulent Mediumship.

In the comments of one of our contemporaries upon a case wherein a so called "materializing medium" was detected in the practice of fraud, the language used would seem to convey the impression that certain remarkable phenomena attested to by many thousands of intelligent persons have been discredited by the fact that a case of imposition has come to light. Our editorial contemporary speaks of "clearing the air of this absurd and mischievous delusion," and he expresses a belief that "one of the popular impositions of the day has come to an untimely end."

An" imposition? that has held its ground now for thirty years, and in spite of the repeated unearthing, during that time, of frauds like that which he signalizes, has gone on commending itself to the belief of such men as Fichte, Hoffman and Zöllner in Germany, Flammarion in France, Perty in Switzerland, and Boutlerof, Wagner, and Aksakof in Russia, not to speak of the many scholars and physicians in England and the United States who have accepted it, can bordly be called "an imposition of the day." De sure it has its root in facts, and those must be explained away before the legitimate hypothesis as to their origin can be finally dismissed. This hypothesis, bear in mind, is precisely similar to that held by certain simple minded men who persocutor, Lankester, has been exposed at last too derision which will associate his name large their divine teacher; after his mortal dissolution, enter the apartment where they were-the doors being closed!

extinguished because here and there an imposi- physically suffering will reap a rich harvest of tion has been practiced; but the principle still holds good that a thousand simulated phenomenacannot weaken the force of a single genuine one, properly attested. No person ignorant of the amount of testimony on this subject of materialization has a right to substitute his own à priori notions of what Nature ought or ought not to

permit, for a perfectly well attested fact. That mediums are frail and fallible human beings, requiring money wherewith to feed and clothe themselves, and often tempted to fraud, even like bank presidents and treasurers of manufacturing corporations, in order to get money, is not to be denied; and we regret that so it is. We wish that all mediums were pure of heart and wise of head. In most instances they are merely scientifies, as open to influences from bad spirits as from good. We must therefore be prepared to hear of mediums who have fallen from grace, and perhaps, through pecuniary temptation, have repudiated their own mediumship to please ignoranuses who think they are thus invalidating Spiritualism. Such cases are not unfrequent. But one thing is certain: there has iever been a medium yet who could explain a genuine phenomenon so that it could be duplicated by a person not having medial power. Not the first step has yet been taken toward accounting for the minutest of the multiform phenomena of Spiritualism by any other than the spiritual hypothesis. Ancient Balaam, who was evidently a medium, expressed his sense that the phenomena were outside of his will, when he said, "How can I curse whom God will not curse, or how can I defy whom the Lord will not defy?" The modern medium, tempted by offers of money, would gladly explain the modus operandi of the phenomena in his presence; but he is as utterly merit of some of the pieces is very marked. The powerless to do it as the child is to explain how he came into existence.

## "Death and the After-Life."

Another edition of this justly-popular work by Mr. Davis is now ready. It is embellished with

Mrs. Orin Woodbury, of West Farmingon,-Me., called at our office not long since, and chlevous courses; and thus many gross impolipel comes before the public and confesses that stated that she recognized the spirit message of sitions have been practiced. But to say that after thirty years of observation he has been un- Mr. Charles Sampson, which appeared in the because of the dangers attending experience in able to verify the common phynomena of psy- Banner Department March 23d. The communi-Spiritualism we ought pusillanimously to ignore chography, or independent writing, of the so-cating spirit, Mrs. W. informs us, passed on it, is obviously a mistake. There are abuses and called spirit hand, movements of objects, levi- from New Gloucester, Me.; he was a man of few

#### The Spiritual Easter.

On our first page Mrs. F. O. Hyzer (in the course of the report of the Anniversary exercises in Brooklyn, to which the reader's attention is thes, painting, chemistry and printing ought to opinion can rule out a fact of nature as if it were respectfully called,) rises to the height of the occasion in the closing line of her first poem, wherein she says:

"The veil is rent! our Christ is risen."

The Easter of the Christian churches has just passed, amid a torrent of gay, glad music, and a grand display of the blossoms of the garden and the flowers of rhetoric. We believe it was left for Rev. M. J. Savage, alone of all the clergy of Boston, to startle the feelings of his hearers on that occasion by the statement that human immortality was not a proven factor in the problem of existence, he having only a kind of inferential hope to offer them in the premises. But we are pleased to record that the utterances of most of the ministers-notably the sermon of Rev. James Freeman Clarke-were redolent of the cheering radiance which flowing over the borders of Spiritualism is already illuminating the tallest mind-peaks of the church, both of clergymen and laity, and shall ere long send its living beams into the darkest valleys of the theological hierachy.

Our Spiritural Easter has also again come and gone, and the discourses, the poems, the speeches, the detailed experiences which it called forthand which have been placed by us before our readers in extended measure in recent issues of the Banner of Light-have formed new links in the chain of evidence which demonstrates beyond cavil to the mind willing to receive the testimony of to-day the fact of a sure immortality for the human race; and as year by year this glorious anniversary comes round, the signs grow manifestly more cheering, and the hearts of the people recognize yet wider and clearer pulsations—an increased freedom from the dominion of doubt and fear, and an added advance toward the kingdom of liberty and light! Why should we not rejoice with the angels who to the modern mind 'burst the bars of death" in 1848?

#### A Misconception.

The Rev. Joseph Cook, in quoting from Shakspeare's Sonnets illustrations of his theory of connubial love, seems to ignore entirely the fact that those remarkable productions were addressed not to a woman, but to a man. Mr. Cook says:

To like and to love are thus with Shakspeare two things. When you insist, as he does, on this distinction, you will not be surprised to hear his answer to the question, whether love of the genuine kind is fickle, or whether, when the adequate tests of a supreme affection have all been borne by the passion called supreme, that passion is likely to change. This roisterer, this master of the world's revels, undertakes to assure the ages that love is not fickle, if it be worthy of that

name:

\* Let me not to the marriage of true minds
Admit impediments. Love knot love
Which alters when it atteration finds,
Or bends with the remover to remove.
Oh, no, it is an ever-fixed mark
That looks on tempests and is never shaken;
It is the star to every wandering bark.
Whose worth's maknown, atthough its height be taken.
Love 's not time's foot, though rosy lips and cheeks
Within his bending stekle's compass come.
Love afters not with his brief hours and weeks,
But bears it out even to the edge of doom.
If this be error and upon me proved,
I never will, no no man ever loved. — Sonnet cxvi,"
Whose it is remembered that this Sonnet had

When it is remembered that this Sonnet had reference to Shakspeare's regard for a man, and not for a woman, the whole point of Mr. Cook's fine spun sentimentalism on the subject of the love of man and wife, as here illustrated, is lost. Shakspeare and Cook are talking of two very different things; but the latter does not seem to be aware of

it. There is a still unexplained mystery in these Sonnets of Shakspeare's; and we are not surprised that Mr. Cook should have fallen into the misconception be seems to have done.

#### Dr. J. R. Buchanan,

We are informed, expects to continue permanently in New York. We are glad to know that he purposes to give to the friends of free inquiry in that city the advantages of his presence and labors, as, in a mental sense, he will assuredly Our contemporary thinks the facts have been | prove to them "a tower of strength"; while the relief by availing themselves of his services. which will be rendered according to the fundamental principles of his new system of healing disease. His address is No. 1 Livingston Place. New York. The Spiritual Reporter (the new paper published at 129 East 16th street in New York, by Joseph E. Watson,) says, in its issue for April 28th, Prof. Buchanan "will give one of his remarkable and instructive personating lectures at Republican Hall next Saturday evening. If any shall remain away it will be their loss. The Professor will have a large number of subjects on the platform, and he will illustrate many powers of the human spirit in the body not yet made manifest. Be sure to attend."

The Doctor was expected to give a series of lectures in this city during the present month similar to those recently delivered in New York. but owing to the sickness of Mr. J. B. Hatch, who had the preliminaries in charge, the course has been indefinitely postponed. This is to be regretted; but we hope that an opportunity to listen to so able a lecturer will be vouchsafed our citizens at no distant day.

### French Spiritualistic Poetry.

We have received from the Paris publisher, E. Dentu, Palais Royal, 15-17-19, a neat 12mo volume of two hundred and twenty pages, entitled, "Les Dogmes Nouveaux," by Eugene Nus. The first edition appeared in 1861; and this second edition bears the date of 1878. There is no ex-'plicit avowal of the author's belief in Spiritualism, but his verses are pervaded with a devout theism and an elevated belief in immortality according to the views of Modern Spiritualists. He is a true poet; and both the literary and poetical poems entitled "Question," "L' Amour," "Tristesse," "Qui vous entend?" "Foi," "Sedan," are especially worthy of mention. We congratulate the Spiritualists of France in having so genuine a poet as M. Eugene Nus among their number. His verses have in them not only the faith but the stuff of immortality.

The Boston Investigator has entered upon its forty-eighth volume. Although it believes simply in dust-"of dust thou art, and unto dust thou shalt return "-it has been often cursed by Old Theology; yet, in all these long years, the "curses, like chickens, have come home to roost? on many of its rank adversaries, and the veteran editor, Horace Seaver, is still at the editorial helm, where he has been for forty years, as far from dust now, we hope, as he was forty years ago. For a man so firmly wedded to perishable words, and his communication is characteristic things, he is the liveliest and most agreeable pictorial art may be perverted to minister to those who know the facts must be excused for of him. The facts he stated were correct, to her biped we wot of. But we do hope "his shadow may never be less."

#### Spiritualism in Amesbury, Mass.

A valued correspondent and friend writes us as follows concerning the state of the public mind respecting the cause in this, our native town:

"There has not been such an awakening of interest on spiritual matters since I can remember as is at present going on in this place. A number of meetings have been held here, and on the 17th and 24th of April we had J. F. Baxter. Of course yourself and readers are sufficiently acquainted with him and the character of his lec-tures, so that I only need to say they were fully up to his standard, and abounded with telling argument and logic, which I feel confident has taken deep root in the minds of our thinking people; there are many, however, who are without brains sufficient to digest a thought, and these, taking their cue from the rillage editor or the evangelical parson, echo their cry of 'sensation' and 'humbug,' while those who dare think for themselves—both in the church and out have received through Mr. Baxter the most substantial spiritual food.

stantial spiritual food.

Some in this town say: 'Baxter appears the very soul of honesty, still it is possible for him to give his tests by other than the means he claims to do it by. We do not consider it at all probable that he is dishonest, but this thing is so strange to us that we are puzzled by it.' And these sentiments are expressed by men who four weeks ago scouted the whole spiritual theory—simply because they know nothing for the Thu: because they knew nothing of it. They are peo-ple for whom the anathemas of the church have no terrors—and they care no more for creeds and dogmas than for a stale almanac. The irrepressible 'Mansfield,' with his numer-

ous aliases, advertised a 'sacred' exhibition here on a Sunday evening several weeks ago; he promised so much on his bills in the way of wonderful phenomena, that the hall was comfortably full to see the most arrant deceivers that travel. This cruel disappointment served to make the general public fight shy, so you see we have to neutralize the effect of the many tares sown in the genuino wheat by him of the aliases aforesaid. This we think has been pretty well done now by Mr. Baxter. Meetings will be continued here, and efforts made to enlighten those who are seeking for something more than the musty creeds of the church afford."

#### Testimonial to J. B. Hatch.

As is well known, this faithful laborer in the Spiritualist Lyceum movement has been confined to his house for four weeks past through the action of a depleting course of typhoid fever-the result of over-exertion in the field of his chosen duty. His friends, desirous not only of expressing their sympathy for him in his season of trouble, but also of conveying to him some realizing sense of their appreciation of his self-devoting labors for the young, have prepared a complimentary testimonial in his behalf, the signers thereof agreeing to pay the sums affixed to their names for his pecuniary benefit. Copies of this eminently deserved tribute of acknowledgment to an earnest worker have been deposited for signatures at the Banner of Light office, 9 Montgomery Place, Boston, and at the home of Dr. Main, No. 60 Dover street. We have at present received in furtherance of this object five dollars from Dr. Main and five dollars from L. Colby. Other sums when they come to hand will be at once recorded in these columns. Friends, this is a worthy project, and deserves your appreciative

#### An Interesting Letter

Will be found on our third page which was written by Dr. H. F. Gardner, of Boston, to the English celebrants (at Doughty Hall, London) of the Thirtieth Anniversary of the advent of Modern Spiritualism. We are pained to announce that the statement regarding his eyesight made by the Doctor at the time of writing that epistle, still expresses the true condition of his visual organs, no improvement being noticeable oin them since, so that he continues almost totally blind. The primary cause of his misfortune is to be found in the growth of cataracts, but the rapid culmination of his trouble he ascribes to the severe demands of his duty as juror recently, in the discharge of which he has been obliged for hours to sit continuously in a very trying light. We, in common with many friends, desire to express our sympathy for this old-time worker for Spiritualism in his hour of physical affliction.

#### Mrs. Maud E. Lord 💆

Still remains in Boston, the multiplicity of engagements preventing her from starting for the West as early as she purposed at first. Her circles are in even greater demand than ever, and in city and country, the spirit of inquiry on the part of the general public pursues her scances, and utilizes to the full her services. On Monday evening, April 22d, she held a circle at Needham; on Tuesday, 23d, at the Central House, Woburn; on Thursday evening, 25th, at Bridgewater; all which were successful in a marked degree. Herséances in Boston are still held at her home, 39" Milford street, on the evenings of Sunday, Wednesday and Friday of each week.

#### A Good Idea.

M. A. Collins, Corresponding Secretary, informs us that the liberals of Dallas, Texas, have formed themselves into an Association for the nurture and propagation in that community of the principles of free thought. As an important adjunct in the work, they have in process of preparation a public library of appropriate volumes, and we have been solicited to donate some books to help fill out its shelves, and 'thus aid in the dissemination of the truth as it is in Spiritualism. The plan is an excellent one, and we assure our Texas brother we shall at once and favorably respond to his request.

#### Third Edition Now Ready.

"Views of Our Heavenly Home," the latest book by A. J. Davis, is in constant demand. Already we have printed three editions to enable us to fill orders. In these "hard times" the people purchase only what they cannot do without, and this fresh volume seems to be a necessity.

Lucy Stone says that the "Woman Question" has been before the Massachusetts Legislature this winter, in the form of the rights of widows, the hours of labor in the factories for women, the right of tax-paying women to a voice in regard to their own taxes, Municipal Woman Suffrage, an amendment to the State Constitution. so that all women may vote on the same terms as men, and the legalizing of contracts between husband and wife. But from the discussion and final settlement of all these topics every woman is excluded as completely as she could be if they were of no possible interest to her. This fact alone ought to be a convincing argument in favor of the enfranchisement of woman. And still we wait, says Mrs. Stone.

Don't fall to read the admirable article on our 2d page, entitled "Sacred Symbols," from the pen of Prof. S. B. Brittan, of New York City. It is replete with interest.

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Movements of Lecturers and Medinus. Breakers 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. 1

Giles B. Stebbins's address, up to May 15th, is 1012 14th street, N. West, Washington, D. C. His presence is looked for at some of the Massa--chusetts Camp-Meetings next summer.

The Merrimac Journal (Amesbury, Mass.,) of a late date says of J. Frank Baxter, "that he is one of the best public speakers in the spiritual ranks. He is an excellent singer, and his audiences are always large and enthusiastic. He is to Spiritualism what Sankey is to Evangelism. Wherever he has once spoken, it has been difficult to obtain a hall large enough to hold the second audience that desired to hear him. His Sundays are all engaged for a year ahead, as well as a large portion of week day evenings."

Dr. H. P. Fairfield will lecture in Bristol Ct., Saturday and Sunday, May the 4th and 5th, and in Charlestown, Mass., May 10th, 11th and 12th. Would like to make other engagements. Address him, Greenwich-Village, Mass.

Prof. William Denton, at last accounts, was lecturing with great success in Anamosa, Ia.

Mrs. M. J. Wilcoxson, an old and tried laborer on the public rostrum, has been compelled through ill health and loss of voice to abandon the lecture field, and is about to go to Colorado, where she will for the future make her home.

In the Bismarck Tribune (Dakota Territory) of a late date we find a letter signed by Linda W. Slaughter, President Educational Association, from which we make the following extracts:

"The lecture of Col. G. W. Sweet [for the benefit of the public schools] on 'Spiritualism, the Religion of the Future,' fully met the expectations of his friends in delivery and composition. It was a forcible argument enriched with practi-cal sentiments and beautiful figures of speech. . . . The thanks of the Association are due to Col. Sweet, and also to the many ladies and gentlemen who attended the lecture."

Miss F. M. Remick, trance medium, has removed to 65 Clarendon street, Boston, where, with increased facilities for business, she will be happy to receive her patrons.

W. F. Jamieson debated twenty-eight sessions, two hours each session, with Elder W. R. Cunningham, of Missouri, and is now debating with Elder Aaron Walker, of Indiana, at Olathe, Kansas. The Opera House is filled every night with eager listeners. His debate at Kirksville, Mo., with Rev. Jacob Ditzler, D. D., (Methodist) will commence May 13th.

Mrs. A. E. Cunningham will be in Charlestown, Mass., May 5th, and would like to make further engagements. Address No. 6 Bond street,

J. Frank Baxter's engagements for May are as follows: Friday, May 3d, Ashland, Mass.; Sunday, May 5th, Haverhill, Mass.; Monday, May 6th, Newburyport, Mass.; Wednesday, Thursday and Friday, May 8th, 9th, and 10th, Manchester, N. H., (at Advent Hall); Sunday, May 12th, Haverhill, Mass.; Monday, May 13th,

pects of the usefulness of the Society for the future are very encouraging. Mrs. Cunningham will be in Salem again on Sunday, the 12th of May.

Dr. J. H. Rhodes has removed his residence (for the summer at least) from Philadelphia to Morton, Delaware Co., Pa., about eight miles from the city. He will still maintain an office in Philadelphia, but designs granting himself a season of repose from professional duties, which he announces he has found too arduous of late.

Capt. H. H. Brown has of late been doing a great work in Hempstead, Texas-80 great that the local ministry have appealed to their people to stay away from his lectures, and let him alone. The Waller County Courier of that place retorts: The Waller County Courier of that place retorts:

"Capt, B, is an intelligent man, and is worthy of being heard for his cause. If Christianity is light, it certainly ought not to be afraid to battle with error. Besides, this is the inteteenth century, and Christianity and everything else must stand or fall upon reason; twenty-five years ago ministers could drive their flocks, and bid them do as they please, but this is the age of reason, and religionists, and fhose that are not religionists, will hear both side sof the question.

If the ministers of Christ in this city are not able to meet Capt. Brown in agrament, Chut we believe and claim they are, for God's sake don't by intolerant means try and rob your flocks of the feast of reason they will hear it listening to him, such is not Christian in any point of view."

The Hempstead Daily Messenger of April 16th

The Hempstead Daily Messenger of April 16th contains the following, which shows to what depth the creedal spirit has been stirred there: "Capt. H. H. Brown, the spiritual lecturer, was hung in effigy at the market house Sunday morning. Intelli-gent people, tobateer be their views on Spiritualism, tolli consider this outrage as a direct insult to themselves. We don't think that Hempstend has any desire to acquire the reputation of Bell County."

The belief in-spirit-communion is spreading among the people in all parts of the country with such rapidity that it must ultimately become universal, notwithstanding the drawbacks and apparently less public efforts to advance its claims. The growth is healthy and will be lasting. Much of this good work is being accomplished by media in private families. As corroborative testimony, we invite perusal of the letter by Oscar Persons, Esq., of Hudson, Mass., among our correspondence, in regard to the spiritual progress made in that town.

Read the cogent compend of the evidence in favor of Dr. Slade's reliability, which will be found on our third page, in the shape of a letter transferred from the columns of the Boston Transcript; our renders will hardly need to be informed that the "E.S." with which it is it is National Open Air Concerts on Boston Comsigned bespeak it to be from the pen of our valued friend and contributor, Epes Sargent, Esq. ago, which custom has been adopted by the City

The Truth

Concerning the present status of the church as it affects society is thus forcefully admitted in the following extract from a recent sermon by a distinguished Orthodox divine:

"We are afraid of Ingersoil and his infidelity, and well we may be. We are in no condition to meet the enemy. He is sapping the foundations of our faith, and I say boldly, with a sense of the weight of responsibility resting on me, if Christianity does not influence the life of Christians more than it now does in this country, there is little to choose between them. While leaders of the churches are bankrupt, while honest men by the thousands have their hard earnings taken from them either by recklessness, extravagance or premed-itated scoundrelism, while widows and orphans are robbed of their little all, and are suffering for the bare necessaries of life, and crying to God in their distress for help, and the MEN WHO DO THESE THINGS NOT ONLY BELONG TO THE CHURCH AND GO UNREBUKED, BUT IN VERY MANY CASES ARE LEADERS OF IT-I say as a minister of the Gospel if there is not enough of the spirit of Christ in the church to stop these outrages, these abominations, the church is not worth saving,"

On the evenings of April 23d, 25th and 30th, a course of three lectures on astronomy was delivered at the Berkeley-street Church, Boston, by F. McIntire, Esq. Each discourse was illustrated by colored diagrams thrown by calcium light upon a screen, also by appropriate apparatus. The views of Ptolemy, Tycho Brahe and Copernicus, the solar system, the causes of eclinses, the tides, changes of season, etc., etc., as subjects, received good treatment at the hands of the lecturer, and the views were admirable in point of mechanical execution.

The Republican, published at Wauseon, O., calls "Peems of the Life Beyond and Within," and "Chapters of the Bible of the Ages," "Two valuable books-books that we know to be of high value and interest, amply worth sending for, to read, to keep, to furnish food for thought."

Lizzie Adams writes us from Worcester, Mass., stating that the wave of inquiry set in motion by the recent labors of E. V. Wilson in that locality, continues to move on in the right direction and with added momentum.

The Nursery for May is an unusually bright and attractive number, and well maintains the deserved popularity of this favorite magazine for children. For sale by Shorey & Co., 36 Bromfield street. Boston.

Spiritualist Meetings in Boston.

AMORY HALL, - Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 105 o'clock. The public cordially invited. J. B. Hatch, Con-

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

ROCHESTER HALL, 730 Washington Street.

Boding Circles for tests and speaking are held in this land.

-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 shighing provided. singing provided.

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

CHARLESTOWN - EVENING STAR HALL,-Spiritualist Meetings are held at this place on Sunday atter-noon of each week at 3 o'clock. C. B. Marsh, Manager.

chester, N. H., (at Advent Hall); Sunday, May 12th, Haverhill, Mass.; Tuesday and Wednesday, May 16th and 16th, Dover, N. H.; Thursday or Friday, May 16th or 18th, Rochester, N., H. (probably); Sunday, May 16th, Haverhill, Mass.; Tuesday, May 16th, Haverhill, Mass.; and Monday, May 26th, Haverhill, Mass.; and Monday, May 26th, Haverhill, Mass.; and Monday, May 27th, Exeter, N. H. He would like to correspond further with Nashua, N. H., parties with reference to engagements in latter part of May, as June is mostly to be occupied in Connecteut. Address Box 134, Winchester, Mass. Regarding his proposed labors in Haverhill, Mass., the Tri-Weekly Publisher of that place says in its Issue for April 25th:

"This subject [Spiritualism] is now up, and the tendency everywhere is to look through it. Mr. Baxter's ability and standing before the publication of the Conductor of that school, arranged a complimentary benefit to be held at Rochester, Mass. Society, Informs us that the tests given before the publications of the Salem, Mass., Society, Informs us that the tests given before the bublicage of the bost on the bublicage of the Salem, Mass., Society, Informs us that the tests given before the bublicage of the business of the Boston Lyceum, desirous of showing their appreciation of Mr. Hall, Thursday evening, April 25th, on which will give all a chance to listen to his principle of the business of the Boston Lyceum, desirous of showing their appreciation of Mr. Hall, Thursday evening, April 25th, on which will give all a chance to listen to his principle of the business of the Boston Lyceum, desirous of showing the programme was pertable to speak, here every Sunday in the month of May, Society, Informs us that the tests given before the bublications and readings by J. P. Endres, H. K. H., Hall, Thursday evening, April 25th, on which was so much hope to the bublican and the su verity of the weather on that evening prevented the general attendance which was so much hoped for: Song by Misses Florence Danforth and Helen M. Dill; duet by Mrs. J. B. Hatch, jr., and Susie M. Adams; recitation by Miss Carrie E. Hopkins; song by Will. F. Berry; song by Mrs. J. B. Hatch, jr.; reading by F. L. Union; recitations and readings by J. P. Endres, jr., Miss Lizzie J. Thompson, Miss Susie M. Adams, Miss Lizzie E. Maldt, of Everett, and song by Dr. S. Grover. Addresses were also made during the evening by Dr. Samuel Grover, John Wetherbee, Dr. J. H. Currier, and letters were read from Dr. Charles Main and Henry C. Lull. The fine entertainment concluded by dancing to the music of Bond's orchestra.

Amory Hall.

Eagle Hall.—Last Sunday morning Dr. Davenport gave an interesting rehearsal of some of the incidents connected with his experiences in Spiritualism and the physical manifestations with his sons, William and Ira Davenport. Mr. Burn-ham Wardwell and Miss Jennie Rhind also added to the interest of the meetings, morning and after noon, by giving forth words of inspiration which were both pleasing and practical. Mrs. Leslie read an original essay in the afternoon, upon "Spiritualism as a Science and a Religion." The essay was full of excellent thought and instruc-

tion.

The social circle in the evening was well attended, very harmonious and profitable. Mrs. A. W. Wildes read another of the essays which have been written from time to time through her hand, and Mrs. Hettie Clark gave several very

fine tests which were recognized.

Next Sunday afternoon Mr. Daniel Came will speak in the above-named hall. There will also be morning and evening circles as usual.

There will be a Birthday Sociable and Dance, complimentary to Mr. Frank W. Jones, manager of the Eagle Hall spiritual meetings, at Rochester Hall, 730 Washington street, Thursday even ing, May 9th. A large attendance is solicited by the management.

A Grand Concert complimentary to Prof. Alonzo Bond, the veteran musician of Boston, and the veteran Spiritualist as well, was brought to a successful conclusion—as far as the partici-pants were concerned—on Sunday night, April 28th, though but a small part of those purposing to be present chose to dare the torrents of descending rain by which the hours of that evening were characterized. The programme was rich in attraction, and the artists demonstrated the possession of a high order of talent. The yocalpossession of a high order of talent. The vocalists on this occasion were Miss Jennie F. Calef, Mrs. J. B. Hatch, Jr., and Mr. Will. F. Berry; the readers were Miss Lizzie J. Thompson and Miss Carrie E. Hopkins; and the soloists were Mr. J. W. Marrinan and Mr. Alonzo Bond, while Miss Mary Helen Murphy was pianist. Little Alice Bond also volunteered a declamation, which was well received. A full orchestra, conducted by Mr. Rond, away many beautiful selections. by Mr. Bond, gave many beautiful selections; and those composing the audience were evidently well satisfied with the step they had taken in braving the contending elements. It is to be borne in mind that Mr. Bond is an historical character in the city of Boston. He originated

Government, the concerts taking place from eight till nine o'clock A. M. every 4th of July since. He was first in starting what is known as the "Policeman's Ball," and furnished music for the first one at Fancuil Hall. He was first in nearly all the musicians' excursions, band tourna-ments, and consolidated blands in the New Eng-

land States, and has been teacher to more than half of our best musicians. He has at the same time been an outspoken Spiritualist, and has, in consequence of his long-continued and fearless advocacy of his views, been called upon to experience much trouble through that loss of business which is the sure fruit of all efforts to face the prejudices of any community in defence of a new truth. We hope the friends of the cause who may have occasion to employ musicians will bear the just claims of Prof. Bond in mind.

CHARLESTOWN DISTRICT .- Evening Star Hall. -Sunday afternoon, April 28th, a very interesting meeting was held in this hall at the usual hour. Mrs. M. A. Carnes, from Boston, trance medium, occupied the platform as speaker and test medium. Mrs. M. C. Bagley, by special invitation of the Chairman, made appropriate remarks and gave a few tests toward the close of the meeting. Next Sunday, May 5th, Mrs. A. E. Cunningham will speak and give tests in this hall at 3 p. M. С. В. М.

#### Out of the Wilderness.

The Society over which Mrs. Cora L. V. Richmond presides has rented the Third Unitarian Church, corner of Monroe and Laffin streets, Chicago, and will take possession the first Sunday in May. This edifice cost originally over forty thousand dollars, and contains one of the finest organs in the city. It is a place where all can meet with pleasure. This change of base will mark a new era in the progress of Spritualism is this air. in this city .- Religio Philosophical Journal.

POEMS OF THE LIFE BEYOND .- A compilation from various authors of the best poems, which are meant to lift the soul on wings of hope and faith to the gates of the Heavenly City. It is edited by Hon. Giles B. Stebbins, of Michigan, the well-known and able political economist, who has done the work well, and given us, as the result, a volume of gems culled with care from many a volume of ancient and modern fore, Colby & Rich, Publishers, Boston.—T., A. B., in The Council Fire.

#### Passed to Spirit-Life: From Weymouth, Mass., on Monday, April 22d, Mr. Or-

ville Giles, aged 70 years 7 months.

Bro. Giles was among the earliest investigators of Spirit-

naism, and a subscriber to the Banner of Light from its commencement, and its instructions have been highly prized in this family. His aged wildow-now upon a sick? bed-and his daughter, Mrs. Ball, the mother of Rena Imogene Ball, whose funeral services were attended only a fortnight since from the house of this grandfather, are comforted by that knowledge of the spiritual life which has been so long a familiar subject of conversation with them. Three of his brothers, present at the funeral, are also Spiritualists. Bro, Giles was a practical man, diligent in business, sincere in spirit, genial in social life, and charitable in his judgments of his fellow-men. He was universally esteemed, and Triends were present at the funeral, representing many shades of religious belief, but 'united in sincere respect for the character of Bro. Giles,

The services were conducted at the Universalist church, Weymouth, by Dr. H. B. Storer, of Boston, assisted by the pastor of the church. A letter from a citizen of Weyand value of the Spiritual Philosophy, as illustrated by the life and character of our friend, was not only highly gratifying to the Spiritualists present, but elicited expression of delight from members of other depominations, to whom Spiritualism seemed revealed in a new, natural and attract

From Enfield, N. H., April 18th, Mark Purmort, Esq.

From Pownal, Me., April 16th, John H. Tuttle, after an earthly solourn of 63 years.

the music of Bond's orchestra.

On account of the storm a repetition of the benefit, with substantially the same services, was announced for Wednesday evening, May 1st, at Amory Hall.

He has now closed his pligrimage, after a long and painful liness. He was a good neighbor, a faithful husband and father, and lived true to the Spiritual Philosophy for many years. He passed on rejoicing in his last moments over the truth of Spiritualism. Words of consolation were offered by M. A. Ross, of Auburn, Mo.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS. of New York hold their meetings every sunday morning and evening at Republican Hab, No. 55 West 33d street near Broadway. Lyceum meets at 2½ F, M.

#### For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOHNNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Prices cents per copy. \$3,45 per year.
VOICE OF ANGELS. A Semi-Monthly Journal, edited and managed by spirits, in Boston. \$1,65 per annum. Single copies 8 cents.
THESPHITUAL OFFERING. A Monthly Magazine, published in Springfield, Mo. Peranaum, \$1,25. Single copies, 15 cents.

cents. Spiritual Scientist. Published in Boston. Monthly. SPINITUAL SCIENTIST. Published in Boston. Monthly, \$1.50 per year. Single copies 15 cents.

The Spinitualist: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. \$3.00 per year, postage \$1.00.

The Medium and Daybreak : A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2.00 per year, postage 50 cents.

Human Nature: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$3.00 per year, postage 25 cents.

The Herald of Health and Journal of Physical Culture. Published monthly in New York, Price in cents.

cents.
The Evolution. Published monthly in New York, Price is cents per copy. \$1.50 per year.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent innirst, and inteen cents for every stangequent in-section.

NPECIAL NOTICES. – Forty cents per line, Binton, each insection.

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

#### SPECIAL NOTICES.

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

HAY-FEVER.

It has been discovered that CLOVER-BLOSSOM, an external remedy, gives speedy relief to sufferers. It does not discolor the flesh, is applied with the finger to the parts affected. It was exten-sively tested last year in Bultimore, and was successful in every case heard from. Descriptive Circulars will be sent upon application. Messrs. GEO, C. GOODWIN & CO., 38 Hanover street, are wholesale Agents for Boston - It is a anufactured by Samuel T. Walcott, Baltimore, Md. My.4.

#### 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. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, 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. 2w\*.Ap.27.

MRS. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joraicmon street, oppositeCity Hall, Brooklyn, N. Y. Hours 10 to 4. Ap.27.1w\*

THE MAGNETIC HRALER, 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

#### 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 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 Spiritu allsts.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment expressly for the accommodation of Spiritualists, where those so disposed can meet friends, write letters, etc., etc. Strangers visit-ing the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

Dr. J. T. Gilman Pike, Eelectic Physician, No. 57 Tremont street, Beston, Mass.

#### BUSINESS CARDS.

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The Banner of Light Free-Circle Meetings

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#### REPORTS OF SPIRIT MESSAGES GIVES THE OF OR THE MEDICAL-HIP OF MRS, JENNIE S. RUDD.

#### Invocation.

Nearer to thee, oh Father, we would come each medient of our lives, even as in days gone by, when transfiguration took place upon the mountain-top, and the cry went out, "Nearer, oh Father, nearer to thee." We feel also, as we return to earth to day, a desire to be very near to the cheldren of earth. While strife of all kinds. mosts us on every hand, while nation wars with mation, while inharmony prevalls throughout the world, we desire that we may say the words: up in his own soul an image of his God. Oh, may each one's ideal be pure, be true, be honest, may each one's ideal be pure, be true, be honest, there. I aint dead—don't mean to die. I only May they live somear thee that they shall feel wish they'd understand I am alive. Jan. 22. thy presence on every hand.

#### Questions and Answers.

Corrnottess Spirit -Mr. Chairman, your Questions are now in order.

Questions are now in order.

Questions are now in order. thing that we can acquire or learn, or is it a gift? As - Mediumship is a natural endowment. There are individuals born into earth-life with position gifts, from the cradle up they are able to discern the spiritual. They stand, as it were, on the bridge of lite, one hand extended into the spiritual realin, while the other retains its hold. upon cartl. Mediumship cannot be acquired, but by cultivation it can be brought out, unfolded; carried forward to a broader and higher plane of development.

"Are there separate and distinct spheres in

spirits ite for different races of mankind?

A Not according to your acceptation of the word sphere can we designate the position of the duferent mees in spirit life. They all congregate around one universal centre. I can only at the words of one who passed on long "cach halividual goes to his own place." There are different spheres of thought, different grades and qualities of mind. We vary in spiriteliffens much as you do here. The distinction of race, more y, is nothing. We have a universal language which all understand. All are able to communicate with each other. Hence when a foreign spirit approaches a medium he readily finds an interpreter to speak for him

Q - How was it that Christ was able to perform mirroles, and afterwards to give that power to

A | Christ never performed a miragle, because the word miracle means something outside of and beyond natural laws, while every work he portermed was in accordance with natural laws. the lame leap with foy. So in the earth-life, medittle things; let them come; it will be better by-digus, following the footsteps of Christ, perform the self-same works that Christ performed. We have not call them missed. do not call them miracles, we simply say they were works performed according to the law of It is easy for an individual leaving the earth-plane to say to another, "I will east my mattle upon you," when he knows that the in-dividual possesses the same power which he has hin self, so that he can bring his strength, his love, his appreciation of truth, to aid him in his work. Thus Christ blessed, his disciples, and so are mediums overshadowed and assisted to-day:

Q -After the legion of devils (as we are told In the Gospels) had entered the herd of swine, and they were drowned in the sea, what then be came of the devils." Was there not danger that came of the devils." Was there not danger that they would seek some other untoffunate individuals to control

-The whole story, Mr. Chairlean, is a very peculiar one. We read that the devils took possession of the swind and drove them into the sen. If these undeveloped spirits could find some one swinish enough for them to enter in and controt, doubtless they would do so. The old adage that "like attracts like" holds good in this case. you do not want the company of devils you jet not be devilled, you must not lead undeveloped lives. Mediumship, which tays its subject open to the control of every influence that chooses to come, would seem to be an unfortunate condi-tion unless higher and purer spirits take the lead and govern. Then it becomes a blessing to all concerned.

Q -We have been told by our teachers in spirit-life that there is compensation for all suf-Is this true in regard to the lower orders of animals, the same as with human beings! And is there through the suffering of the dumb creatures a development to a higher form of life? Where and what is their compensation

A.—Each life has a higher type of life in the spiritual. Whatever suffers and develops, that brings forth a higher spiritual, whether it is in the animal kingdom or on the plane of human life. Much that animals suffer recoils upon those that make them suffer. Much that they feel of sorrow which you cannot comprehend recoils up-on your own heads. We would ask you to be kind to animals, of whatever grade or kind, whether it be the cat or the dog, the horse or the elephant, the lion or the leopard—be kind to all; do God's will; that is, give love to all things.

Q.—What becomes of our strong minded wo-

men, so called, when they get to the spirit-world? Do they still work for suffrage, or are there other fields of labor opened to them for reform?

A .- If a woman has a will of her own she will keep it, wherever she may be. Yes, they are working for suffrage on this side as well as on yours. Little by little the cause gains strength; by-and-bye the world will have to succumb and allow the women to step quietly forward. It is of no use to oppose it. We gentlemen are not of no use to oppose it. We gentlemen are not going to take a back seat, but we are going to take a seat beside the ladies, and they are to have their way as well as we. They do not die out when they come to the spirit world, but they work on silently. Let me tell you that Paulina Wright Davis has been working ever since she came here, as well as others too numerous to mention. Lords of creation-of which I suppose I am one, since I am a man in all senses of the word -I tell you that the women of America are bound to stand side by side with men; they are bound to walk to the polls hand-in-hand with you, and I hope that every Liberalist, every Spiritualist will sustain them, will treat them with deference and kindly attention. We know that wherever fe-

that public life as well as private may be purified

not energied.

Q = Are dreams a phase of mediumship?

A = Most assuredly they are. Very many medians never become passive enough in their wakeful hours to admit of being impressed or of Fig. 1. The control of the control of the property of the state of the control of

A -The question involves so much that we A—The question involves so much that we should use-the whole aftermoon were we to explain it thoroughly. We will be as attlet as possible. All you who are mediumistic, be careful what material magnetism you receive and who magnetizes you. The laws of God are never set aside, and the laws of medium-ship are the laws of God. of God. Never allow an individual to place a hand upon your head unless it is quite accepta-ble to you. I remember well when the medium I am now holding, once, through politeness, not daring to refuse, allowed an individual to place his hand upon her head and smooth her forehead when she had the headache, telling her he could cure it, and for a hight and day she was made cure it, and for a hight and day she was made iniserably sick and actually hauseated in consequence. Was it more polite to suffer than to have told the individual frankly, "Your magnetism is not acceptable; you must not touch me"? Many times mediums suppose they can be magnetized for a higher development. Instead of this, the material magnetism takes them out of the hands of the spiritual magnetizer, and they for a time have to restiguiet until the Summer Land spirits can get control again. Let me impress on your minds this lesson: "Be careful and not mix magnetisms. Be careful who you allow to magnetize you. If you find an individual that is repulsive, politeness does not require you to subject yourself to suffering for fear of offending such a person." Far better for you to say, "I like and appreciate you, but your magnetism is not acceptable to me. I do not want to hold your hand." There is no reason that the individual should take offence, because however pure, true and good he or she may be, yet there are different qualities of magnetism as well as different qualities of mind, and

#### George W. Davis.

I am George W. Davis, of Indianapolis, aged "Nearer, my God, to thee," for each one builds, fifty-five. I passed away Dec. 234, 1860. If my friends would like to hear from me they have only got to consult me, that's all, and I shall be

#### Bartholomew M. Duncan.

Please say that Bartholomew M. Duncan comes here from Milledgeville. He brings with him his saddle-bags and his old red horse, and sends his love to his nieces, Jane and Maria. The last I knew anything of them, they were in Chicago, Lam sorry I can't divest myself of these infirmities. I feel them as I come here, Mr. Chairman. I was about seventy years old. I have been gone since 1860. I think it was April 25th, somewhere about tour o'clock in the morning, between daylight and darkness. I went out with a fever, they said. I think it was what is called to day

I am glad to meet you-glad to give you my name and ascertain that Spiritualism is a practical fact. In God's name can anything be more Will you not -can you not earnestly endorselt, and say amen to all that it brings?

#### Darius N. Bigelow.

Darius N. Bigelow, of Utica, N. Y. I am an old man—seventy-five years old. I had lived the appointed time of three-score years and ten, and borrowed five years more. I didn't believe in your philosophy; but when I entered the spiritworld all seemed strange to me. Darkness covered all the land. There was a mist, a something which I did not comprehend. At last a mother dear and true-came to me and pointed the way noward and onward, and I followed. At last the light shone until I came to an abiding place where it was bright and sunny, beautiful and grand. It have enjoyed it. I do enjoy it more and more. In time a feeling came over me that I wanted to come here and tell my experience. I can only say, now, I've got here, that I feel good in my soul. I never cease to refuce; all is well. I He healed the sick, gave sight to the blind, made would say to uncle Nathan, Do not-worry over

Dinah. My name, massa, be Dinah. Massa's name be White, missis's name be White. Dunno how old. I was. When I went away 't was de beginning ob de fight. [Where did you live '] I lived in Richmond. I had three plekaniunies. Dey sold 'em, yes, dey did; down Souf. Dey went to Alabama. Lor, massa, I dunno whar. I only know dey went, dat 'sall. Dey did n't ask me muthin'. Dey did n't ask me if I 'd let 'em go. You know, dey all belonged to massa an' missis. Dat's a long time ago, massa. Now I 's come back here, I dunno what for 'Lor' bress you! I want to find one of my children — Lizzie. Dey say she's up here, but I have n't seen her. I do want to find de tolks dat be gone from me, can no find massa nor missis, nor missis Abigail. not my as Marra for missis Andrews. I can no find none of 'col. I.' all'allone. I do n't un-Perstand of I've been, alone so long, an' do the extreme voil of sew medeway out ob de dark woods. (You'll find some one when you go away I Lar mass you of I thought so I'd be all right. To never know anybody, to never see anybody, to never understand nuthin', is terrible, massa. Think I'll know more when I go away? [Yes.] Den I'm much obliged to Jan. 22.

#### George Mendum.

Please say that George Mendum, who left this earth Aug, 28th, 1857, from New Orleans, calls here and sends his love to any friends that may Jike to hear from him. He formerly belonged in Medway, Mass. He has friends there now. I have friends in Boston, some in Charlestown, others in Cambridge, and acquaintances in very many different parts of Massachusetts. If they will call on me, I shall be very glad to return I can give them such information as they would like. I come for my own benefit, not for anybody's else. Jan. 22. Jan. 22.

#### Capt. Thomas Wright.

Capt. Thomas Wright, of Troy, N. H. I was seventy-nine years old. I have been gone nearly two years. I have no greeting to send to my friends, except that I want 'em to know that the great powers above have a great deal to do with this New Dispensation. I shall not be idle. I shall work, I shall come, I shall do all I can to bring the knowledge and power of the great truth of Spiritualism to the friends here in the form.

#### William Hall.

I have been called upon by a friend to say a word for an individual who belongs in New York State. I would tell thee, darling one, to look well to the days that are coming, lest thy feet slip from beneath thee. Thou seest not spirituality, thou dost not perceive the true spiritual. I beg and entreat thee, as thou hast called upon me to speak, that thou wilt listen and tell it as I would. Please say it is William Hall, to a friend in Brooklyn,  $N_n Y$ . Jan. 24.

John Merriman. I wish you would say that I am John Merriman, who was forty-one years old when I went away, four years ago the twenty-second day of last June, from St. Louis. I came from New Or-leans to St. Louis—a little journey, as I called it. male influence has been felt it has been a refining influence. May it be given a wider scope, and I never was the same individual afterwards.

It seems strange to me that Spiritualists, as a people, don't understand things better; don't compel the physicians they employ to look bethat had been done in my case I might have lived by the friends that knew me. some time longer on the earth-plane; but I supis all right. Please give my love to Kittie, to Georgie and to Mary. They will get this, because their father and mother read your paper. Jan. 21.

The summer sun shines brightly, the stars come out one by one. The flowers are blooming, and on the air their perfume comes so lightly. I am glad that I can bear one simple stalk of flowers back to earth again. I feel it a privilege. I am glad that there may be some simple act in all my life that I can do that will show to the world that Spiritualism and its grand philosophy is true. I shrink not, I fear not; I would do my duty what-e'er may come. God and the angels are with me, and I fear no darkness in the life eternal. To live on, to feel that this is not all, seems to me so grand and beautiful. I feel to say, God bless all humanity. I ever worked for those I loved. I would still do for those I love. Those I love are all God's children. Would that I might send forth a love, an influence, that would strengthen all, that they might go forth to benighted souls and give them purity and light and love. Please say it is J. T. A. I have no home, no abiding-place; the whole world is my home. The spirit-The spiritual life brings to me strength every hour. Jan. 21.

#### Alonzo Clarke.

I wish you would say that Alonzo Clarke, from Albany, N. Y., comes here, and brings with him the brush and the work he last did in earth-life. I was forty-seven years old. I went out with a sort of a fit, which affected the circulation of the heart, and sent me forth to the spirit-life. I re-turn hoping to meet some of my friends. Please direct this to D. W. B. Say I have communicated according to his asking. He will find the anchor of life sweet, the crown of glory sure; the cross is well to bear. The square I send torth for truth, purity and goodness. I bid you good-bye. Jan. 21.

#### Sarah J. Poole.

My name is Sarah J. Poole. I came from South Weymouth, Mass. I have been gone since June 1866. I understand all that has been going on in my old home. I realize it, know it, and feel it but it does not matter to me very much. Give my love to L., and to the dear ones, and tell them I am doing the best I can. I was nearly forty

#### Martha M. Whiting.

I am Martha M. Whiting. I come from Athens, N. Y. I am fifty five years old. I went out with consumption. I feel it as I come back. I want to send word to my sisters Louisa and Marythat it is I. I want them to understand when I come, and not be frightened again when I ran on the table or when I touch the secretary, for I only obeyed their wish that I should come back. I could but laugh when they thought that old book was tracking. It was only I rapping on the secretary door. Jan. 25.

#### Hannah Doughty.

Please say that Hannah Doughty, of Philadelphia, came here, and sends her love to her hus-band Amos, and to her child Charles, who has gone to California—the last I knew he was in San Francisco. He was rather a good boy, yet he was a bad boy. I have been much troubled about him, and did n't know how I could reach him. I thought perhaps it I came here, and sent a letter through this spiritual post-office, he might get it. I didn't believe in Spiritualism while here; I belonged to the Methodist persuasion; but I find it is all right, so I come to subscribe my name, and bring my influence. I was sixty I don't know what the matter was they said it was a brain difficulty. I know I was n't a fool; they said it was inflammation of the brain. I don't know anything about it, because I was n't a doctor. Jan. 25.

#### Frank Frink.

You can give my name as Frank Frink. 1 have broken up many a train, but I don't pro pose to break the spiritual train that comes here to day. I expect I've sent out an influence upon the individual who speaks to you that may not have been as pleasant to her as it might have been. There searcely been gone a month, but I wanted to return, I was a brakeman, and I came to my death by being run over by the cars. You can say I hail from New Haven, Conn. No. matter what they say, I know well that, while might have imbibed some of the spirits which you keep in bottles, there were other difficulties that came upon me the day of my death. I had for some weeks been troubled with a giddy head. Maybe nobody will believe me, because I did n't peak of it, yet I want them to understand that I was n't quite as drunk as they suppose I was. Many who have called me drunk were far more drunk on the train than I. I don't wish to comlove me I would like to have the truth told.

#### Thomas A. Jenckes.

I don't know as I have any regrets to express I don't know as I have any troubles to expose had my ideas of this thing before I passed away I don't think that I realized what I expected to am quite astonished that man is a man still that life on this earth is eternal, if you choose to have it so. I expect to astonish very many of my friends; I expect them to scout the idea that I return; in fact I am prepared to have them do o. You will not express any more surprise than 1 did; you cannot express any more indignation than I did; yet I find it so. The land of the eternal is not a land for which you depart and never more come back. I am just as much an individual as I ever was. I am just as much an peculiar individual—that is, I am Thomas A. Jenckes the same as ever. Though I may not express myself according to his expression when in parthalian payertheless. I am he and I desire in earth-life, nevertheless I am he, and I desire my friends to know it. I would like some very dear friends to understand that it is I who speaks that I am not dead. I shall be understood, probably, by many friends in Washington and by many in Massichusetts and Rhode Island.

I cannot express myself through this individual as I would like to, but I wish to affirm that it is I. As one said, in days of old, "It is I, be not afraid;" so I say it is I, Thomas A. Jenckes, be not afraid; but give me an opportunity to communicate, and I will convince you that I can come back.

I thank you, Mr. Chairman, for this privilege. I do not feel that I have done myself justice; in fact I feel as if I had done myself a great deal of injustice. I was wont to talk readily, whereas individual provided me to talk through cannot talk readily, and I cannot make use of the expressions I would. Nevertheless I am glad, and I thank God for the opportunity I have I thank God I can say that immortality is true, and that Thomas A. Jenckes still lives. Please say I am from Providence, R. I. Jan. 29.

#### Thomas Fox Bailey.

In the past men looked at a corpse and said, "He is gone; the soul is gone to God who gave it, while the body goes to Mother Earth." That is very true, but yet I find that the soul does not go so far off but that it can return to earth, but that it can return to earth, but that it can speak with mortals; therefore I an-nounce myself as Thomas Fox Bailey. I did not die a great way from the city of Boston. I feel

I passed out with a kind of congestion of the this Circle, but I am not afraid to do it twice. I lungs; perhaps you call it consumption; they don't expect to bring a world of knowledge, but called it congestion. I guess it was, I have to bring a word which will arouse my friends called it congestion. I guess it was, I have to fing a word which will arouse my richars learned this; that there are few physicians who know much about the human system, anyway, will come a third time, a fourth time, a sixth, orlineers strange to me that Spiritualists, as a people, don't understand things better; don't was granted to those who did not do as they should. Seventy times seven will be my watch-word, for I will be heard, I will be acknowledged I thank you, Mr. Chairman. Jan. 29.

# George D. Freeman.

Please say that George D. Freeman, of San Francisco, called here. I am fifty-seven years old. I passed away nine years ago, the 5th of last March. I do n't know what the matter was. I guess it was liver complaint and kidney disease together; perhaps they call it "Bright's disease."

I could n't help it; I had to go. I want my friends to know that I am round, and can communicate. I've got some friends that live in different parts of the world—a sister Eliza who lives in New York State—in Albany; a brother, George William, who lives in Fredonia. I wish to send love to both of them, and ask them to send love to the different friends. May God bless them may angels protect them! I think more of this avenue than I do of anything else, because it enables me to come back. It is so pleasant to be able to speak oncemore. Jan. 29,

#### James W. Ingraham.

I come from Indianopolis. My name is James W. Ingraham. I died with consumption; was sick three years. I have no friends there, but I have a sister and brother who went to San Francisco; and they have often said if it was possible that I could come, they hoped I would; and I would like to have this message reach them as early as possible. I want to say I have met mother and father, and we have a house together, we live in harmony, that our old dog "Keep" is with me, as black as ever he was. Say to them I with the, as black as ever he was. Say to them to often gallop upon the old horse that used to carry Minnie and mother oftentimes, that we used to call "Old Jack." Those were wild days. Carriages roll now over the road where we used to ride. I simply send my love, hoping to reach some of my grand nieces and nephews. I only want to reach somebody. I am tired of being alone on earth, and conditions are such that they cause me to stay on earth, while very many of my friends are in spirit-life. Jan. 29.

#### Mary Allen.

I wish you would say that Mary Allen, from London, Eng., says to her friends afar off, "Be of good cheer, I will be with you." She sends her love. Jan. 29.

#### George P. Perry.

George P. Perry, of Portland, Me., returns and sends his name to his friends, and wants to hear from them if they want to hear from him. If they do u't, he'll raise the devil with them be-Jan. 29. fore long. That's all.

#### Julia M. Allen.

Julia M. Allen, of Boston. I left my body in 1850. I have waited a long time for somebody to call for me, but they have n't done it. I've come here because I want to. I don't care whether here because I want to. I don't care whether anybody wants to hear from me or not. I've come here because I want help. They say you've got a good many candles to let here, Mr. Chair man. [We can assist you.] I want a candle. I'm thred of being in the dark. They shut me up, once, in Worcester. It didn't do me any good. They sent me to Somerville, and that didn't do me any good. At last they kept me at home a while, and by and bye I died, and they were mighty glad of it. Aint it nice to feel that when you've got out everybody 's glad? They when you've got out everybody 's glad? They put flowers on my coffin and flowers round my body, but they never spent money so freely, so easily and ungrudgingly, as they did to put me under ground. Now I want to say to those friends,
Look out. I am coming round by and bye. Don't you be disturbed if I touch you on the head." I am disgusted. I never hurt anybody, I never defrauded anybody. I had money enough to carry me through life, but it was so grudgingy given out; and when they thought they could shut me out of sight, they were so glad of it! I could n't help laughing in derision to see my collin and my person covered with flowers, as if they loved me so much! It makes me sick to think of it. I do n't want to say anything wrong, but, Mr. Chairman, I want to warn those people that I shall be round by and bye.

#### GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

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

#### BY WASH, A. DANSKIN.

Numerous letters have been received within the past month asking that Mrs. Danskin shall endeavor to obtain special communications from particular spirits. Some desire messages from their immediate friends or kindred, others request that our spirit guides will aid in their me iumistic devolopment, others again wish Dr. Rush to employ them as instruments in his work of healing disease. We have had many letters seeking the assistance of the spirits in the dis covery of mines, or the acquirement of wealth not wealth for selfish purposes, but to be used in the propagation of Spiritualism and the eleva-

tion of humanity.

I wish to say to these good friends that if power was with us to grant their requests not one of them should be disappointed. It gives us delight to see the ties between this and the other world being strengthened and increased.

Medium publicly employed in the "ministry of

ingels" can testify.

Spirits who act wisely select their mediums because of peculiar adaptation to the class of mani-festations to be given through them. They play upon and quicken certain mental faculties or physical attributes to produce special results, and in doing this they exhaust, for the time, the vitality of the medium to such an extent as to make it absolutely necessary for her to seek quiet and repose in order to recuperate magnetically. Sometimes, when the zeal or eagerness of the spirit is greater than its discretion, the physical structure of the medium gives way under the pressure, and an instrument of value is thus taken from the field. Some of our most finely organized mediums have been thus overtaxed until they were compelled to seek that rest in the other world which neither their mortal nor spiritfriends (owing to inharmonious conditions) al-

lowed them to enjoy in this.

Since the spirit of Dr. Benjamin Rush has controlled Mrs. Danskin, professionally, in the cure of disease, her powers have been rarely used for any other purpose, except in the Baltimore Mes-sage Department of the Banner of Light. Not that she would be unwilling, for she is always willing to serve any one, especially those who are sorrow ing: but that all her vitality is demanded in the two specialties named above.

It is estimated that during the past year her patients have much more than doubled in number those of the most popular physician of the old school in Baltimore, consequently she has not had a single hour for recreation, nor any vitality to spare for response to these diversified demands

upon her mediumship.
When we sit for "messages" we place these letters asking for communications upon our table, and if response comes the report appears in the columns of the Banner.

#### Willie Bassett.

I have not been deceived, nor am I deceiving. The spirit world is a fact, a reality; where all the that there are friends who will recognize me here. faculties of the man are preserved, where his I was a graduate of Harvard. I understood life, knew what it meant. I was not afraid of the world. I have once before personated myself at the happy land of immortal life.

Willie-thus I was always called-Willie Bassett was my name. Wilmington was my residence. I leave a wife and five children. I went out of the world with a disease of the lungs. Sick and crippled in body for a long time, I became a reader, a free thinker, and was always willing to fight the battle with the sectarians, for

I felt that they were wrong, and I was right.

My wife and children do not mourn me, and why?. Because they have the Divine Philosophy to sustain them. They know it is only the body that has gone to pay its debt to Mother Nature; they know the spirit has gone home to be clothed in immortality; and with immortality has knowledge, sight, feeling and hearing.

And now, having fulfilled my promise, I have nothing more to say, except that I will await on the beautiful shore to meet those whom I left behind. No regrets in the heart, for it rejoices. have been victor over death and the grave Blessed be the name of Spiritualism, for it taught me God's laws, grandly, beautifully, naturally.

#### Mary Mitchell.

There is rest for the weary, there is rest for me. Single-handed, barefooted, with head uncovered, down I come to view the little world which I some time ago left. In leaving it I left, I thought, all my cares, all my sorrows, all my disappointments. Mary Mitchell was my name. I was bordering on my eighty-fourth year. Cambridge, Maryland, was where I died.

bridge, Maryland, was where I died.

Having had many ups and downs, many hours of sunshine and many cloudy days, still I never faltered, but went on doing my duty as far as I could understand it. In the latter part of my earth-life time grew heavy; the days were long and ofttimes the nights were longer. I used to sit and plead or pray to my Saviour to take me and make me one of his children.

At last the holy messenger came. The throb-bings of my heart were like the ticking of a clock, for I was so pleased to go home and be with those who knew me and who would love me. The children of earth were kind and tender, but still, when the step became feeble and the mind could not do its work and the hands could not perform what once they did, I knew it was better to go and be with the blessed. Now at last I have gained that heaven of rest. It is indeed a rest, for the very air we breathe brings to us the perfume of flowers. And now, oh, joy! I can be around and yet be in nobody's way.

What a blessed thought, to die and be with the angels! This is not strange to me, nor is it talk

without proper understanding and sense, for God gives his people power to return, to see and to know those whom they once knew. Then with this privilege—a privilege which no one should abuse but be pleased to enjoy—I have given these words. Prejudice, I know, has much to do with this matter, but that is no interference with me now, I come to spread the glad tidings. Where I was taught to find death all is life, joyous and beautiful life. I have not only life, but I am

free to come and to go, to see and to do.

Now I have told my story as well as I could do it with the little time I have had. I think when some of those who knew me read this they will "Though she had years with her in this life she has acquired knowledge and understanding in the other."

#### John Kempt.

There should be no hesitancy on my part in coming to converse with the children of earth. I am now only familiarizing myself with the brainforce of the one through whom I will have to

work. It was at St. Charles, Ill., that I laid aside the

body in the fifty-sixth year of my age, having been born in East Kent, England.

A firm believer in the philosophy of Spiritual-ism, I lived it for twenty years, died in its full belief, and have realized that which was told me by the mediums. I now return to gratefully thank them for the knowledge which they gave me of the interior life. It has been verified to

the letter.

The spirit world is likened unto your own in many respects. Understand, every advancement which you make you have to labor for. Whatwhich you make you have to labor for. Whatever difficulties you find in your way, you have to surmount them by exertion of the mental forces. Death, physically, has no shadows. It is beautiful to be lifted from earth to view the glowing scenes on the other side. Then go calmy and patiently, knowing that you are under the protection of the law.

If would say to those with whom I once sat by "flicfireside, to those with whom I so oft conversed in the quiet of the eye, I speak not from

versed in the quiet of the eve, I speak not from the grave, but from the beautiful spirit-land to which I told them I was going, and that if my Father gave me power to return and converse I would do so. Now I send them this message. Receive it, and know that I am happy in this world that gives life everlasting.

## MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

MESSAGES RECEIVED LAST WEEK : Mary S. Farley: Hannah T. Osgood: Chas, Cole; Lydla, ;—y; Charlle, to Aunt C. and Aunt M.; Emma Sprague; Frank M.—n; Charlle; William Cantwell; Ezekiel Babock; William Darlus Gibson; Frankle Rounds; Mary M. saunders; Bartlett Barrell. Sanders: Bartlett Barrell, Frankle Rounds; Mary M. Wille Ewins; Charles A. Chase; John A. Youler; George Gibbins; U. to E.; Jane M. Strong; Erastus P. Leslie; B.; Abigal: Sheldon.

TO BE PRINTED IN OUR NEXT: Henry Darling; Lizzie B. Wobber; Daniel Safford; Rachel Collamore, Emily B. Mason; Clarence Rogers Smith; William Boyd; Charles M. Osborne; C. B. (1) wing to our limited space, the remainder of our list of amouncements of "messages to be published" is necessa-

GIVEN THROUGH THE MEDIUMSHIP OF MRS. BARAH A. DANSKIN. Edith Rate Specknell; James Dunn; David Eddy; Sena-tor Bogy; Julia Smith; Patrick Shannon; Jane Barrett; Wm. Boswell; Louisa Watkins.

rily omitted, but will be reprinted at a future day.1

### Passed to Spirit-Life:

From his home in Dover, Me., (where he has resided since the sixth year of his age, ) April 10th, Hon. Mordecal

since the sixth year of his age,) April 10th, Hon. Mordecal Mitchell, aged 75 years.

Honored by his fellows with many positions of trust, having held office in his town and county and in both branches of the Maine Legislature, respected for his mental endowments, loved for his social qualities—the provident husband and father, the steadfast friend, the obliging neighbor, the wise counsellor, the liberal, charitable, catholic thinker—he has stepped out hopefully and cheerfully, and leaves a void which will long be felt in this community. To us his life seems to have been a success. A Universalist in his religious belief formerly, his attention was early attracted teward Spiritualism, and for more than twenty-five years he has been a steadfast and unwavering Spiritualist. He leaves a widew and a large family of children to meura his sudden departure from the physical, which found its cause in heart disease. The funeral services were conducted by the writer, and his rem dis were tenderly laid away in their last resting-place by the members of Mosaic Looige of Free and Accepted Masons, of which he had long been a worthy and honored member.

Erom Shelburne Falls, Mass., April 20th, Miss Lucy.

From Shelburne Falls, Mass., April 20th, Miss Lucy, daughter of Rev. William Alcott, aged 24 years and 10 days. daughter of Rsv. William Alcott, aged 21 years and 10 days.
For six years, this bright young flower, highly gifted, and with more than ordinary intellectual culture, maintained a positive taith in the glorious doctrine of spirit-communion, and lived a consistent, pure, and loyer life, amid opposition from a neighborhood where her faith was unpopular. Her sufferings were great during her last sickness; but as the throes of the passing hour shook her feeble frame, she put her arms around her father's neck, and said: "Don'tery, father, we know in what we believe; I am not afraid to die; I shall not leave you; I will come to you again." She then arged me to sing to her the hymn we often sang in our family circle: "There are angels hovering round." She passed away without a sign of doubt, leaving us said for her loss, but we sorrow not as those without hope.

From his residence in Bremen, Me., April 17th, Capt.

James Smith, in the 63th year of his age.

He was born in Bristol, of which Bremen then formed a part. He has been a firm believer in the beautiful Philosophy of Spiritualism for twenty years. He was beloved by all who knew him.

JOSEPH-BURNS.

From Boston, April 221, Aurelius L. Weymouth, M. D.,

From Boston, April 221, Aurenus D. Weymouth, M. 321 in his 63th year.

Dr. Weymouth graduated at Bowdoin College in 1832, subsequently receiving the degrees of A. M. and M. D. from the same institution. For a long period he was a member of the Massachusetts Medical Society, but subsequently resigned in order to pursue a more liberal system of practice. During the past few years he was deeply interested in the cause of Spiritualism, and particularly in the phase of materialization. He manifested his presence at a circle held twelve hours after his release from earthly tites,—Com.

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

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# Adbertisements.

BALTIMORE ADVERTISEMENT.

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not effected by the first treatment, magnetized paper will
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April 6.

#### Dr. F. L. H. Willis May be Addressed till further notice

Care Banner of Light, Boston, Mass.

Dr. Willer and the complete distribution of the solution of th

#### DR.C. D. JENKINS, Astrologer,

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For a Full Nativity from Birth20.0
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ness, and will supply medicines in accordance with the planetary significations. Those given up by other physicians are requested to try him.

The most sensitive need not hesitate to seek information, his aim being to cautio, and advise with sincerity, and with the most scrupulous regard to the feelings and interests of all. Send stamp for Circular. Feb. 16.

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Jan. 12.—13teow

## **Boston Investigator,**

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Mar. 21, -8w

## ANNOUNCEMENT.

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

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

#### California Sea Moss.

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INDEX.

INDEX.
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Written for the Banner of Light HAPPY HOURS.

The mem'ry of past happy hours Is sunshine on life's path; Like perfume faint from withered flowers. It sweet enchantment hath:

The happy hours of childhood's days, Time given us for play, As through the fragrant woodland ways We wandered all the day

The days of youth so bright and fair, When love first touched the heart; Then life had all a glory rate, That never could depart!

But later years have joys as sweet, Though life has lost its bloom, If peace and love together meet, And in our hearts and room.

Redister, N. Y.

#### PICKERING MATERIALIZATIONS.

BY JOHN WETHERBEE.

Thursday, April the 18th, was a beautiful day; not a cloud on the sky; the sun was clear and bright, the wind, or what tittle there was, came from the southwest, and, though the hour was only six or a little after, the air was as mild as a pleasant day in June, lacking only the verdure of early summer and fragrance of opening blossoms; but it was noticed, ere the day ended, that spring had made some headway, and buds were manifest that had their beginning since this morning hour. We do not suppose this auspicious day happened on purpose because a party of bright spiritual lights had arranged for a trip into New Hampshire. We know the spirits, and also mortals, have a sort of psychic power over the mental horizon of individuals more or less, making them, receptive to good influences, so that a day is brighter to some than to others, and it is ossible a universal desire may have an influence on the elements. Striket is not to be supposed that or, this occasion there was such a universal desire, for the arrangement spoken of was confined pretty much to the party; to be sure it might have been generally known in heaven, and perhaps there the desire may have been some-what intiversal and had some influence; still this is a devatable point, but it was all the same to us, and answered the same purpose as if it had been

Produced for the special operation.

When this scribe reached the cars that were bound north at haif past seven o'clock, he found the party gathered and ready, a pleasant, and chorful group, as Spritualists are apt to be, not-withstanding, like grave diggers, they have tamillar dealings with the dead, or, rather, with those who belong, in the world's yernacular, to that "silent majority", and their mission of pleasure on this occasion was to have tangible and decular intercourse with the phantom forms of reflexed souls whose bedies had been shuffled

Liblick Spirifica ists, as a class, find it difficult to feel the awe and solempity that old bleas justi-fy, ambying the either of dawning light?" will change correct. All word death into something more cheerful, so though this party expected to see the forms of the departed, if one was a pleas-antness about a that these will, old aleas might. infider the enginestatives, call trivolous. It digress to relate an adjustrative incident last functal which this scribe attended, while shaking lands with some of the courning relatives (of whem he was one) be remarked that he was always clad to hear of a death in that family, they made such excellent spirits when one life's little tever was over. From a non-believer this would seet actually blasplomens, but when feeling, as the stine Spirithalist does, that life is a struggle mix way, and who mat is ever and can excellent the second content of as very reason; to teel that they made such excellent spirits when this not be received it is very peasant to be that lefter as betters operate them, and, in this par-tion areas with a large bows them to be of more heart and wider deas of Lappiness, and more centriting of the flour wishes and acts than was apossible for them, and many others to manifest? when under the disabilities and prolimbrances of in the remark be made, so was not this party trivolous in their cheertulus sand even galety, though moving their top the tootrails on the

in-chief and the business parts of the Banner of Light, the raper that warms more hearts with its pabulung than all the feligieus newspapers in the world boiled into one sithey would scratch this out but for the sersitiveness of the seribe, this out but let the secondaryness of the scribe, who says it not just of thattery, or begans himself, but the operationally defines its pages himself, but the cause it is the truther wild, these two, in their junited capacita, bessed the trip—then there was Bro. Cary, a tread the Nestors of the order, as vize. orons, and as active, and as agreeable, as it be was but two score, and probably is not, in his spirit; bow deficient our plotographs would look; If also arrist, could only eated the date shell indiffer mask there was Gorge A. Bason also, who not only bails a bright pair, but is the champion chairt anot the complimentary gatherings in this vierby. Dr. Geodrich, whose hair has fathen off of his spiritual lorgans into almost baidness, but is compensated by abundant and healthy whoful face—he was one of the party, though he was missed in the up trip, but made amonds during the sejectional differential. It is always a wise. thing to have a sensible deeter in the party; it is next to an accident policy, especially if he is homeopathic, so in uch "health" can be carried in so small art ocket book. Happily he had no call, for practice, but in t me of peace it is always wise prepared for war. There were two ladies in this party of eight; one was Miss Chace, the scribes of the Banner Circles though no direct chantiel for post continue epistics, the reads the sixth page of that paper in the rough before it rises on the number world. The other lady -1 choose to place her among that sext though I as often talk to me a new of the talk to the continue of the conti often talk to men as to women when conversing with her, as Theodore Parker and Dr. Mann seem while making use of her mediumistic development to be at home almost as if to the manor born; her name is Jennie Rudd, the mouth-piece of the spirits who press for utterance through her, as the Banner readers well know. It is hardly necessary to say that this scribe was also one of the party, perhaps to cast shadow in this day of uninterrupted sunshine he to be sure is a man of sorrows and acquainted with grief, but he helped to tone down the company, and keep it level, and though he did not carry the "air" of this occasion, the answered very well for a base accompaniment

Now here was a good intelligent party of eight. although it, or one-eighth of it, says so, gathered for the purpose of paying a visit to Mrs. Picker-ing, of Rochester, and witnessing and examining her material rations. True, they were all Spiritualists. Well, so much the better. I am sure every one of the party wanted the truth, the whole truth, and nothing but the truth, and were individually and collectively capable of careful and honest investigation, and getting at it, or saying what it honestly thought. It is known saying what is harderly trought. It is known that some of this party visited Mrs. Plekering some works ago, and that they were hardly assatisfied as they expected to be; the medium was not well, or in good condition, and the scance would haidly justify so good a report as Mr. Bigelew and others had made, and but for the character of some of these very reports, or rather people who made them, the impression of the exsibition referred to would have been more in keeping with the Portland Spiritualists; the testimony of other reliable visitors would not justify the party on that occasion making an unfavorable report, the fair thing to do was to visit the medium again. It was clear, however, on that occasion, that the medium had no confeder-

ate aid, and could not have had any: as far as

that went it was tested by critical and thorough examination and close observation, which from the situation and circumstances was as positive as anything could be.

Mrs. Pickering was anxious that the Banner party should come again, and as she was willing to allow close examination by our party, hence the female element in it, for a purpose aside from their society and strong clairvoyant gifts, and the 18th was fixed for the time, as has already been described, and at eleven o'clock the party were threading their way in the bright sun and warm but invigorating air to the hotel of Mr. Dodge, in the thriving and rather extensive in-

land town of Rochester.

The timedid not hang heavy on our hands. We called in the forenoon on the medium, or some of us did, and in the afternoon as a party, and all got well acquainted with her. She seems to be a feeble woman, and as if somewhat overworked; the three-hours' scance in the evening seemed to account for it, but of that hereafter. It is always well for mediums, who are generally sensitive, to feel that they are among friends. The venerable editor of the Banner is very well adapted to such occasions, from his own sensitiveness as well as his profound knowledge by experience and in-tuition of the dynamical side of the manifestations; so he was very agreeable, putting the lady at her ease; and Mr. Gay, who is quite senti-mental in a spiritual sense, smoothed matters a good deal, and we were all friends at once. One has to travel with Bro. Gay to see all of the phases of his character, and we hardly blamed the ladies, as well as the rest of the party, for considering him "the chief of the eight and the one altogether lovely."

We examined the premises thoroughly, above and below; examined the floor, the closets, took up carpet, examined the mop board and the curtain, and we know everything was intact, with no secret connection, and was free from supplement and contrivance as an empty box. When we ga hered for the scance the medium submitted to a thorough examination by the two ladies of our party, and it was a very thorough one, de-sired both by the medium and by our party; stred everything on her was examined, and she was dressed by them from cuticle to dress surface, and there was not a white piece of fabric orther person—not even a enff; and so that no collusion hight occur after examination and before going into the cabinet, the two-ladies had the whole charge of her, never leaving her; and when the circle outside was arranged, and everything ready, she was led by them into the curtained enclosure in the corner of the room, in which was put a cane-bottomed chair, on which the then half-entranced woman sat, and the curtain Now be it understood that that curdropped. tain and that curtained space were empty, and disconnected from the rest of the premises by any device; that nobody could or did communicate with her or in any way reach her; that she had not a whife or a light thing upon her person. We wish to state this as, positively as language will permit, knowing that we state nothing but the truth.

Besides our party of eight, there were eight or den others, the triends who usually attend her . circles which we think a wise arrangement-, none of whom nor any one else went near the enclosure. Mr. Tice, of Brooklyn, rame, also by permission as occord the circle, and a Mr. Thomps on, who was known by most of us. Now it is not the object of this scribe to state in detail the forms that appeared at and came out of the cabinet - that has been done over and over again, so that the Banner readers's familiar with the description—so that my doing it here or now would be like a twice or three-told tale. As I had once made a' statement after the other investigation, I thought it due to the medium and mys if to say that on this occasion I was perfectly satisfied that neither Mrs. Pickering nor anybody else in the form had anything to do with producing the apparitions, except catalytically, as the chemists would say, which means a presence action or power by which stirits valler from her or her magnetism the mareal for said apparitions.

I have said there was nothing white in that cabinet or on the medium, but in fine time an calculation appeared at the apequire and at the apparation appeared at the apequire and at the aperture, and at the aperture, and a sectime out into the to-modelled iff radiant white, apparently a substantial false of I say "radiant" white, because it seemed, as well as all the apparitions did, to I avel an attribute to be the apparent of the transfer of the alcove which lighted the rouni, but shimmered phosphorically as if independent or the transfer. This was the general expression of all the term, so as it is seribe, from a sprittablistic transfer. This was, the general expression of all stayleout, was neither Jeantless nor fravolous our party. Over this white dress was a profusion of flowing face or gauze, sometimes superfluous-in-grantity, covering head, and with ample train. No two were alike, though white dress, and over Perhaps Longlet to say of whom this party con-female apparations. I should Unink about six-sisted: There were both Colly's Rich, the editor-in-chief and the business party of the Banner of Light, the paper if y warms more heart with its nabulum than all the feligious newspapers in more thap once, and sometimes two or three times, the number of apparitions was about This of course is to afterent at descrip tion, but is thus brothy touched upon to keep up an intelligent connection with the rest of this ar ticle, as the investigation and observation of this

phenometon was the object of our journey. It would be pleasant nading to elaborate this article into the philosophy of materialization, whether it is materialization or transfiguration, whether the agra or magnetism of the medium is used only or whether her person, unconsciously to berseif, is used, and the spiritual drapery, with its phosphoric glamor, alone is the spiritual part of the apparations. Spiritualists have different views on this point. I don't know as it I don't know as it makes much difference, for if a pennyweight of kers, which decorate his honest but rather youth. gauze can be drawn from the circumambent air for a visible or tangible purpose, there is no logical intreasonableness to the production of a tonif conditions are right. But this discussion has no bearing upon these Pickering materializations, for on this occasion the medium was seen by some who had the right locality while the baby was in sight, and on other occasions both medium and spirit have been seen at the same time, and often and always when desired the medium will sit in sight all the time, though on such occasions the materializations are not quite so strong.

I find I am making a long story, though jumping the general description, and I have no time to let the reader travel home in company with us, which was quite an interesting part of the trip, to hear what Mrs. Rudd had to say as a double header," as mediums are apt to be; to listen to the sage words of the venerable editor, who seemed environed on this occasion by the best of It was evident that both ladies were full of the faith that they had really seen spirits, for they had advantages over the rest of us, in sec ing the under decorations of the medium, and one as clairvoyant knew them as sons and daughters of the circumambient air. Bro. Gay continued Gay to the last, rich in anecdote, and full of taith, seeming to live in an ethereal sentimental atmosphere. Mr. Rich, the miterful backbong of the occasion, said but little on the return trip, but what he does say always has weight; his brightness like his name has a flavor of the prac-tical, or, as the venerable Colby says, his accent is on that syilable, and I know him to be a good Spiritualist nevertheless; he said to this scribe that he was perfectly satisfied that on this occasionshe had not been deceived, and such was the expression of all the party. It is a pity that some of the sage remarks by the medium and others cannot be recorded here without crowding the ever-pregnant Banner, and what Nellie, the bright little control of Mrs. Rudd, and other invisibles, said through her, that made the three ours' trip back seem like one, but that must all be imagined; there we have the advantage of the reader, but stories like fourneys must end, and the Hub absorbed us severally at last.

I hope the cheefful style of this account will not discredit the truthfulness of the statements. Those who know the writer will need no hint in this direction, for with all his apparent frivolity and affectation of sunshine, he has a serious soul, and in summing up the trip, or rather se-ance, which was its object, he feels in the lan-guage of the poet Young, that he has been on

this occasion "Privilege I beyond the common walk
Of virtuous life, quite to the verge of heaven.
Fig. 7e profane!" &c. Washington - Scientific Association -Telephone and Phonograph. To the Editor of the Banner of Light:

The National Association for the Advancement of Science held their yearly meeting last week in the Smithsonian Institute, taking a small room not capable of holding a third who wished to see and hear, opening their doors to the public an hour or two later than they advertised, and so chese, day after day, to keep closed doors long after they promised to open them, I can't tell. We had a deal of talk, doubtless very wise, on geologic and animal changes in the dim past, which the hearers amiably took on trust, with that blind faith in what "scientists" say which bids fair to rival the blind faith in what the deed, since it grows with the decay of the preachers' influence.

But the really valuable researches of these gentlemen were turned toward our own time for an hour, by the appearance of Mr. Edison with his telephones and phonographs, wondrous results of his inventive genius and fine research into that imponderable and invisible real mwhence come the forces that rule all, guided by the Mind that governs all. I did not see him or his experiments, as the Association did not give any room for me and for hundreds of others, although an empty space large enough for all was over their heads on the second floor.

From credible witnesses and newspapers I learn that telephones and phonographs were put on the open table in sight of all; that grave scientists talked with men in a distant part of the city and audible responses came back over the wires; and that these wise men talked into a tube, sang and whistled, and the crank of a box was turned, when out came talk and song and whistle, words and tone and time all literal and audible! Strange indeed! But stranger still, the fact that nobody suspected Edison of being a juggler; nobody looked for tricks or wanted to examine his person or tumble his boxes about to their screws and nails or look for secret wires. He was really treated like a gentleman, and allowed to make his own conditions, which he clearly explained. These scientists are too careless, and credulous. I saw that once when I watched a select committee of wise doctors as they stood guard over Bishop while he "ex-posed" spirit-manifestations. I really believe I could have riddled his tricks, but they were dull

and credulous.

I think Edison is genuine and his marvelous ices are real; but the endorsement of this whole Association, after their careless examina-tion, would not weigh a feather with me.

Suppose (and I beg pardon of these learned scientists for even the supposition) that a medium had sat by that table, and two voices had been heard in the air while he was talking withanother person (which I have heard), or that the table moved or audible raps came on it an-swering mental questions. What solemn faces, what speers and gibes, what whispers of jugglery, what demands for searching of the person, and so on, would swittly tollow!

These gentlemen do not see that if they grant the telephone and applaud the phonograph, these steps into the imponderable realm must and will and in Spiritualism, and in a revision and enlarge-ment of the methods and ideas of science. But these Association members and their respectable heaters are too easy and credulous to all that mes as science-duly endorsed. We must beg them to be wise, about and independent in thought, or they will get but little more truth. Steer, and stay, between this unscientific dogmatism and credulity, and the mean and unreasoning spirit you show toward the facts of Spiritua ism, and shall all be the better for it.

I have no prejudice against trilobites. They re rather dull, but old enough to be respectable. Freelodytes are not handsome, but they were useful, and therefore honorable. It is really well to learn of the paleozole period, but it gets a little normonous to stay back there all the time, est-ceitily as men look more grave and wise and the further back they gaze, and the longer and more fixed their solemn stare. So I have a gleam of hope since Edison woke up the Association, brought them right up to the most subtle-

Washe to, D.C., April 24, 1878.

#### New Publications.

THE EVALUATION or, Life in Washington, by J. B. Jones, acts in 199 Wild Western Scenes," Acr, is the me in Peterson's Dollar Series. It is a interest throughout. It has a fine plot, A with great skill. The characters are l'thely pollus are brought out to view in t. The story is one of passion in the very Acts, 511347-22 life, and it is fascinatingly feld from It makes exetting reading. Published y T. B. Peterson & Brothers.

to bore ve VIN AUL AGES, by John Meslier, a Ro-SCIPLE who, after a justoral service of thirty Vests at 1 co vol But in Champagne, France, wholly emas and left as his last will and testaeers, and to the world, to be published the following pages entitled "Common ery comprehensive title of a good-sized in the original French by Miss Anna beck, track co the New York Publishing Company. mat a glance what manner of instruction is here of the elit it in. Voltaire wrote a life of John Mes-Stol, with other interesting matter, to the present to at The very full table of contents will show s a remarkable book, and is calculated to do great chart of their work. But it is needless to add that the author was a bank, hard materialist.

PRIESTLY CHIERRY, and SISTER LUCY AND HER AWFUL Disclosures, are the titles of two auti-Roman pamphiets, having for their object the showing up of the secrets of priestly affections in the church of Rome. Published by D. M. Boanett, New York.

THE MOTHER OF HARLOTS: or, A Synopsis of Poperty as it Was and as it Is, by Wm. Hogan, for twenty-five, years a confessing priest; and, AWFUL Discussions of Maria Monk, as exhibited in a narrative of her sufferings during her residence of five

years as a Novoe, and two years as a Black Nun, in the Hotel Dieu Nomery, at Montreal-are two thin books from the press of D. M. Bennett, New York City. THE LAWS OF BEING is the title of alltile book crammed with lisquity and thought on the subjects of Psychology, Resit carration, and Soul and its Relations. It aims to set orth the would forces in man; to show that intelligence manifests without material, and other most important things to snow. The author is Almira Kild. Besides the introduction matter it is made up of two parts. In which

almost all the presticus pertaining to life are considered in a spiritual matter. There is a great deal of vital matter in small complete in this little book, whose attentive perusal will be sure to bring a much needed illumination to many minds. Code a Rich, publishers. CONFLICT OF REASON AND THEOLOGY, by Jesse F. Reynolds, pull stell by the author, is a little volume of verses for attacking the theology of the time, many of which are racy and pointed, and cut with a shorp edge. It is something a ver, in these times, to encounter these rical discussions in not leaf form. The present attempt will be

found the dimerked interest and much merit. BANNER OF LIGHT -This paper has recently closed its ferty-second volume. It stands with out a rival as an exponent of the Spiritual Philosophy of the present century, and should receive, as it unquestionably does, the liberal support of the millions who believe in its teachings. It circulates in all parts of the world where the English language is spoken. It is a large and English language is spoken. It is a large and handsomely printed eight-page paper, containing forty columns. It is issued weekly, and sent by mail, postage prepaid, for \$3,15 per year. Published by Colby & Rich, Boston.—Baterhill Published BANNER OF LIGHT.

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#### BRIEF PARAGRAPHS.

fThere is seldom a line of glory written upon the earth's face but a line of suffering runs parallel with it, and they that read the lustrous syllables of the one, and stop not to decipher the worn inscription of the other, get the lesser half of the lesson earth has to give

"What?" said one to a miser, "you have never written neetry?" "Never, In the first place I don't know how, poetry?" and then think of the incomplete lines-such a waste of

Asphysician to an inveterite smoker: "You smoke a great deal, sit?" "A great deal," "To excess!" "To excess." "And do n't you feel the bad effects of it?" "Why, my hearing is getting a little hard, my sight a little defective, my memory a little treacherous; then, too, in the morning when I wake, my hands are a little paraly z-d, but in the atternoon I use them easily enough. "

The danger which threatens the public schools-let us be just enough to own it-proceeds from Protestants more than from Catholics. It is not the Rible in the schools adone-though that is a specific source of mischlef-but what goes with it, that works the most harm. Sectatianism percolates through school committees and teachers, and saturates text books; and the holsome mist is constantly enveloping young and plastic minds. It is far more fatal, because it instinuates itself to far more insidious forms, than Catholic sectarianism.— The New Age.

"Who," said a member of the Canadian House of Commons, to the members who were trying by interruptions to choke him off, "who brayed there?" "It was an echo." reforted a member, amid a yelt of delight.

> WAITING FOR EASTER. Dear me, there made it thought, As In her pew she sat, I me'er can be a saint beneath. This hor rid winter hat. The days angutowsy with the breath of summer hoveling night; Spring's misty banners droop above. The blue tents of the sky. The database through the clover peep:
> The Streamlets singing go
> Tween banks where violets stoop to drink—
> Ahi why lags Easter so?
> When, robed like spring, in gay attire,
> I can at church appear.
> Then I shall better able be To read my title clear.

The "finny man" on one of our South-Western excha: ges, thus metaphorically moralizes (?) concerning the return of Spring: "The trees in Forest Park are gorgeous in their ver lanes, tentialing us of our boyhood days when we were young and green."

Alas I If the principes are not within us, the height of station and work by grandeur will as soon add a cubit to a man's stature as to its happiness,—Sterne.

"I will not learn a trade!" exclaimed the young city blood to his father. But this business of learning a trade is only a matter of time, for within a year that young man was studying harness making in the State Prison.

An irregrent scenar exchange advises the Reverend

Joseph to " take heed to his ways," after the following

in ships have a say-ing which may be the first chapter in your private Gene-sis. It is as follows: The Lord stands food, but the Deril stands Codes: On, doseph, he ware how you stir the reli-gious soup! The mare you stir it, the more it shows its m) steriods origin. Let well enough alone. Just ladde on the thinner parts, to the public and leave the Indigestible lumps and bones at the bottom. Too many coeks spoil the broth, even when they use the scientific method."

"Hen's fodder" is now making quite a stir in the adver tish g columns of the country press. But the prosale Danbury sage calls the attention of all to the great fact that men who can translate the elegies of the most barbarous of ancient nations, and give you the weight to an ounce of asquare mile of atmosphere, precipitately back down from the analysis of a hen's stomach; and he concludes that an animal that can take a whole disheloth at one gulp and then regret that it was not a roll of stair carpet, is not to be told what it shall eat.

Horace King, Thompsonville, Ct., Eastern Agent for ZELL'S Exception receipt with map to any a ldress on receipt of twenty cents.

The horses in New York worship Mr. Bergh, but the brutes who drive them do not.

"French Spiritualists," says the Boston Traveller, "be lieve in the transmigration of souls." Some of them do and some of them do not.

THE FAST .- As we go to press the news is more warlike. Ignatieff is reported as more confident in tone; it is rumored at Vienna, that Count you Moltke has been com missioned by the German Government to negotiate a league between Denmark, Russia and Germany for the closing of the Baltic. The entry of Austrian troops into Bosnia and Herzegovina having become imminent, Italy has decided to make a descent on the Albanian coast. England is alive with preparation, and two expeditions are al-

"Nora Ray, the Child-Medium," is the title of a new Spiritualistic story, to be issued from the Cape Ann Ad vertiser effice, May 1st.

ready on the point of embarkation from Bombay.

An Ohio "Burns" recently sent in a poetic petition to the Buckeye Legislature from which instrument the following is an excerpt:

g is an excerpt:
"When on the 'stump' right well ye ken
Each claimed to be the poor man's fren';
Now show yourselves his champion firm,
An' dinna wrizele, craw and squirm
"Fore Mantinen's slaves, but take your stan'
An' gie it to 'em han' o'er han',
Wi' sleeves above your elbows rolled,
Wi' head erect an' gesture beld,
Make those old lexislature ha's
Preach grandly for the poor man's cause,
An' keep the maxim aye in sight,
What helps the poor man helps the right."

To stop bleeding at the nose, says an exchange, exercise the laws as if in the act of mastication. In the case of a child give it something to chew-a piece of paper, for instance. The motion of the jaw will stop the flow of blood. It is a sure remedy, simple as it seems.

An exchange contains the following: A prominent divine was making an evening call on the Mayor of the city, when an alarm of fire was sounded. The first rumor located the fire in the Opera House. The Doctor asked if it was insured, and when the Mayor told him it was, he costy remarked, "Letting good work good?" The next messenger from the fire announced that a certain spel was burned instead of the Opera House, whereupon the Defor evinced no little excitement, exclaiming, "His my sleep was in that shelv" "Lighthe good Liberty for Man, Woman and Child. work go on!" quietly responde fane Mayor.

Some day, before jong, the seven nations which contain a linemosity will ally themselves and be blendel and lost, like the seven colors of the prism, in a radiant, celestial arch; the profixy of these will appear eleminant visible above connection, and the darried world will contemplate the immense rainbow of the united peoples of Eur.pe.—Vision Hug...

TROUBLES. - There are many troubles which must be endured by the sustaining he'p of patient fortitude. They come so ner or later, in one or another shape to all. Among them are such things as loss of fortune, untoward circumstances, blighted hopes, defeated plans, bereavement, the narrowing interests and the loneliness of later years. These mingle with and are interworen with the brighter, more joyous experiences humanity, and together the

darkness and light are blended in the personal history of every member of the race. But there are annoying and vexatious things which most people make a merit of bearing as serenely as possible under the circumstances, such as modern newspaper interviewers, bedbugs and mosqui-

The doctor and a nervous man Will never have two creeds, For the former needs his patients, And the latter patience needs,

t'The Japanese have no cuss words in their language." After seventeen futile attempts to get the joints of a stove pipe to fit, the indignant dap goes out and bumps his head against a post, kicks a hairless dog twenty-seven times around the yard and then-feels better.

The present Pone Leads a man of strong character, of high culture, and of earnest convictions. Heprofesses no creed of liberalism, but his acts and words are liberal-announcing by their drift that he will regard his office as a spiritual one, and will try to build it up as such, leaving out of discussion the claim to temporal power. He has expressed an intention of making the council of cardinals a prominent and practical part of ada inistration, thereby departing in another respect from the policy bequeathed to him. And-neally he has, both before and since his acession, made it evident that he recognizes no antagonism between the church and science or healthy modern thought,

To-DAY AND TO-MORROW.
Don't tell me of to-morrow!
Give me the nan who 'll say,
Whene'er'a good deed 's to be done,
''Let's do the deed to-day,''
We may all command the present
If we act and never walt;
But repentance is the phantom
Of the past that comes too late.
Don't tell me of to-morrow!
There is much to do to-day
That can never be accomplished
If we throw the hours away,
Every moment has its duty;
Who the future can forciell?
Then why put off till to-morrow
What to day can do as well? TO-DAY AND TO-MORROW.

Chaucer is called the father of English poetry, but he was evidently not attached to the "dollar of the fathers." This is shown by the following passage from his poem addressed to his empty purse:

"This day youchsafe now, ere that it be night, That I of you the blissful sound may hear; Or see your color, like the sun so bright, That in his yellowness had never peer." Nothing about the big, white dollar here. He was for the

The laugh of mirth that vibrates through the heart; the tears that freshen the dry wastes within; the music that brings childhood back; the prayer that calls the future near; the doubt which makes us meditate; the detth which startles us with mystery; the hard-hip which forces us to struggle; the anxiety that ends in yus; are the true nour-ishment of our natural being.—Martineau.

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