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Original Essay.

PROFESSOR THOMPSON ON SPIRITU ALISM.

Professor R. E. Thompson, of the University of Pennsylvania, having given (in the Penn Monthly for February) a resumé of recent discussions on Spiritualism by certain distinguished German University professors, as noted in a previous paper, ventures to put forth some rather remarkable opinions of his own on the subject. That I may do him no injustice I will quote at some length:

quote at some length:

"With us [Americans], however, the chief antagonists of Spiritualism have been those who had the least of real interest in it, and who only abandoned their own safe and legitimate position in touching the matter at all. We mean the theologians. To one who believes that the spiritual world is in actual and loving contact with this human world, not in the persons of a few specially endowed mediums, but in the heart of every child of Adam, mediumship can be of little impertance. To one who holds that the Spirit of God speaks to the spirit of man with inspirations more precious and helpful than would be any tayelations to our curiosity concerning the future world, there is slight reason for running after table-rapping or any other deviltry. To one who holds that we are in fellowship with all faithful and just spirits, living and dead, through communion with the Father of our spirit it is of to invertence whother ing and dead, through communion with the Father of our spirits, it is of no importance whether lesser beings, of whatever character, have spoken back to us out of their limited knowledge and imperfect understanding. Even if Spiritualism be all that its champions claim for the theory of the spiritualism of it, it has no importance for any one who holds the Christian faith, either scientifically, as a theologian, or with simple belief as a Christian.

Reader! do you rub your eyes and look again to see if you have read that passage aright? No wonder. And well may you ask. Can the writer of it, though a university professor and a publicist of high repute, be of sound mind? An actual, present demonstration of spiritual realities, of a life after death and realized communion with the spirits of just men made per fect, of "no importance" to the Christian believer! Can that be a healthy mental condition which so exalts "faith" in ancient records and disputed dogmas, that a personal, experimental demonstration is of no importance?

But further, our Professor says: "He who believes in God as a God at hand

and not afar off, has no concern with its dwell-[i. c., those of the spirit realm]. And again Professor Thompson administers this sharp rebuke to those Christian divines

and believers who have ventured even to dis cuss the claims of Spiritualism:

cuss the claims of Spiritualism:

"The attention which Spiritualism has received from Christian theologians and believers is the outcome of unfaithfulness to their own position; and they have been unfaithful because they have been narrow-minded. Instead of teaching that the spirit of God is given to every man to profit withal (I. Cor. xii:7), and that the worst men are simply those who most resist him (Acts vii:7[51?]), they have taught that he imparted himself to a few prepared and gracious hearts, in which he made his presence felt by subtle and strange influences. Out of this denial of half the Bible teaching has come a doubt of the other half; and out of the doubt the tampering with notions and the condescension to discussions with which no Christian believer has any business." liever has any business."

THE MEANING OF THIS.

The meaning of all this seems to be that since the Infinite Spirit is believed to be at hand and accessible to every soul, Christians have no need of any knowledge of or communication with finite spirits, and, in fact, no concern or business to inquire or enter into discussions relative to their existence, their powers, or the world in which they dwell! An extraordinary assumption, truly!

But what a sweeping indictment is this against the Christian faithfulness of a long catalogue of distinguished divines of our time, from the redoubtable reverend ex-President Asa Mahan, D. D. - once heralded as the "Giant of the West," who was to exterminate the last vestige of Spiritualistic heresy—to the scarcely less redoubtable but more able Rev. Joseph Cook, of recent fame, who has become "almost persuad-'ed" to be a Spiritualist—to say nothing of the host of minor clergymen, religious editors and laymen of more of less note, who have considered it their duty to condescend to the discussion of Christian faithfulness and narrow-minded-

WHAT FOLLOWS.

But if this extraordinary position of the Pennsylvania University professor be correct, there appears no reason why it should not apply to all persons as well as to Christian believers, and to Thompson would have us believe, that those

well as those out of it-in fact, to the acquisition of all other knowledge as well as to that relating to the spirit-world and its dwellers. Surely "the Spirit of God" must be supposed to be possessed of all possible knowledge in every department of inquiry, as well as of all desirable social attributes; and since that spirit is "given to every man," no one can have any need or "any business" to seek for knowledge from or society with any other being in the universe! What "business," indeed, had our Professor, under his own rule, to "seek unto" these German savants, to tamper with their notions, and discuss them before his thousands of readers in this land? To adapt his own language: "To one who holds that we are in fellowship with all faithful and just spirits, living and dead [sic], through communion with the Father of our spirits, it is of no importance whether lesser beings, of whatever character," [even though they be German professors of high repute.] have spoken to us out of their limited knowledge and imperfect understanding!" Just here our Professor should be reminded

that all spirits are living. A "dead" spirit is an impossible conception—except, perhaps, to a university Professor! Jesus is credited with saying that God "is hot a God of the dead, but of the living; for all live unto him." (Luke xx: 38.) Besides, how can one be in fellowship with a "dead" spirit? But, letting this pass as a probable lapsus pennae on the part of the learned Professor, it may be remarked that if his position be true, then it must follow that all human teachers and teaching - all schools, colleges and universities-all books, libraries and magazines-all newspapers, telegraphs and telephones-all professors of whatever departments of science, literature or art-and surely all clergymen and divines who assume to teach their fellow beings about God and spiritual things, together with all methods of intellectual and social intercourse among men, are wholly superfluous, if not impious, and are "the outcome of unfaithfulness to" the true Christian "position" For surely "the spirit of God" must be competent to teach directly to "every child of Adam" that which is "more precious and helpful in every department of desirable knowledge, than can be any revelations or instructions from "lesser beings of whatever character" who speak to us "out of their limited knowledge and imperfect understanding," Hence "there'is slight reason for running after." university professors, doctors of divinity, magazines, newspapers, telegraphs, telephones, "or any other deviltry!'

Such are the absurdities to which the ablest opponents of Spiritualism are driven in order to make a show of argument against that glorious truth I

The writer has met occasionally with professed Christians who have maintained substantially this same "position," and who have, with some show of consistency, repudiated (in theory, at least) all the ordinary processes of acquiring knowledge, such as study, books, schools, theological seminaries, and the rest, and have sought to be taught and guided exclusively by what they imagined to be "the spirit of God." But such persons have usually been of the illiterate, narrow-minded, "hard-shelled," often intensely egotistic sort, who had little appreciation of culture of any kind. I had not expected to find their champion in a learned University Professor-especially one who holds the chair of "Social Science," and the office of

IS HE CONSISTENT?

But does the Rev. Prof. Thompson, in pursuance of his avowed theory on this subject, actually in practice refer the students of Pennsylvania University, who apply to him for instruction on the problems of Social Science, or perchance on theological questions—does he merely refer them to "the spirit of God," which "is given to every man to profit withal," and which speaks to the spirits of men with inspirations more precious and helpful," etc., and does he tell them that they have "no business" to inquire of himself, or any other finite being? I trow not. If he did, the trustees of the University would soon conclude they could dispense with his "chair" altogether.

THE MISTAKE.

If any serious argument were needed to show the mistake of Prof. Thompson's elaborately stated position, the following would suffich: Conceding (what I most heartily believe) the indwelling of the divine spirit in every human soul, and the readiness of that spirit to lead the teachable mind into all truth-scientific and secular as well as spiritual-yet the practical experience of mankind shows that the ordinary method of such divine teaching, as regards a large class at least of important truths, is through human or finite instrumentalities, and the legitimate exercise of our own powers of investigation. The elder or more advanced in any branch of knowledge or phase of experience become, in natural or divine order, teachers and guides to the less advanced. If "the Spirit of God is given to every man," it follows rationally that those who have been for a longer time than others, or with greater docility, under the tuition of that Spirit, may become qualified instruments through whom the spirit may teach others. Hence the child may properly learn of its parents and elders, the pupil of his teacher the student of the professor, and so on; and in of Spiritualism! How must all these stand so far as those who take the position of teacher abashed and condemned before this new censor in any department have apprehended the of Christian faithfulness and narrow-mindedthat truth through them to others. If they have misapprehended it, they may teach error

> teacher as final authority. Therefore, it by no means follows, as Prof.

and hence the danger of regarding any finite

all communication with spirits in the body as | who seek for and obtain valuable information | through other channels than direct inspiration from the divine spirit to their own hearts, are chargeable with unfaithfulness and impiety. Man is constituted to learn by both methods. The one supplements and corrects the other. Either, followed exclusively, is likely/to result in one-sidedness, misconception and error.

is inquiry wrong?

But it will be claimed that the Professor's statement was intended to apply not at all to secular and scientific knowledge, but only to matters relating to spirits and "the future world." The former kinds of knowledge, he doubtless will concede, we may rightfully gain by research, or from each other; but the latter, he would have us believe, it is God's prerogative alone to impart by direct inspirations to the individual soul, and what he does not thus teach we have "no concern" and "no business" to inquire into!

But is there any tenable ground for making such a distinction? Is it not a sheer assump tion, and contrary to the general principles of the divine government, so far as we know them? Is there any divine law against our learning what we may about distant countries and their inhabitants on this planet, or even of the inhabitants and their surroundings on other planets, f possible? Suppose, in the progress of scientific discovery and invention, means should be found of establishing inter-telegraphy with the people of Mars or Jupiter, as we now have with those of Europe and India? Would it be "unfaithfulness to their own position" for believers in divine inspiration to attempt to learn anything about such people and their dwellingplace—an "impious prying into things which lod has not revealed," as the study of astrono-

my was once plously regarded? The spirit-world is a part of God's universe, is truly as is Europe or Asia, the planet Mars or Jupiter. Its inhabitants are our brothers and sisters of the human race—may hap our fathers, mothers, our former teachers and intimate friends-many of whom must have acquired knowledge and experience far beyond our own. If what "the champions of Spiritualism claim" be true, namely, that modes of in-telligible communication between this world and that have been discovered, why may we not learn from our relatives and friends who have removed thither, something of their state and surroundings, and why not confer with them upon any matters of doubt and difficulty respecting which they may have attained clearer light than we? Can that be a sane mind which declares that such intercourse, if available, is of " no importance"?

Suppose our parents or friends remove to the far West, or to some distant country on this globe, to which we expect to follow in a few than that we ask them to give us some account of their new homes, their surroundings and experiences, or than that they should continue to feel some interest in our welfare, and answer our inquiries? (Time was, before the institution of the telegraph, or the mail service, and especially before the invention of letters, that such communication was difficult, if not impossible—as it still is for such as have not learned to use the instrumentalities: but modern inventions have rendered it comparatively easy for all who choose to learn how.) But suppose that some learned University Professor or reverend divine should solemnly declare that since "we are in fellowship with all faithful and just spirits, living or dead, (?) through communion with the Father of our spirits, it is of no importance whether "our distant friends speak back to us out of their limited knowledge and imperfeet understanding"! Should we not regard such an adviser as offering an insult to our common sense, or showing himself a proper candidate for the lunatic asylum? And is this any less true as regards communication with our dear ones who have departed to that invisible realm to which we all expect soon to follow? Why may we not avail ourselves of any modernly discovered method by which communication may be carried on, thus enjoying the benefits of continued communion with our friends, and acquiring some knowledge of that region to which we

re rapidly nearing? While it is true that "the spirit of God speaks to men with revelations precious and helpful." and also true, for aught we know, that Hemight communicate directly to us all, that we wish or need to know about our distant friends, in this world or the other, as well as all other desirable information on all subjects whatsoover, yet the practical fact is that He does not do it. On the contrary, He leaves us to acquire a large portion of the knowledge requisite for the best discharge of our duties, and to satisfy the cravings Hé has implanted in us from intercourse with our fellow-beings, and by the exercise of the power of research He has given us.

THE ALLEGED DIVINE PROHIBITION.

All admit this as regards the affairs of this mundane life, but when we propose to look forward and to learn something of the life beyond, through communication with those who have entered upon it, the priests of an antiquated and narrow theology raise their hands in holy horror, and warn us of a divine prohibition! They affirm that a special statute forbids all inquiry or communication across that border! We may well deny it, and call for the proof.

Our learned and Reverend Professor quotes the language of an ancient Hebrew prophet, as if it were conclusive on this point:

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wiz-ards that peep and mutter: Should not a people seek unto their God? Should the living seek the dead?"

What may have been the character of the "familiar spirits" and of the "wizards" that and Health Review.

peeped and muttered in this prophet's time, we have no certain means of knowing. But we know that there are spirits now with whom communication is unprofitable, unless it be intended for their benefit. While the free intercourse of the inhabitants of different lands on earth may be and is a good thing for worthy purposes, yet no sensible person advocates "seeking unto" the scallawags and vagabonds of any foreign country for instruction and advice. And no sensible Spiritualist advises a similar course as regards spirits of a corresponding grade. Surely no intelligent person will "seek unto" those whom he supposes to be "dead." And any people who have a "God" whom they deem to be intelligent, all-wise and powerful, and disposed to heed their supplications, surely wouldbe very foolish not to seek unto him for all prop-

It may have been very wise and proper, for aught I can say—It seems at least very well adapted to the end had haview—that the God of the Jews should strictly forbid through Moses any intercourse with invisible beings, except through the authorized channels of the priests and prophets of that nation. The object, doubtless, was to guard that "peculiar people" against the demon-worship of the nations about them, and especially of the Canaanites, whose lands they were to possess, (Canaanitish spirits no doubt clung to their native soil, and sought to make their presence known to sensitive persons, as do the shades of aboriginal red men in our own country.) On the same principle wise parents restrict their young children from association and converse with the coarse and vile about them. But the time comes when children grow up to be able, and may properly be left to discriminate for themselves and to choose their own associates. So the time appears to have come when the Jewish people, under the spiritual teaching of the prophets, and later of Jesus. and his disciples, became capable of judging for themselves as to their spiritual associations. At all events, it appears from the record that Jesus did not reaffirm the rigid Mosaic prohibitions on this subject, but on the contrary he himself set the example of spirit-communion. He took his three choicest friends to an interview with anclent spirits on the mountain (Matt. xvii: 3), and one of these friends afterward wrote, as no doubt expressing the views of his Master, "Beloved, believe not every spirit, but try the spirits. whether they be of God." (I. Jno. iv: 1.) Why or how should they "try the spirits," if they had "no concern" to know anything about them, and "no business" to converse with them

A FUTILE SUBTERFUGE. It is thus plain that Professor Thompson's

extraordinary assertion of the non-importance of Spiritualism to the Christian believer, even if true, and his more extraordinary reason therefor, will not stand the test of scrutiny. If intended as a justification of the general shunning of inquiry on this subject by the great body of Christian teachers, or as a rebuke to those few who have ventured to give it some attention, in either case it is futile. It bears the marks of being far-fetched and devised to meet an emergency-that is, to escape a confession of the real reason for shunning these facts. That reason is no doubt more correctly stated by Prof. Frazer, formerly of the same university, in his treatise on "Mind Reading" (published in 1875). He says, page 7:

"It is true that certain classes of phenomena have been shunned by the Orthodox from their general resemblance to cherished mysteries, and the fear that they may be explained by natural laws now known; and also by a scattering few in the army of science for fear that they cannot be thus resolved."

Still more accurately, perhaps, was the reason of this avoidance expressed by an Orthodox friend of the writer, who frankly said, "I dare not investigate Spiritualism, for I notice that all who do so become convinced of its truth, and I fear I shall!" Here, no doubt, is the chief reason. "Cherished mysteries," and favorite dogmas founded on them, are often deemed of more importance than the actual truth, whatever that may be, by a large class of religious minds; while, on the other hand, the "scientific mind' is ant to be averse to anything it supposes cannot be "explained by natural laws now known."

But Prof. Thompson gives utterance to still other noteworthy opinions relating to the subject of Spiritualism, which may be canvassed A. E. NEWTON. in a subsequent paper. Ancora, N. J.

Vaccination in the United States.

Boards of Health make whatever regulations hey think fit, and send round vaccination officers from house to house, and, with rare exceptions, old and young submit themselves to their lancets as to an ordinance of necessity. The New York Board receives, by way of remuneration, St from the city for each person vaccinated, of which the vaccinator receives onehalf, or 50 cents per head. Dr. Winterburn in-formed me that a smart public vaccinator in a formed me that a smart public vaccinator, in a densely populated quarter of New York would sometimes earn \$25 a day, or £30 a week! In districts where a small-pox panic has been created, the vaccination officers frequently receive fees in addition to their official allowances. A high-class medical practitioner is paid from \$2 to \$5 for each vaccination, and in times of epidemics large incomes are realized. There are in the United States forty thousand registered doctors, or twice as many as in Great Britain doctors, or twice as many as in Great Britain and Ireland, a large number of whom are halfcand Ireland, a large number of whom are half-educated, and incapable of securing support and earning a livelihood. They are, nevertheless, not without friends, and manage by hook or crook to get billeted on the public purse as officers of Boards of Health and public vaccina-tors. - Recently the English furor for sanifation has crossed the Atlantic, and these perfunctory officials have not been slow to take advantage of the wind and to polson the public blood with of the wind and to poison the public blood with renewed energy in the name of the public health.—William Tebb, in Vaccination Inquirer

Rostrum.

Address of Emma Hardingo Britten. In Reply to a Lecture of Rev. C. V. Anthony, of Man Francisco, Cal., Designating Spirit-unlism as the Work of the Devil.

Reported for the Danner of Light by J. D. MacLellan, 1

When Spiritualism first made its appearance When Spiritualism first made its appearance in this modern dispensation, although for many centuries the world had been told to try the spirits, so ignorant had it become of the meaning of spiritual gifts, prophecies, and other manifestations, that it did not recognize them, and instead of trying the spirits, the general disposition on the part of all mankind was to div the spirits. Attenuts were made to evaluate dy the spirits. Attempts were made to explain all spiritual phenomena on any hypothesis rather than the true one. The first attempt rather than the true one. The first attempt made to invalidate the character of the manifestations was on the plea of imposture. But the result of investigation proved the power to be a spiritual one, and the more stringent the measures taken to avoid deception, the more positive became the proof of their spiritual origin. The next attempt to explain away the phenomena was on the hypothesis of electricity. When that was disproved, then they were attributed to a new force called "od." But it was found that neither of these forces would account for the intelligence of the manifestations. These theories were abandoned for a more plausible one—that of the reflection of mind on mind. Mediums read the minds of the investiplausible one—that of the reflection of mind on mind. Mediums read the minds of the investigators, and thus became able to solve their questions. But it then appeared that a large amount of the intelligence came from the minds of persons long dead. Then mediums were called tricksters, jugglers and swindlers, and it was prophesied that Spiritualism must soon perish. But Spiritualism rose stronger, better and purer from all these attacks, and demonstrated the fact of a life beyond the grave. The last clerical thunder fulminated against Spiritualism proclaims it to be the work of evil spirits of the devil in propria persona. He would be reckoned as behind the times who should claim that the devil was dead, and burled, and his reckoned as behind the times who should claim that the devil was dead, and burled, and his funeral sermon delivered. The clergy cannot so part with their friend, his Satanic Majesty. He must be used still to explain away the great facts they cannot account for. I stand here tonight to lay the axe to the root of this clerical tree, and if my positions are admitted, you can witness its downfall. I do not propose to fight a person, but a principle. Spiritualism must either be true or false, and if true, the phenomena must come from persons who once dwelt on na must come from persons who once dwelt on this earth. This is the position I take, and will try to demonstrate to you. I will read you try to demonstrate to you. I will read you what the reverend gentleman said, as reported what the reverend gentleman said, as reported in one of your daily papers. His lirst statement is that "there has been more trickery in connection with spiritual manifestations, especially with the phenomena called materialization, than with any other subject before the public." I do not deny that there has been, and is, a great deal of imposture in the so-called materialization circles. There is not an auditor here but will bear me witness that I have announced from this platform the presence of trickery and deception in our midst, and the need of care, and acuraen, and perspicuity to sift the true from the false.

As the materialization of spirit-forms is one the materialization of spirit-forms is on-

of the most stupendous phenomena the world has ever witnessed, so it should be demonstrated by irrefragible proofs. I cite the mediumship of D. D. Home, Slade, Foster, Redman, and multiudes well known in Europe and America as trustworthy mediums, to prove the various degrees of materialization that have taken place. These proofs have been given by Homes in the palaces of the Czar of Russia, the Em-peror of France, and in the houses of many of the nobility of Europe—the Countess Caithness, Lord Adair, Earl Dunraverrand others have dethe nobility of Europe—the Countess Caithness, Lord Adair, Earl Dunraver and others have described the tests given in their presence. Materialization can only be accepted as a fact—when no chance for fraud exists, and when the mediums are willing to submit to any test required of them. All mediums who submit themselves to such conditions put fraud out of the range of possibility. Mr. Anthony says, "Respectable citizens in this city have offered to put certain materializing mediums to certain tests, but they have declined." What does that prove? Merely that fraud and deception exist here as elsewhere. Will you charge to the army of progression the follies of its camp-followers? Does the work of the counterfeiter endanger the value of genuine coin?

Mr. Anthony further says that he is "inclined mediums."

the value of genuine coin?

Mr. Anthony further says that he is "inclined to think that some of these spiritual mediums are in league with the devil, and by his aid they can really materialize spirits." He cites the case of the witch of Kndor, and claims that she was under the same infermal influence. Let us see how this case stands. This woman of Endor is the representative of the diabolical manifestations. Saul, the good, nious man, devoted to his Crea-Saul, the good, pious man, devoted to his Crea-tor, was a medium. When he became rebellious and disobedient, he lost his mediumship. Does and disobedient, he lost his mediumship. Does this look as if it was the work of the arch enemy? In his rebellious state he determined to banish all possessed with divination gifts from his kingdom, and took measures to carry out his will. But in the moment of desperation, at the last gasp, he bethought himself of the spiritual power he had once possessed, and sought out a woman with like gifts for a consultation. There appears to have been no incantations, no divinations on the part of the woman. Samuel, the wise and good prophet, appears to her. There is no record that either Saul or his servant saw the spirit. Only the woman saw lim, and Saul was dependent on her description. This was an was dependent on her description. This was an act of clairvoyance, not of materialization. When Saul asked the advice of the spirit, only -When Saul asked the advice of the spirit, only truthful words were heard in response. He foretold the destiny of the King: "To-morrow shalt thou and thy sons be with me." Did this come true? I would ask the reverend gentleman if this prophecy was a diabolical one? Surely the good Sanuel would not subject himself to the influence of this woman'if she were possessed with a devil. Where is the evidence of diabolism in this case? How could a base, bad woman have power over a good man? You may rest assured that if you do not give way to diabolism on earth, you need have no fear of its power over you when you are disembodied. The reverend gentleman thinks that the spirit who appeared was not Samuel, but by some hor The reverend gentleman thinks that the spirit who appeared was not Samuel, but by some hocus-pocus means it represented Samuel. Did not the spirit give the true prophecy, and what do Jeremiah and some of the other prophets say on this subject? "If the thing which is prophesied come to pass, then it is of the Lord." I will cite you a case drawn from the printed sermons of Rev. Dr. Cummings, of London, who had a more intimate acquaintance with his Satanic Majesty than has your speaker, Dr. Cummings lectured in Exeter Hall, London, in 1877, on the signs of the times as predicting the end of the world, before thousands of porsons. He says he had witnessed some spirit-rappings and had found the information obtained through

them to be authentic. Some of these manifestations came through his own little daughter, six years old. To his great horror he found her with her amiable mamma one day, tipping tables. He could scarcely be persuaded to question the rappings, though the child's mother was satisfied that they told, the truth. He gives the conversation he held with the spirit. It is a specimen of the methods by which we may know what the Satanie work was in olden times. He asks, "Who is it tipping this table? I adjure you in the name of Christ to tell me the truth." "I am Ezra Cummings, your grandfather." "He was my grandfather, but you are a liar!" "You're another?" "Are you not the devil and the father of lies?" "Will you answer me a question?" retorted the spirit. "I will." "All right. You are willing to give the devil his due. If the devil is the father of lies, who is his grandfather?"

In 1859 I attended a circle in New York one evening, in the company of Prof. Mapes, the clemist, and others. J. B. Conkling was the test-fiedium. Several persons communicated, when suddenly there was a change in the control. Laura Edmonds, the daughter of Judge Edmonds, wrote in a large round hand-writing, resembling that of a little child just learning to form the letters, very slowly and distinctly, "I am a little girl. I died of scarlet fever. I was six years old. I lived in Brooklyn with my papa and mamma. My papa had a store with beautiful bottles in the window. I want you to tell my mamma that I am not dead. I am alive and well and very happy. Aunt Cecelia is here, and my friends and brothers and sisters. Please tell her all this, because she thinks I am very unhappy. She thinks I am in a bad place, but there is no bad

friends and brothers and sisters. Please tell her all this, because she thinks I am very unhappy. She thinks I am in a bad place, but there is no bad place here, and I am very happy." This communication was signed by an imitation of a full moon and the word "darkness." While we were wondering at the signature there came a knock at the door. It was opened, and a gentleman entered, accompanied by a haly dressed in deep mourning. He came to the table and asked, "Are you Spiritualists?" "Yes." The lady asked excitedly, "What has become of my dead child? where is she?" The gentleman said, "My wife's last child died lately. She was six years old. I do not believe in the doctrines of the church, and I would not permit her to be the church, and I would not permit her to be brought up in them. She was not baptized. Dr. Stephen Tyng says she is in eternal destruction, suffering the tortures of the damned. To save my wife from a lunatic asylum I have brought ny wife from a lunatic asylum I have brought her here to see if you can give her any information about the child." We showed him the communication just received. He said that he was a chemist—hence the beautiful bottles in the window. The child's Aunt Cocilia had died, and so had several brothers and sisters. Her name was Cynthia (the moon) Knight (darkness). Mrs. Knight and her husband became earnest Spiritugists, and showed their gratitude to the fair thick had saved her from a lunatic asylum. natic asylum and converted him to a belief in immortality. Some of you may be familiar with the name

of Dr. Robert Hare, of Philadelphia. He was an honored friend of mine. He invented special machines to try spirit manifestations. Genuine inediamship shines all the brighter from investimachines to try spirit manifestations. Genuine mediamship shines all the brighter from investigation. No mediumship in those days refused to bit tested by the dial. Dr. Hare determined to sift the phenomena thoroughly. He had with him a medium, a young man by the name of Ruggles. He mapped out a final test. In his possession was a lock of hair—a little, yellow curl, cut from the head of his child, who had died fifty years previous. The great skeptic was determined to find out if this child still fived and loved. One evening, when with a party of friends, this child's name was spelled out on the dial. "What do I carry in my waistcoat pocket?" he asked. "Nothing," was the unexpected reply. He repeated the question, and "Nothing" was again the answer. "At last I've caught these spirits tripping," he said. "I have in my waistcoat pocket a worn hit of paper containing a lock of hair cut from the head of my dead child. Had I ever received any token concerning this precious curl, then I would have yielded my skepticism and believed that my child lived." Again the question was repeated and "Nothing" answered. "Behold the proof," he cried, and drew from his pocket a bit of paper and opened it, and found it empty. Then the dial began: "As you withdrew your hand from the bureau drawer it trenibled and the curl fell out. You will find it, father, in front of the bureau in your room on Chestuu street." Instead of crving "devil," he decided to investicurl fell out. You will find it, father, in front of the bureau in your room on Chestnut street." Instead of crying "devil," he decided to investigate further to see if the intelligence manifested through the dial had power to find out what no one knew. So he sent his friend, Dr. Gourley, a physician of Philadelphia, to his room, on the plea of wanting some papers he had left there. Half an hour passed, and all awaited the result. At the end of that time Dr. Gourley returned with the curl cut from the dead child's head. Dr. Hare related this incident to multitudes as proof that his dead child still lives.

"Some twelve years ago a man called on a me-

Some twelve years ago a man called on a medium in this city. He said he was a stranger Some twertey crars ago a man caned on a medium in this city. He said he was a stranger here, and he made arrangements for a private scance for four persons the next day. The appointment was kept, and test after test-given (chiedly to two of the party), much to the surprise of the sitters. The gentleman asked if these spirits could speak in foreign languages. The medium could not tell; she would try. He began, then, a series of questions in a strange tongue, and for fifteen minutes thus held converse, the medium being controlled to write in strange characters, which she could not comprehend. She asked if the communication was satisfactory. The man said "wonderfully so," and added that the language was Hindostanee, a tongue which he believed no woman in the United States, save his wife, understood. Then he added, seriously: "Madam, I advise you to leave this bad business." "Why." she asked. "Because it is all the work of the devil." "Indeed, and is not the devil the father of lies?" "Certainly, and in these days: he deceives even the elect." "Rut you said the gomentum parties were and is not the devil the father of lies?" "Certainly, and in these days"he deceives even the elect." "But you said the communications were correct. Can the devil speak the truth?" He still persisted it was the work of the devil, and then she asked: "Do you believe in the Bible?" "Yes." "Do you believe in Christ?" "Oh, yes." "You believe him, then, when he said, 'The works that I do, ye shall do likewise, and greater works shall ye do.' Now if I am possessed of the devil, cast him out. If you believe the words of Christ you have power to experies the devil. the devil, cast himout. If you believe the words of Christ you have power to exorcise the devil, and it is your duty to do so."—The medium was the lady now on this platform: the gentleman, Rev. Dr. Scudder, then pastor of the Howard street Church, in this city, well known as an able Oriental linguist. Several of his church called on him to ask an explanation of the phenomena he had witnessed. He said the comnomena he had witnessed. He said the com-munication was correct, but it was the work of

I have told you of the test Dr. Cummings received through the agency of a pure, simple child, that his grandfather was talking with him, but still he pronounced it the work of the devil. A broken parted mother obtained proof that her child still lived, under circumstances that would child still lived, under circumstances that would have melted the heart of a stoic and convinced of spiritual agency any dunce if the cry of devil had not stopped his ears. A profound man like Dr. Hare and evidence that his child still lived after he had been buried fifty years, under circumstances that proved collusion impossible, and a learned D. D. had to confess that the devil was one of the best school-masters of the devil was one of the best school-masters of the age, since he could teach a woman to speak in a foreign tongue without learning its grammar.

At spirit sittings wonderful tables have danced, keeping time to music and giving answers proving the existence of dead people. Count Gasparin has given evidence of this fact.

At a recent scance, Joseph Cook, of Boston fame, has been compelled to believe the agency supernatural. But "it is dangerous business. Mediums and believers are demoralized by it."

I deny it. I am not demoralized. Neither are

Mediums and believers are demoralized by it."
I deny it. I am not demoralized. Neither are Prof. Crookes, Prof. Wallace, Flammarion, the French astronomer, Dr. Higgins, the English astronomer. Nor were William and Mary Howitt nor Mrs. Browning. Their minds were not weakened by belief in Spiritualism. When Spiritualism has been one century in our midst, then can we judge of it by its fruits. Christianity has had centuries of opportunities, what can we say of its fruits? I am a witness to the good of Spiritualism. It has made me stronger in health, clearer in brain, more courageous to bear the trials of life, and taught me never to stain my soul with aught I dare not carry into the world beyond, and has made wonder-seekers among scientists to arise and call it blessed. call it blessed.

Look at the teachings of the very Rev. Mr. Moody, and of Mr. Spurgeon, of London; also the man who talked to the wicked Londoners, the Rev. DeWitt Talmage. They say, "Were the sinners to stand in a row in a room, I would be at the head of you." "Let me take the lowest room," said another. "I a lower," said another. But Paul said, "I challenge you all—I aim the chief of sinners. I have obtained mercy through Christ. If Christ can save the greatest sinner, He is able to save you." One cries, "What shall I do to be saved? Shall I give to the poor?" "No." "Feed the hungry?" "No." "Heap benefits on the head of my enemy?" "No. unen of these. Jesus asks you to believe on him. God wants none of your works—they are but filthy rags. The blood of Jesus alone can save you. For what did he die but to save you and me?" A most comfortable doctrine! Go give it to your bank defaulters, your corrupt politicians, your adulterers of food, your robbers and murderers. Nothing you can do will help you—the blood of Christ can alone atone for your sins. Feeding the poor, reforming your lives—that is only filthy rags. No other name but Jesus can save you. Believe that one is three and three is one, and trust that the good shall pay for the guilty. Is not that the good shall pay for the guilty. Is not that the devil's doctrine?

devil's doctrine?

Dr. Eugene Crowell, of Brooklyn, N. Y., a physician of culture, standing, wealth and position, has written a book entitled "The Spirit-World." He says, "Sin and pain are sowing and reaping; cause and effect. You will reap compensation and make full atonement in the life to come. Sincere repentance and good works alone can save you." Again, "Spirits can return to earth and communicate with mortals. Good spirits commend our good acts, but

works alone can save you." Again, "Spirits can return to earth and communicate with mortals. Good spirits commend our good acts, but they never flatter. They sustain the good, and inculcate virtue, truth, charity and love. Spirits must be known by their teachings—whether they agree with strict norality or otherwise."

I claim that the reverend gentleman's case is not proven. That Spiritualism is caused by the devil, the father of lies, is not proven by the fruits of Spiritualism. I admit that many evils exist in man's nature, and that he must exorcise them that he may carry no unrepented wrongs to the life beyond. I do not deny the existence of fraud in our ranks. Look over human history. For the first six centuries of Christianity what is it but rivalries and wars between the different sects? Come down to the twelfth century. See the Lorillards and the Albigenses persecuted, the Knights of Malta roasted alive for the edification of their brethren. Then see the thirty years' war of Germany, the horrors of the inquisition of Spain, the wrongs perpetrated in Italy, France, England, in the name of religion. Look at Ireland, and see how she still regards the curse of Cromwell's protectorate. Look from St. Bartholomew's massacre to the time when Theodore Parker was hounded from his pulpit for asking questions the scholars could not answer. What effect has the teaching of the vicarious substitute had of letting the sinner go free because of the slaying of the life of the good man, and then question if in thirty-two years we can reform the great evils that have accumulated in eighteen centuries? We must teach men that they live for themselves, die for themselves, and atone for themselves, die for themselves, and atone for themselves. We must teach men that they live for themselves, die for themselves, and atone for themselves. We must teach men that they live for themselves. We must teach men that they live for themselves, the character and mission of the Good Master: can realize that God lives, that man has a life be realize that God lives, that man has a life be-yond the grave, and that judgment must be rendered for every act and deed done in the

BELSHAZZAR'S VISION.

An Address Delivered by MRS. NELLIE J. T. BRICHAM, . Before the First Society of Spiritualists, New York.

(Specially Reported for the Banner of Light,)

PRAYER Oh thou most sacred presence, thou whose clear sight penetrates through all the folds of human misun-derstanding, thou who lookest down through the dark and rainy clouds that hang over the earth to night, and dost read every line and every word written in the human soul, we look to thee, oh Spirit of Wisdom, oh Spirit of perfect penetration and wise understanding, and we would come before the altar of prayer, not to lay our lives before thee, saying "Oh, Father ! children we are," for thou knowest us already far better than we can ever hope to know ourselves. Oh Father! free our hearts from that which burdens us, from that which blinds us, from that which overwhelms us with life's sea of sorrow; thou hast set the ladder of prayer by every soul, and we climb by this to thee and know how good thou art, how strong, how continually kindand how infinite in thy wisdom. Oh thou whose love is endless; thou who hast shown thy kindness to every one who can see it-and if we see it not it is because our eyes are dimmed-oh, Father, we know that thy law is the law of harmony: thou hast written it upon the rocks: the law of compensation rolls on the tides of the sea, in the waves of the deep, and in the wonderful ocean of air that folds around the globe; and thou hast written it in starry letters, this law of compensation; thou hast written it on the red tablets of the human heart. As thy law lives and thy goodness speaks through it, we know that for all pain there shall come peace; for all tears, clear vision; for, all burdens borne, for all oppression that we may know, there shall come salvation. Thou dost feach us that if we strive for good, though we often seem to fall, yet we know that in the end we shall receive it. Teach us, oh Father! the good that we all may do; teach us to look upward, not downward; not around us, but above. Oh Father! we would not lift our hearts to thee in mere murmurings, but we would pray for the light, and having found it may we apply it. We lean upon thy strong arm, that can never fail us. With all our weaknesses and all our faults and all our sorrows we would turn to thee, knowing thou dost understand our needs and will always receive and help us.

DISCOURSE.

The subject for this evening's remarks is Belshazzar's Vision. It seems naturally to follow after the subject which we took some evenings since in relation to the dream which was given to the great king of Babylon, Nebuchadnezzar. It appears that Belshazzar was the grandson of this great Babylonian king. Reishazzar's life and character were certainly degraded and dissolute, he being filled with greatest evils and vices, and earing nothing either for the good of his people or for the things of religion. But evil days came darkening over him, and his father was led into captivity, and at last, when the enemies were at the gates of the city, when Cyrus was without and the greatest of evils and dangers threatened Belshazzar, it is said he made a great feast to his lords, and they were gathered together in the midst of great rejoicings; all that was brilliant and beautiful was gathered there to make the feast marked, and in the midst of it they took from the sacred place the holy vessels that had been used in the services to Jehovah. It seems that the queen had spoken against using the holy vessels; nevertheless, regardless of what she said, these holy vessels were brought and they drank the wine from them, and suddenly there appeared a hand writing on the wall.

It was not something due to fancy, to intoxication or imagination, but there appeared what seemed to be the fingers of a man's hand. "And wrote over against the candlestick upon the plaster of the wall of the King's palace; and the King saw the part of the hand that wrote." After the hand had vanished the writing still remained. There was not one present who was able to read or interpret what still remained written-upon the wall. Suddenly all the revelry was quieted, all the wild manifestations of mirth became still, and a feeling of shivering horror settled down upon them. Then Belshazzar sent for the wise men magicians, astrologers, Chaldeans and sooth-sayers, those who were skilled and capable of unfolding mysteries, and he offered great things to them if they yould read and interpret the mystery on the wall. But they stood before it dumb, not one of them could read it or understand it, though the writing on the wall was visible to every one. Then the Queen-she who had known of the days of Babylon's glory, she who had known of the prophet, the medium Daniel, who had stood before the people in all the might of his spiritual

gifts—advised that they send for him to interpret the handwriting. She remembered the time when the most powerful of kings had dreamed a dream that be could not remember, and none of the wise men or magicians who were called to tell the King his dream and interpret it could do it: They might have called on fancy for some flattering interpretation of the dream could they have first heard the dream, but the King commanded that they should tell him the dream as well as its interpretation, for the substance of the dream had passed away from him. And she remembered how at last the prophet Daniel appeared before the King and not only gave the interpretation of the dream but also told the King what the dream was. Not only this did she remember, but many other things, and by reason of this manifestation of his exceeding power he was made the chief of all the magicians, for this was the name which was then given to those who possessed spiritual gifts, who were wise in spiritual things. The Queen, remembering these things, gave her advice, and the King following it, sent for the prophet Daniel. He came and stood before the King, and saw the mystical writing upon the wall, and read the words; "Mene, mene, teket upharstn." And we read in the book of Daniel: "This is the interpretation of the thing: Mene, God hath numbered thy kingdom, and finished it; To kel, thou art weighed in the balance and art found wanting; Pores, thy kingdom is divided and given to the Medes and Persians." It was a prophecy, and it was one that filled the King's heart with still greater

terror.
The King had been weighed in the balance and found wanting—wanting in morality, wanting in honor, wanting in humanity. But we desire more particularly to fix the attention upon the single point of the spiritual manifestation which was called the vision. Now in these things there must be an explanation. Theology has taken so much for granted that it has seemed to cultivate in the minds of the people a desire merely to accept that which theology gives without asking why it is so, how could it be so, not questioning if these things did take place, or was it without the existence of the law. Theology has said God moves in a mysterious way. That is true. But his ways are only mysterious to us because we are as little children-our un derstanding is but feeble. How can we hope to meas ure measureless wisdom? How can we expect to com prehend the laws of the Omniscient while we are in the fgeble limits of human intelligence?

Theology has decreed that man's reason is a common thing, and that it should not be called upon to settle any important question; that we should simply believe in the mysteries; that we should believe that God has at times manifested his special pleasure through the messages of angels; that he has at times manifested his burning indignation by some wonderfu spiritual manifestation; and to day while the church holds its belief in immortality, while the church holds its belief in the mystery of angels in ancient days, if we ask for an explanation they tell us these things cannot be explained—that we should accept them without explanation. But in these latter days we find throughout all the world that materialism seems to be growing deeper and wider, and the river flows stronge and stronger, and theology does not stay the tide of skepticism. All over the world you can see that this is true. We say to the church that unless you are will ing to accept the light of spiritual things the time will very soon come when you, too, will be weighed in the balance and found wanting. The church by and by when it is compelled to do it, will open its doors just a little, then wider and wider, until science and philoso phy shall enter in-science with its starry greetings philosophy with its broad brow, and the two shall stand together, side by side with religion, the whole constituting that natural common sense trinity which shall be the salvation of the people.

What shall bring this about, you may ask. We bring the answer, Spiritualism, but we do not use the term in any narrow sense. God is the God of all the people from the least to the highest, from the smallest to the greatest, and we find this beautiful truth of Spiritualism everywhere in the world, and we need no stronger evidence of its old-time existence than the record of its manifestation at the feast of Belshazzar. When we remember these things, and look back to the past we know that it is by a constant repetition of them, that it is by familiarizing the people with the real power of the spirit and the demonstration of immortality that comes from the spirit-world-it is by this that men shall be rescued from materialism; it is in this, we say, that we receive consolation and comfort, and in it we have the greatest reason for joy and thanks-

[The writer of the following communication has chosen to employ an anagram upon his name as his nom do plume, yet our Washington readers will doubtless easily decipher it and recognize the author as one of their number who has in former years been a zealous and effective worker in spiritualistic fields—who still holds a deep interest in the work, and improves the opportunity to speak a word for the truth when, as in this case, there is a special call for it.—Ed.]

"The Immortals" Corrected. To the Editor of the Banner of Light:

Please allow me space in your "waving Banner." to rindicate the truth of history by correcting an error fallen into by Hon. Stephen W. Downey (delegate in Congress from Wyoming Territory), in the preamble to his bill recently introduced in the House of Representatives, "providing for certain paintings on the walls of the National Capitol, to commemorate the birth, life, death and resurrection of our Saviour, Jesus Christ, as told in the four gospels of Matthew, Mark, Luke and John," which bill, with its appended prosy poem entitled "The Immortals," after having been copyrighted, was printed in the Congressional Record of the 22d of April, and has since been issued in pamphlet form on tinted paper, and is for sale at twenty-five cents per copy. (No charge for this advertisement.)

In the preamble of the bill, which serves as a point d'apput for Downey's delectable brochure, the honorable gentleman prefixes to the Apostles' Creed wfigment of his own fertile, not to say poetically-vivid imagination, as follows:

agination, as follows:

"Whereas, the people of the United States are a Christian people, and firmly believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucised, dead and buried: He descended into hell," etc., etc.

The Constitution of the United States (Article VI)

The Constitution of the United States (Article VI.) provides that "this Constitution and the laws of the United States which shall be made in pursuance thereof, and all treaties made or which shall be made under the authority of the United States, shall be the supreme law of the land."

The foregoing provision will serve to indicate the legal quality and authoritative force of the following language employed in "A treaty of peace and friendship between the United States of America and the Bey and subjects of Tripoll," concluded Nov. 4th, 1796. certified at Algiers on the 3d of January, and ratified by the Senate June 7th, 1797:

by the Senate June 7th, 1707:

"As the Government of the United States is not in any sense founded on the Christian religion, as it has no character of ennity against the laws, religion or tranquility of Mussulmen, . It is declared by the parties that no pretext arising from religious opinions shall ever produce any interruption of the harmony existing between the two countries." (Public Treaties—Revised Statutes of the United States, page 756.)

The treaty of which the above extract is a part, was negotiated when George Washington was President, and Timothy Pickering Secretary of State, and it was ratified by a Senate composed largely of men who had participated in framing the National Constitution, and were familiar with the principles and plan of government inaugurated by that instrument. At least the language which the senatorial ratification sanctioned. in regard to the religious or Christian character of the Government of the United States, or of the people of the United States, (ours being a government "of the people, for the people, by the people,") may safely be taken as a better and more accurate and reliable expression as to what was the original intention of the 'Eathers of the Republic," than is a mere allegation promulgated a century later by a delegate from a Territory not yet born into the family of States.

In the light of the facts above presented, I leave your intelligent readers to judge between the language employed and sanctioned by the founders of our Government and that which this modern theological Solon and Christian statesman proposes to engraft upon the statutes of the United States.

I only trespass upon your space to add that Delegate Downey's movement to emblazon upon the walls of the National Capitol a solemn procession of sectarian,

religious paintings, is evidently of a piece with the "God-in-the-Constitution" project, which certain sectarian zealots have been nursing and fondling for some years past. The Downey bantling is more likely to die in the "borning" than the other, because it excites general ridicule in the secular press, while some of the religious journals sharply criticise the so-called poem, which he finally succeeded in getting permission to have printed in the Congressional Record at the expense of the public treasury.
Yours anagrammatically,

J. A. RANWOLD. Washington, D. C.

> For the Banner of Light. TO THE AGED.

BY MARY DANA SHINDLER. Crushed beneath the weight of years.

Sadden'd by earth's weary cares, Yieldest thou to chilling fears, Aged, weary heart? Hast thou struggled manfully? Then thy record is on high: From thine upward gazing eye Let no teardrop start!

Seest thou not a cheering gleam? Aged pilgrim, 't is no dream-That beyond life's turbid stream Lies a better land, Where intrude no-mournful fears, No deceitful hopes, no snares, Where the end of all life's cares Thou shalt understand.

Woe betide thee if in vain Heaven has sent thee grief and pain; They were sent thy soul to train For eternal joys; Woe betide thee if thine hours Have been spent in gath'ring flowers. Wasting thine immortal powers On earth's fleeting toys!

Joy to thee, oh, joy to thee, If with trustful energy, With strong faith and spirit free, Thou hast'done thy part! Joy to thee if thou hast been Looking, with an eye serene, Far beyond this changing scene, Aged, weary heart!

Banner Correspondence.

Maryland.

Maryland.

BALTIMORE.—B. Tanner writes, May 18th: "The Holmeses left here to-day for home. I attended last evening a private séance at their rooms, No. 26 N. Eutaw street. There were present Mr. Clement, Mrs. Burton, Dr. Morrel and myself, and it was certainly the grandest séance I ever attended. The sickness of Mrs. Holmes prevented her going into the cablnet, but the spirits who manifested with Mr. H. were beautiful; among them was a small babe just able to toddle along. After parting the curtain and standing a few moments, it was taken up by the spirit daughter of Mr. Morrel and held at the aperture. It put out its little head, clapped its hands, and nodded to all quite merrily, while those present crowded close around it. Accompanying the child were the daughter and wife of Mr. Morrel, all plainly visible—three good, well-developed spirits at one time, with Mr. Holmes in sight sitting in his chair. In all the May sittings I have had I never saw one so completely and positively satisfactory as this one was. Many other forms came, just as plainly as these, but the baby was the crowning event of the séance.

The Holmeses are certainly good, and truthful me-

scance.

The Holmeses are certainly good and truthful mediums, and though not as successful as they desired in a monetary way, were able to make some friends while here. Of one thing I desire to put myself on record, and that is, of the perfect truthfulness and good mediumship of the Holmeses. As a general thing their scances were of such a character as to fully satisfy all who attended them. That God may keep and prosper them, is the prayer of all members of last night's effect."

them, is the prayer of all members of last night's eircle."

BALTIMORE.—"J. V." writes, May 22d:—"An effort was made in the earlier part of last winter to bring together, in one common fold, the entire body of Spiritualists of this city, in order that by a unity of effort great good niight be the result. Our most sangulae hopes were not fully realized, yet such was the success accompanying the effort that our little Society will be reorganized in September next, and as the reorganization will be under more favorable auspices, the fruitages cannot but be eminently satisfactory. We were fortunate in securing the services of Mrs. C. Fannie Allyn, of your city, during the month of December. She is a popular speaker, and drew crowded houses as often as she lectured. Her glove and handkerchief readings were surprisingly accurate. During the months of January, February and March, we held conference meetings, at which free discussions were had, and experiences, in the good old Methodistical style, were interchanged, much to our mutual edification. Beside addresses dolivered by members of the Association, we were favored with two lectures from Baltimore's favorite, Mrs. F. O. Hyzer. On the first Sunday in April the services of Mrs. Allyn were again secured. She remained with us till about the middle of, the present month, during which time her lectures increased in interest, her best and most successful effort being on the last night of her stay with us.

We were also fortunate in engaging the services of a

most successful effort being on the last night of her stay with us.

We were also fortunate in engaging the services of a large choir of excellent volces, accompanied by the violin and organ. To Miss Ella Hellam, the Misses Wooten, Edward Wright, Esq., and several others, the Society is largely indebted for its success.

In addition to the society of which the writer is a member, another was organized in the western part of the city. While Mrs. Allyn was helping us, Thos. Gales Forster, Esq., a very philosophical and otherwise meritorious lecturer, was doing good work there.

It is impossible to estimate accurately the strength of Spiritualism in Baltimore, but that it is steadily progressing is apparent. Many thousands are outspoken in their denunciations of the old fossilized orthodoxies, and at the same time express the most implicit faith in all the cardinal principles and teachings of Modern Spiritualism. Beside these there are many more whose interest in the subject is fully aroused, and they are now earnestly inquiring after the truth as it is in nature.

The attendance at our meetings during the past.

now earnestly inquiring after the truth as it is in nature.

The attendance at our meetings during the past winter but feebly indicates the real extent of spiritualistic inquiry in Baltimore. Many hundreds of our people who are well settled in their convictions, failed to attend regularly our meetings; and hundreds more were nightly gathered around the circle table. Next September we hope to bring together all the elements of Spiritualism, and the writer confidently predicts such success as has never crowned our efforts before. We contemplate having a few lectures during the summer months by way of keeping alive the interest of our people in the good work, and in part to gratify the longing desire of some of our earnest inquirers to know the truth."

Massachusetts.

Massachusetts.

DOVER.—Geo. A. Fuller writes: "I recently spent a few days at Lake Village, N. H., and lectured in Mt. Belknap Hall. Mrs. Emma E. Weston, of East Boston, was present, and gave some very conclusive tests at the close of the lectures. She also held two very fine dark séances at private houses and gave many private sittings. She is a fine medium, capable of doing a great amount of work, and should be kept constantly employed. Mrs. Keay, a private medium, holds circles at her home, which are very satisfactory.

At Newbury I found Dr. V. C. Brockway and wife, hard at work in the good cause. They hold circles at their home every Wednesday and Sunday evening. The Doctor is a fine clairvoyant and magnetic physician. Here I met Dr. S. N. Gould, of West Randolph, Vt., Treasurer of the Sunapee Lake Spiritualist Campledian. Here I met Dr. S. N. Gould, of West Randolph, Vt., Treasurer of the Sunapee Lake Spiritualist Campledian. Here I met Dr. S. N. Gould, of West Randolph, Vt., Treasurer of the Sunapee Lake Spiritualist Campledian. Here I met Dr. S. N. Gould, of West Randolph, Vt., Treasurer of the Sunapee Lake Spiritualist Campledian. Here I met Dr. S. N. Gould, of West Randolph, Vt., Treasurer of the Coming season. We found that Mr. Blodgett had got out a large lot of lumber for new buildings, and had cleared up quite a space of ground. Many improvements will be made this year; among them may be mentioned the erection of a bowling alley, a new wharf and covered waiting-room at the steamboat landing, construction of new streets, opening up of a new tract of land to supply the increased demand for lots for campers, and the removal of the speakers' stand about six rods to the north, where there is a beautiful natural auditorium, capable of the children have also been laid out. Many fine speakers have been engaged, and quite a number of mediums have promised to be present. The singing will be conducted by the Duxbury Glee Club, of Vermont, known throughout their own State as fine singers.

The members of the

good work. Also at Manchester, where Mrs. Lizzle Manchester, of West Randolph, Vt., has been creating great interest. At Sutton the good work still goes on."

great interest. At Sutton the good work still goes on. WEST NEWTON.—Mrs. M. S. Townsend-Wood writes May 24th: "I read a communication in the Banner of Light of May 8th from ABDA P. DANFORTH, wife of Lenuel Danforth, of Taunton, in which she lovingly referred to me. I knew her well, as she sang in the choir when I was the engaged speaker for one year in that city, and by her especial request I attended her funeral, which, I find by reference to my diary, occurred on the 21st. of January, 1861, nineteen years ago. She was a dear good woman, and I thank her for her kind, remembrance of one whom many earthly friends have forgotten. I do not think I have ever met your medium (Miss Shelhamer) through whom communications are given. I am still the same earnest advocate of spiritual truths that teach us our common brother and sisterhood; that all are members of a common family, who should love and bless each other instead of abusing."

Oregon.

Oregon.

PENDLETON.—Dr. Dean Clarke writes that the readers of the Banner of Light have not heard from him of late, not because his interest in Spiritualism is abated, but on account of having been obliged to centralize his labors for local efforts in those fields in which his lot has been cast. He says: "Since leaving Puget Sound, hast fall, I have labored principally in the Grande Ronde and Powder River Valleys in eastern Oregon. Being isolated from commercial horoughfares by high mountain ranges, this beautiful and mostly fertile region is rather sparsely populated, and there are yet some of the crudities incidental to border life, and there is necessarily more of effort for 'the things of this world' than of anxiety for knowledge of another. But even here light from above has dawned upon several, and I have found a few cooperators to aid me in my efforts to promulgate our divine philosophy. At Baker City, the southern limit of my circuit, Judge D. B. Scofield is the main piliar of our cause, and, being a man of extensive reading, a clear head and ample means, has done much to remove prejudice and popularize our ideas. At Union, the head centre of the Grande Ronde Valley, the editor of the Mountain Sentinel, Mr. E. S. McComas, was my principal coadjutor and friend. His columns were open to my articles, and in nearly every issue during the winter I improved the opportunity to advocate free thought and to expose the sellish policy of the priest-flood, who tried to create prejudice against me. I have now finished nearly six months' labor in this region, and have received orders from my 'commanders' to return to the commercial emporlum of the Northwest, Portland, to commence a campaign there as the basis of operation.—Mrs. Dr. Lou Patterson has been in the Grande Ronde Valley during the white, devoting her efforts to the healing art more than to her formed the public consideration of the northern slope of the Sumon seen her very little, but learn that she has done some good work and agitated the public considera

Alabama.

Alabama.

HUNTSVILLE.—Will. H. Bryant, jr., writes: "In my travels I make it a point to inquire concerning the strength and standing of our glorious and beautiful philosophy, and this is the first place south of Nashville, Tenn., coming down the great Southern railroad, where I have found regular sitters at séances and mediums in course of development. I know nothing of Spiritualism save what I have read and heard proclaimed from the rostrum. For a year, until last fall, I had devoured all that fell in my path of our pure and elevating literature, and you may imagine I was in no wise weakened upon giving audience to Prof. William Denton in Lawrence, Kan., and in my attendance upon the meetings of Bismarck Grove Camp-meeting last September. The abusive treatment which Dr. Van Horn received at the hands of Kansas City authorities, served only to increase my ardent love for the cause. I miss the dear old *Hanner of Light* very much; I cannot always get it on the road, but when I am located, it shall be my weekly visitor and companion. I attended my second séance in Huntsville, by invitation of a kind old gentleman, and had the pleasure of getting some of the finest tests my heart could possibly wish. The control is an Indian, calling himself 'Wakema,' who confines himself strictly to serious and sober matters, rendering ald where it is sorely needed, and in a manner wholly compatible with the principles of a pure and true Spiritualism. The medium prefers that his name be withheld, for reasons known to all who embrace our faith—or perhaps I should say, 'our knowledge and facts'—and who in business are dependent upon the 'Orthodox' element for support. I can say this of him: I never met a more high minded and truly conscientious couple than he and his generous lady. He is not laboring for fees, though the time is not far distant, I think, when he will have to surrender everything to this high and noble calling. He has been promised much that is extremely comforting by other high and fine controls through other good has been promised much that is extremely comforting by other high and fine controls through other good mediums. My prayer, my hope and belief is, that he will lift many a fallen spirit ere his work on this mundane sphere is done. I know that I have been cheered beyond his expectations, and some day, not very distant either, I trust the fruits of it may be seen and felt throughout the land."

.Tennessee.

HENRYVILLE.—James J. Pennington writes that he, with many others, would like to have a materializing medium visit his locality; that the people in that vicinity declare if they could see a spirit they would believe. His two daughters, aged nine and eleven years, are mediums through whom for many months he has received from one to a dozen messages every night. He says: "I believe mediums could come here and make a living easy, and at the same time be the means of culichtening very many upon the duties of this life and hopes of the next. We have splendld water and water power; land from \$i\$ to \$20 an acre, some improved and some not. It is a splendid vegetable growing country. There is good timber. We have fruits of nearly all kinds, grapes, nuts, corn, oats, to-bacco and millet. Come, or write to me for information, and I will answer to the best of my ability. I have been here sixty-one years the 8th of last January; forty odd years a Methodist, but, thanks be to God, I have passed from faith to knowledge? I send you pay for the Banner of Light for another year, and shall take it as long as my wife and I remain on earth, and I hope my children will do the same."

Michigan.

HARRISVILLE.—Mrs. Elizabeth Rutson writes: "We have received the Banner of Light of May 15th, and in it I read with great pleasure a message from my aunt, ELIZABETH B. ROBERTS, who has lived from her childhood in Utica, N. Y., until last January, when she passed to spirit-life, leaving husband and children, to whom her communication is addressed."

Dr. Babbitt's Works.

To the Editor of the Banner of Light:

One can do no better service when he finds a prize in a good book than to recommend it to others; and of the many books mentioned in your columns I doubt if there are any calculated to do more good-so much real Christ-work in the cause of human progress and development-than the works of Dr. E. D. Babbitt, D. M., particularly the "Principles of Light and Color." This book is fundamental in its teachings, thus making a thorough regeneration, and building up both body and soul into the pure essence of divinity.

Although the gospel of nature is well set with stars of light and power, yet they must be discovered and pointed out by scientific minds before the masses can see them, when lo! they stand out so plain that the eye cannot open but to behold. These books of Dr. Babbitt are indited in the spirit and by the spirit of the age, and reveal that same light which was ordered up in the beginning, but which has been wading, as it were, through the darkness of human superstition, now to be scattered broadcast for the healing of the nations, and to beam a halo for the triumph of the age. The remedy is at hand, simple and free, for all the ills inherited, and we have not to go to the depths below nor

herited, and we have not to go to the depths below nor to countries antipodal for the drugs that will cure the body.

And thus the kingdom of heaven, which Christ says is within, is developed all around. It teaches plainly that the age has ripened; that a complete turnover in all the grand theories of man is about to be accomplished, and that we have but to return to the simplicity of nature for salvation.

The student should learn first the alphabet, which he will find in the law of atoms and their basic principles as demonstrated so clearly in Dr. Babbitt's books; when an open road, easy and straight, will be laid to the boundless fields beyond. The revelation is new, but the student may enter at once without the toil of experiment, and this celestial pathway will give new loys at every step, and a largeness of soul.

Hiram, Me., May 5th, 1880.

G. Wordswith.

Free Thought.

PLEADING TO THE INDICTMENT.

To the Editor of the Banner of Light: In the Religia-Philosophical Journal of the date of April 24th I find a letter from Mr. A. J. DAVIS containing a paragraph which has proved to be of a somewhat sensational character, as may be inferred from the comments it has already elicited. My reference is to the following

passage:

"Leading minds in Spiritualism, in New York and elsewhere, seem deeply impressed that it is time to give 'form' to that which for so long has been 'void.' Who these leading gentlemen are, has not fully come to my knowledge. But I learn definitely that Prof. S. B. Brittan, Prof. Kiddle. Prof. Buchanan, Judge Cross, Charles Partridge, Henry J. Newton, and others moved by kindred convictions, have been and are now at work perfecting a Constitution, By-Laws, etc., which may possibly serve to bring order out of chaos. You remember that, some two years ago, I called attention in your columns to the desirableness of an organization, with more than one phase, over each form of which a certain named well-qualified gentleman might with great propriety be called upon to preside. For I doubt, when they once begin to organize, whether one common name and one rationalist whether one common name and one rationalistic purpose will satisfy the large majority of non-progressives which begin to enter under the wings of Obristian Spiritualism. The drift of all thoughtful Spiritualists—especially the influential leaders before mentioned—is undisguisedly toward existing sentimental Christianism. How all this is to subserve the greater ism. How all this is to subserve the greater spiritualization and liberalization of mankind, is more than I can comprehend. You will, therefore, now and always, find me 'outside' of the party lines."

That the persons above named, and others. have been discussing the subject of organization, and that they have actually framed a Constitution and By-Laws-which may or may not become the organic law of a defacto Association -is substantially true. That there is anything particularly "sentimental" in this movementanything of a romantic nature, or involving-as the term may be understood to imply-an excessive exercise or morbid development of the sensibilities of human nature, is nowhere else apparent save in the foregoing paragraph. In reaching his conclusions our friend rests on the testimony of some one who is not introduced to the reader. It is well; the witness may preserve his incognito. Let us be gracious and waive the cross-examination, while we learn from experience that scientific philosophers and apostles of Nature, as well as other people, may profitably scrutinize the sources of their information.

The assumption that the movement proves and illustrates the fact that "The drift of all thoughtful Spiritualists-especially the influential leaders before mentioned—is undisguisedly toward existing sentimental Christianism," will derive no possible support from a critical examination of the facts. We never for a moment suspected that any one, even with the duplex lens of microscopic clairvoyance, aided by the double reflectors of a lively imagination, would ever discover a vestige of "Christianism' in the work of the organizers. Christ is neither named nor remotely referred to in their Constitution. Let no hysterical brother be alarmed because the new Society has one Cross. To allay all unnecessary apprehension we are ready to affirm that he has nothing whatever to do with the atonement, and that no one is expected to be crucified! In all that has been put on paper by the Committee on Organization there is not so much as the most distant allusion to the Church; to the necessity for its continued existence, or for the observance of any religious rite or ceremony. No one is required to accept the peculiar views and dogmatic opinions of another. Not even by implication does the proposed Constitution limit the freedom of the individual, nor in any way interfere with either his faith, philosophy or worship. It offers no thirty-nine articles, nor any other number, expressive of the religious convictions of its members. It will, therefore, be found to tolerate a larger liberty than is enjoyed within the Episcopal jurisdictions of which an irreverent member once said he preferred it to any other church because it never meddled with either politics or religion!

But the sources of consolation to be derived from the freedom of the Constitution of the new Society, are not yet exhausted. The candidate for admission may be Pagan, Jew, Christian or Mussulman. He may have one thousand gods, or not even one, as may be determined by the inclination of his mind. His theology may embrace seven heavens or seven thousand; all the hells of Dante, Milton and Swedenborg, or none at all beyond the present life. Moreover, he may believe in Mr. Kersey Graves's "Sixteen Crucified Saviors," multiplied by as many more as he may be able to find in history or evolve from his own brains. Whoever wants a larger liberty than this will not be expected to join the Association. It would be a pity to have any soul of great latent powers and lofty aims cramped and belittled to all eternity for lack of space in which to exercise and grow up to the heavenly standard of his possibilities. Genius must have room for the proper inflation of its ideas if we unroof the world. At the same time, it must be confessed, that arbitrary restraints are often inspiring to those who have the power of adequate resistance. Trumbull observed this fact, and put the idea thus in two lines of his McFingal:

For genius swells more strong and clear When close confined—like bottled beer."

Let us be serious when we may. The qualifications for membership in the new organization, which are really required, may be thus briefly expressed: An honest purpose in seeking admission and fellowship; habits of life and a general deportment which command respect; and a sincere desire to obtain the truth and promote the welfare of mankind.

We have some unhappy people among us for whom we are suitably sorry. The mention of the religious idea in their hearing inspires a kind of frenzy or delirium. I scarcely need remind the reader that the Harmonial Philosopher is not one of this class. He believes in "the beautiful religion of Nature," and he is too cool to ever become delirious. Nevertheless, there are several poor victims of the mania that opposes all religion. It may soothe these and relieve other monomaniacs—people tormented by morbid apprehensions of the loss of their own precious independence—to be assured that the prima facie evidence is that the organizers are all Atheists, inasmuch as they have no God in their Constitution. Now we solemnly affirm this to be the fact. Is not this enough to bring peace to troubled souls? to allay the nervous irritability of venerable ladies of both sexes, and to insure the safety of our institutions? We think it is all that can be required, and we here offer the Poet's benedic-

"Rest, rest, perturbed spirits." The paragraph I have taken occasion to re-

view, regarded as a criticism, is certainly very mild in terms and gentle enough in spirit; but it is mischievous in its tendency, as appears from the use which has already been made of it. I am not disposed to attribute any such intention to Bro. Davis. But the truth is, his words are taken as a text by acrimonious critics; by brawling scolds, whose disease has become chronic; and, it may be, by florce demoniacs. We are rudely assailed as enemies of religious liberty, guilty of a studied attempt to demoralize Spiritualism by founding a new sect in theology and religion—the very thing the writer has been contending against for forty years. Some of these belligerents threaten us with perpetual war. They are determined to give us no peace unless we seek it by personal humiliation and repentance, or purchase the same at the cost of our own honest convictions. What these malignants virtually demand is submission to their authority. We shall probably remain impenitent. We cannot accept the guidance of those valiant knights whose chief employment is battling with wind-mills, and wrestling fearfully with the phantoms evolved from their own disordered brains.

Some people seem delighted when they can find "a bone to pick"; it enables them to show their teeth. If we have furnished one for the time, those may gnaw the same who like the occlipation. This bone is probably larger than some; at the same time it may be leaner and less nutritious than that imaginary bone for which—on a memorable occasion—

"Old Mother Hubbard Went to the cupboard."

Yeton such food do envious busybodies and mischievous meddlers with other people's affairs contrive to subsist. It is not strange that they grow lean in spirit and wolfish in disposition. The pit opens in the path of all spiteful souls, and images with glaring eyes and gory locks haunt the presence of the man who "hatoth his brother." There are men of perverted minds, whose hearts are full of bitterness; men of base feeling, vulgar manners, rude speech and malicious purposes, who sow discord and stir up strife. A Christian Apostle refers to them when he says, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness (Romans iii: 13-14). Such men are not only regardless of the social amenities and moral obligations of life, but they are disturbers of the peace of society. A scorpion has power to sting a saint; even a gadfly may pester a lion; and out of the faithess bosom a serpent may lift his venomous head and strike

"At everything that glistens fair and white." While the divine realities of all the past are reproduced in our time, it is no less true that the unclean phases and distorted features of the world's moral history and spiritual experience are being repeated in our presence. The gates of heaven stand ajar, while hell yawns at our feet. There is a realm of the infernal that interpenetrates our sphere and especially belongs to this world of conflicting interests and selfish passions. Cerberus keeps his kennel and barks at every well-behaved traveler. He stretches nimself at length before the gates of the Limbus Fatuorum, and demands his bone in the shape of everlasting contention. The disorderly forces of the world are ever recruited from beneath. Uprising from the pit—ghastly and terrible, begrimed with smoke from infernal fires-they

"Contention bold, with iron lungs, And Slander with her hundred tongues."

Well, let Cerberus, the dog, growl and bark, and gnaw the same old bone of contention; for such, in sooth, is the constitution of the creature and the manner of his life.

"Evil subsists in ceaseless strife and hate; This is its final fate: Left to itself it shall at last expire, Like fire that meeteth fire."

S. B. BRITTAN. New York, May 14th, 1880.

CONSTITUTIONAL SUBTLETIES.

BY JOHN WETHERBEE. To the Editor of the Banner of Light :

Paley speaks of a principle which bars in formation; he calls it "contempt prior to examination." The Spiritualist of many years' experience has seen this manifested toward Modern Spiritualism from every direction, narrowing, it is true, as the subject shows permanence, or a disposition not to retire when denounced, thus growing beautifully less year by year, till the closing-in period of this contempt is almost within definite calculations as to its finis. The treatment Modern. Spiritualism has received from the world of thought outside of it, and in the presence of all other isms, has been a marked feature in current history. All the recognized, admitted savants in the world of letters, sacred and profane, have considered the subject of Modern Spiritualism as low soci ety, so to speak, no raison d'étre; even hospita bly disposed people, favorably inclined, have often been disposed to apologize if found in its company or seen reading its journals, and, as if wish ing to stand well with the more respectable(?) isms or non-isms, they have appeared ashamed to have been caught in the company of this uncircumcised" element. I am not now proposing to find fault with this; to a great extent it is fading out of public thought—not gone, by any means; but a man to-day can be more or less identified with it without being ostracised or considered as tending to lunacy, thanks to subtleties" or disabilities. the more or less identification with us of bright, scholarly minds, during the past few years. Others will follow, and I expect before the planetary perihelion hour passes that the rear guard of thought will pass this "pons asinorum," and even swear that it always believed in it.

This contempt prior to examination of which Paley speaks has not been confined to Modern very much," said he. "I have looked some in-Spiritualism, but all innovations upon accustomedideas have been more or less thus inhospitably it; but I have my doubts about its being by received. I have only referred to this fact, in this connection, as a preface to a few remarks on vinced beyond a doubt. I thought perhaps you the subject nearer the root of the prejudice, looking at it as a constitutional quality born in a man. The contempt prior to examination, as first introduced it.

I can always bring into bold relief my thought in any other way, so I will draw an item or two from that source.

When I was enjoying the light of Modern Spiritualism in its morning hours—morning to it and to me; for it was over twenty years ago-I had in my home circle a most remarkable medium; all things considered, the best one I have ever met; first, because she was in my own do. mestic service; second, she was a person who knew nothing of Spiritualism, and the mani- understand, and that would not be a scientific | pamphlet form and published by Lee & Shepard.

festations were as strange to her as to us; and, third, it was not for gain, and she in a manner belonged to us. She filled up the gap in my other mediumistic experience and helped me of my own), "My friend, I made an appointout with the rationale of it. I had with her, for ment once with Mr. Watkins for the next after long periods, every sort of manifestation from noon, and before I called on him I bought two intelligent raps to materializations. The latter new slates. I know they were new, and I got not to the extent that the word means to day, the merchant to bore two holes through the but such as logically showed possibilities that are now current. The phase of which I will now speak was invisible human hands, palpable not merely to the touch but to the grasp. On a small old table (over one hundred and fifty years old), the one on which I am now writing, with my wife vis-a-vis, and this home medium on the side of it, with our six hands that on the table, and in the light of day, the bright sun shining into the room, we were all intelligently touched on our laps and limbs under the table, and, more than that, I could take my hand, leaving the other five hands in sight on the table, and grasp, under the table, what appeared to be a human hand-human in all its attributes; sometimes this would be a test, and give indications by the ring on its finger and by its form whose hand it was. These touches and grasps we all more or less had, and with another person sometimes occupying the vacant side of the table. Sometimes these touches and grasps were more palpable than at others, sometimes only a touch, finger manipulation, sometimes the full grasp, when I could feel the knuckles of the spirit-hand, thus establishing it as a material hand and not a dummy.

I am not writing up this incident for the sake

of describing the phenomena or the circumstances, but to show the effect of mundane presences to illustrate what I have referred to as the constitutional element or quality. I had a friend who was not prejudiced or skeptical, but rather with a tendency to put faith in magnetic healing and clairvoyance; in fact, was near the border line of Spiritualism, but had not quite surmounted the threshold. I had told him of what I was getting at home, and he desired very much to be a witness of it. So I gave him an opportunity, but on the one or two occasions when he was present we could get nothing save a few raps; no touches came, though we sat ever so long, all of us desiring them, but were disappointed. This man had no "contempt prior to examination." I think he was favora- | are not open fo conviction. I am sorry for you, bly disposed, and yet he was a non-conductor without him we got the manifestations, with him we did not. It was very strange to me. I thought the spirits were very unaccommodat. | gnat, and will not believe a message written by ing. From later observations and cogitations on this subject I have come to the conclusion operator at the other end of the line, 'but swalthat this man had the constitutional obstruction of which I have spoken; it did not crop undiscovered force in nature, when by ransackout in him as contempt prior to examination. ing." I have concluded that the "doctrine of election" has a foundation in truth—some men are born to be saved, and some to be damnedthe latter, however, in only a Pickwickian sense; what I mean by the idea of election, is that some are constitutionally receptive to this light, and some repel it; or, as Emerson says, if it man is born a bramble bush nothing will make him

bear grapes or figs.

Let me state another item of experience for the purpose I have in view. One of the best test mediums I have ever met was the late Mrs. Hardy. I think if she had stuck to her tests and let other phenomena alone, she would have been alive among us to-day. I cast no reflections on her "paraflineous" manifestations, for I know they were genuine; but in the conflict of invisible factors, or two classes of spirits trying to ride one horse, she perished; but let that go now; she was a remarkable test medium. A very valuable friend of mine wanted me to arrange a sitting with her for him and me, and I did so: he came from his home in a neighboring State on the day appointed, and we had the sitting. It was an hour wasted. Some general names came, but no tests; some of the names, had I known as much then as I did afterwards, might have been led into tests. but the sitting was not satisfactory; I was disappointed, so Egypt ages prior to the time of Abraham; that all the was he, and for aught I know, disgusted with the pretension. This man was no opposer, was rather a spiritual man, wanted it to be true, and yet was an obstacle, a non-conductor; it seemed very strange to me, and it and many similar experiences made me feel as though I did not wish to be torch-bearer any more; I would roll on, be my own light and heat, and let others do the same; in fact, I made up my mind to. Soon after this I got a letter from him, saying kindly: "Dear John, I do n't see how you can spend your time and dollars in such a nonsensical way as to sit with mediums, a man of your education and resources. Seems to me, John, I would stick to Jesus Christ and him crucified, and let mediums go." I suppose my friend thought that the sitting we experienced on that occasion was the average pabulum that had made me a Spiritualist; now it is not pleasant to be so rated by one's fellows, hence I am disinclined to chaperone other people. Of course, situated and known as I am, I have many applications from downhearted and uphearted people who wish to be put into the line of discovery, but it has taken twenty-five years to make me what I am, and yet nine times in ten a man wants to become possessed of a "liberal education" in this line in an hour's study.

An application of this kind has just occurred, and a brief relation of the interview may be interesting, and in this connection "will point my moral and adorn my tale," and be, perhaps, a fitting close to an article on "constitutional

A very thoughtful, prepossessing man, with a studious look and evidently with a scientific turn of mind, said to me a few days ago, "Mr. Wetherbee, you write like a man of good common-sense (so you see his head was level), and evidently must have had experience in modern spiritualistic matters that has satisfied you of their foundation in fact. I want to be satisfied to this subject, am favorably disposed toward spirits; I would give almost anything to be concould put me in the way of that satisfaction."

I told him it was not an easy thing. I recommended perseverance, though he would have to I have said, is to-day hardly worth noticing, yet wade through much sack for a little bread. I I can hardly say what I want to without having thought he would find now and then a crumb of what he wanted, for I had. They come as they are, angels' visits, few and far between; by illustrations from my experience better than but one auriferous nugget, you know, will pay for handling a ton of sludge. Feeling that my reply was discouraging to him, I said I thought he might get a good test by having a sitting with Watkins, the independent slate-writer He replied at once, No, that would be no test to him, even if writing occurred; that might be some power or force inside of us, or outside, psychic in character. "We know," says he there are and must be forces that we do not

test." Having such perfect proof of an invisible presence in this connection, his remark astonished me, and I said (relating an experience wooden frames on each side, and, putting a bit of pencil between the slates, tied them together with twing through the holes, making it a double slate; and putting them, like a book, in my bag, called on Mr. Watkins. I took those united slates and laid them flat on the table, and laid my two hands flat on the top of them, and never took my hands off. The medium sat at the table opposite to me; no other person was in the room; we sat some time. I did not suppose, with all my experience, that I would get anything, I had been so careful. I thought he would want to try his slates; but I stuck, hoping, and in about half an hour, right under my hands, I heard the pencil writing. I know was awake and sound in my mind, and no visible human being was doing the work that was then going on in the space between the two slates under my hands. When the pencil told us by three taps that it was done, I opened the slates, and found one side illed with a letter from a departed relative, and his name signed to it." I need 'not extend this narration into the further communications I had during that sitting. This was enough, and I said to my anxious, and studious interviewer, 'Suppose you had been in my place; would not that have been satisfactory?" He repeated that that would be no test to him, and said: "Mr. Wetherbee, you can suppose it possible for that to be done without there being any spirits.' No," said I, "Lean't; if I state the truth, and was not deceived, and I know I was not, then that act was the act of one who had risen from the dead, a 'departed' spirit, for there were no 'present' ones to do it, or rather visible ones. The inquirer said it would not convince him, for it might be by some undiscovered force. J said, My friend, you are not one of the elect; you will never be convinced, you will never get the evidence you so much want. Now do n't waste your time or your money; you won't wake up until you have shuffled off this mortal coil; you and for the many others similarly constituted You are constitutionally ineligible to Modern Spiritualism; you are of those who 'strain at a invisible hands, and so stated by the invisible low a camel' in attributing intelligence to an ing the history of the world there never was an because in his case I am sure "Barkis was will- item of intelligence ever uttered or written that was not the act of a human being."

> I think, as this article is long, that I must stop quite abruptly, leaving the reader to draw the inferences. I have suggested that there are often in people constitutional impediments, which explains much of the dissatisfaction at circles and physical manifestations. Their presence muffles them as a touch does a bell. The race, however, will improve by the light that is in the world, and these non-elect or non-conductors will grow beautifully less year by year and in time disappear, and in the ratio thereof I expect the invisibles now walking the earth will become more or less visible.

New Publications.

The True Story of the Exodus of Israel.; to-gether with a Brief View of the History of Monumen-tal Egypt. Compiled from the Works of Dr. Henry Brugsch-Bey. Edited, with an Introduction and Notes, by Francis H. Underwood. Boston: Lee & Shepard.

Egypt with its sixty centuries of history is always an interesting study, and one which a perusal of this book will intensify a love for. It claims that written language, science and the arts of civilized life had their origin among that ancient people; that the idea of one God, of sacrifices, offerings of first fruits, form of temples-including the Holy of Holles and the Shekinahthe use of incense and religious ceremonies, existed f essential features of the Ten Commandments are con-tained in the "Book of the Dead," a work of unknown antiquity, portions of which have been found in the grave-clothes of persons who died before the building of the pyramids (1000 B. C.), and the author is "tempted to believe that the Jewish law-giver, Moses, modelled his teachings on the patterns given him by the old Egyptian sages." The translations of the writings of the Egyptians preserved in papyrus rolls and temple inscriptions given in this book, will be found to be of great Interest, showing as they do that the tone and style of the sacred literature of the Hebrews did not originate in any special inspiration of those by whom

Howe's New Boston Melodeon, consisting of Songs, Glees, etc., etc., including all the old Standard and Popular Songs of the Day, harmonized for four voices, and adapted as an accompaniment for the Organ or Plano. Boston: published and sold by Ellas Howe, se Court street. Chicago: published and sold by Howe & Grant, 113 Randolph street. pp. 256.

Thirty-three years have elapsed since Mr. Ellas Howe published the collection of secular melodies chown as "The Boston Melodeon." It was so popular that shortly after its appearance a second and a third volume were added to it, and more than forty thousand copies were speedily sold. About fifty of the choicest songs of that collection, and two hundred from other sources, many of which are copyrighted, now appear in Mr. Howe's "New Boston Melodeon." About lifteen pages are also given to twelve of the choicest gems from Pinafore. The work is likely to be one of the most acceptable music books now before the public.

PRACTICAL TREATHE ON SEA-SICKNESS; Its symptoms, Nature and Treatment, by George M. Beard, A. M., M. D. New York; E. B. Treat, 757

The author assumes that sea-sickness is a functional lisease of the central nervous system, and treats it accordingly. His conclusions as to its nature and the proper remedies to apply, are the result of ob-servation and experiments on long and short voyages at sea, in different climates. There are details of treatment which the author looks to further investigation for information upon; but he is convinced that by the plan of treatment stated in this work, sea-sickness can, in a majority of cases, be prevented, or greatly relieved.

"THE STANDARD SERIES," published by I. K. Funk Co., New York, now includes Vol. VI. of KNIGHT's HISTORY OF ENGLAND, leaving only two volumes to appear of this most popular and readable work. This volume includes an account of the American Revolution, and for that reason is of special interest to our readers. It is a marvel of cheapness, being furnished at 30 cents a volume. Also, Town Gronogy, by Charles Kingsley. This book is calculated to give more practical knowledge of geology to the masses than any other we know of. It treats upon the Soil of the Fields, Pebbles in the Street, Stones in the Wall. Coal in the Fire, Lime in the Mortar, Slates on the Roof, bringing the study of science down to familiar objects. We are also in receipt of three other Nos. of the same series-Essays by Thomas Carlyle, being No. 8, and Life and Works of St. Paul, by Canon Farrar, Nos. 9 and 10.

MEDICAL COMMON-SENSE, Pathology and Treat ment of Consumption, Asthma/and Catarrh, by N. B. Wolfe, M. D., is a volume of 144 pages, furnished free by its author, whose address is Cincinnati, O.

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The Angels are Coming.

The Lyceum. We'll Meet Them By-and-By, Where Shadows Fall No More, We'll Anchor in the Harbor, We'll Gather at the Portal. Weshall know Each Other There. We'll Dwell Beyond Them All. Waiting to Go. Waiting on this Shore.

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SPIRITE MASM, like an enduring rock, rises up amid the conflicting elements of Ignorance and passion- a rock which the surges of Time and Change can never shakes on whose Heaven-lighted pinnacle the Angels build, their altars, and kindle beacon-lights to illuminate the world,— $Prof.\ S.\ B$ Rrlllan.

"Settled in the Saddle."

The rising issue in the churches is the one that has been forced by the progress of republican ideas and a freer habit of thinking. The Episcopal church in this country, long claiming to be undisturbed by it, has at length discovered that it too has got to face it and abide by the result of the discussion. Singularly enough, this issue is brought on, if not precipitated, by the complaints of the brief terms of the settlement of the clergy. Whereas, in former times, ministers, or rectors, held their places in their several parishes for forty or fifty years, now they do well if they manage to remain in one place for a term even of ten years. Hence briginated the phrase which stands at the head a this article—a phrase first employed at the first horse-show held in the country, at Springfield, at which Dr. Huntington, then a Unitarian elergyman, but now a bishop of the Episcopal Church in the diocese of central New York, remarked that the horse was to be prized by ministers above all other animals, for the time could not be very far off when ministers would have to be settled in the saddle."

But how is it possible, the reader may well ask, to precipitate a grave ecclesiastical issue by means of so ordinary a fact, and one to whose existence all sfiles necessarily assent? The answer is a ready one. In the Episcopal Church, although the clergy are "called" by the several parishes through the appropriate machinery of each church, yet they cannot be set over a parish or church except by the bishop of the diocese, and they can at any time be deposed by the bishop if in his opinion there is sufficient cause for the exercise of such authority. In a word, ecclesiastical authority is just as much retained in the Episcopal Church in this country as it is in the English Church in Great Britain; but the vital distinction in the two churches is this, that the English Church is the State Church, and rests for its sure support on legal authority, while the Episcopal Church in this country, being practically only a mild imitation of the English Church, has nothing to fall back upon but the voluntary support of the people. In a word, the difficulty arises in consequence of the visible transfer of authority, or at least of power, from the hands of the priests to those of the people.

The precise point at which the present trouble arises is this: oftentimes the brief term of a clergyman's continuance with a parish is owing to misunderstandings with a portion of his people, especially with that part which is active enough or rich enough to drive him forth if he is not inclined to go of himself. If his parish becomes divided on the question, and he feels himself sustained by a powerful influence still, generally that of numbers against money, he very naturally appeals to the bishop of the diocese to interpose his sacerdotal authority for the quieting of the parish tumult, and the support of himself in his position. But the complaint of the clergy is that the bishop, when thus appealed to, is not so much inclined to exercise his superior authority for the protection and support of the presbytery of the church as he is to lend his influence to the side on which he knows he must rely for maintaining the existence of the parish

The bishop is charged with thus permitting the clergy to be ground to powder between the upper millstone of his own personal authority and the nether one of parish prejudices; so that it has taken the form at last of an issue in which the clergy are mostly interested, and is known within church circles as the Clerical Question. It has been raging with more or less heat in the bosom of the Church for a humber of years past, and was with great difficulty excluded from the discussions of the triennial convention of the Episcopal church which was held in this city in 1877. But now that the time draws near for holding the next Convention in New York, the subject is revived with more than the wonted warmth, and there seems but little probability that it can be kept any longer out of the Convention. For, manifestly, it is an issue of life and death for the clergy, who see their business rendered forbiddingly precarious if they are to be kept at the mercy of their parishes in

They expect and demand that their bishops shall exercise their rightful authority to sustain them in their places, instead of truckling to the discontented portions of the parishes and dismissing them from their places. The bishop of Massachusetts felt incited to lay the matter be- the present.

fore the diocesan convention recently held in this city; and it is upon his discourse on the subject that the New York Times felt impelled to make some highly pertinent and vigorously sensible remarks. These observations of the Times virtually confess the radical change that is taking place in all matters ecclesiastical, inthis country at least, and plainly signify that something besides priestly authority, whether high or low, is going to satisfy the minds of the people in the future. They mean that ecclesithis country.

In many denominations, says that journal, the clergy are so thoroughly dependent upon the people both for bread and authority that they have no alternative but to make the best of a bad matter and be silent. The laity have captured them, and too often treat them as the heathen do their idols when the mute gods are not on their side. The question in these quarters is not likely to be vigorously discussed. The clergy dare not speak, even if they think they have a case. It is not so in the Episcopal Church. This, like all other religious bodies in the country, is a voluntary organization, with no compalsory power over the wills and affections of its people, but its principles are identical with the continuous life of the historical Church. Its clergy claim to have authority, as by divine right, through their bishops, and hold themselves strictly to a certain spiritual or priestly prerogative-a claim not made'in the same sense or degree by those whose authority in religious ministrations is conferred by the people; and yet in the temporalities, in the support of the clergy and the bishops, the Episcopal body is as dependent upon the will of the people as any other religious organization.

And just here, continues the Times, comes the tug of the whole difficulty; here is the point which compels the Episcopal clergy and people to work out a problem in which the whole Protestant public is deeply interested. "If a Church which is founded upon sacerdotal authority can exist as an effective working organization upon a popular basis, it is possible for other organizations to exist where the basis is interest to an unsual degree upon the discusconservative and democratic elements in relipoint is to reconcile them-to help the one, to guard and protect the other. The problem is difficult in the extreme, and yet the future of Christianity in America depends upon its so-lution. Its complexity is increased by the social changes through which we are passing."

The changing authority of religion throughout the Republic from priests to people, says the same journal, has caused the former to renounce a claim which they could not maintain; and the old fashioned reverence is now exchanged for the opinion that a minister is as good as anybody else so long as he behaves himself. This feeling reacts upon the pastoral relation, and is largely at the basis of the unrest among both clergy and people. The clergy expect deference to their position as spiritual leaders, and are roughly met with the dominant American idea. They expect to conquer men's hearts, and find that men's heads are turned against them. The proportion of clergymen in the Episcopal church without parishes is as one to seven, while in other ecclesiastical bodies it varies from one in two to one in six. The Times admits that the elerical question vitally affects its existence as an effective religious organization. Its bishops, it says, are too from merely ecclesiastical figure-heads: its working members are chiefly the parochial clergy; and its clergy are so insecure in their parishes that they do not know what a day may bring forth. The remedy it suggests for this state of things, however, is not at all likely to be adopted. It calls for another style of bishop for this country. The American bishop, it says with truth, is much too often the | Freshly the universe preaches to man, pale reflection of his English brother, attempting to do English work on American soil, and forsaking the humble presbyter in an ugly parish by taking up the cudgels of authority against

It does not think the question can be solved until a different type of bishop appears in the Episcopal Church in this country. The American Bishop, it says, with no authoritative State influence behind him, has an instinctive inclination to lean upon rich laymen, and this reveals in great part, the difficulty attending the relation of the clergy to their parishes. It does not think it is to be expected that the bishops, as a body, will see the false position which they allow themselves to take, but it is a fact that the feeling of insecurity among clergymen arises chiefly from their conviction that, in cases of injustice or difficulty, the bishop will; usually take the side of the laity. The bishops think they, instead of the individual parishes, should have the appointment of the clergy, but until they show themselves better masters of the situation than they are to-day, there is no likelihood of their authority or prerogative being in-

Thus we see that in the most conservative church in the country a conflict is imminent between its clergy on the one side and its bishops on the other; and the result, considering that the church has no other than voluntary support, is likely to be its final disintegration. If all comes from the rise of the popular authority over the priestly. Our free institutions are unfavorable to all forms of ecclesiastical authority. It is the laity, the people, that constitute the church machinery, and are to constitute it more and more. Hence it behooves the ministers and preachers to consult the feelings and thoughts of the people, instead of attempting to thwart them. The time is come, and Spiritualism ushered it in, when the human spirit seeks more direct inspiration from the spirit-world than through dried-up creeds and bigoted priests. The latter are of no further use, and are to be set aside for the new religion of love, which is come down out of the heav ens themselves. It is a new era indeed.

We are in receipt of a private letter from A. E. Giles, Esq., in which he announces his safe arrival in London, Eng. At the time of writing he had already made brief visits to many of the objects of interest with which that historic city is so replete; and had, further, enjoyed highly an initial call at the rooms of the British National Association of Spiritualists, also on Mr. and Mrs. Fletcher.

We shall publish next week an interesting article by B. T. Young, of Chicago, entitled "ARE THE CLAIMS OF MEDIUMSHIP FOUNDED ON . RELIABLE FACTS?" in which the mediumship of all past ages is sketched and, though known under another name, is shown to be identical in nature and operation with that of

Slate-Writing in St. Louis.

Our friends in St. Louis are just now favored with superior facilities for directing the attention of their acquaintances to the phenomena of piritualism, and convincing those skeptically inclined of the truth and value of the subject, there being at present two distinguished mediums in that city for slate-writing, Dr. Henry Slade and Mrs. J. W. Eldridge. The press generally has shown a marked change, and for the better, in its treatment of the subject. In astical authority can never obtain a foothold in all western cities in which Dr. Slade has been located the journals have given quite lengthy reports of what transpired at his scances; and though not yet up to that point where the truth of the matter is conceded, they exhibit a spirit of fairness and honesty of purpose that is to be commended.

The Times of St. Louis reports séances given by the two mediums above mentioned. At Dr. Slade's the manifestations were of the same general character as those to which we have previously alluded as occurring at other places: A slate was placed upon the medium's head, his right hand, which held it, being directly over the reporter's eyes, and his left hand upon those of the reporter, resting on the table. The pencil was heard to move; it was writing, but no visible hand was moving it. Dr. Slade's hands were both in plain view and neither of them held a pencil. When the writing ceased the slate was covered with a communication in Latin.

A single slate was next held under the table, at one corner where Dr. Slade's hand was visible to the reporter, and various questions propounded by the reporter were correctly answered. The questions asked were in relation to personal private matters, which he always believed were known only to himself, but the answers given caused him to think that his secrets had not been as well kept as he supposed.

Having his curiosity aroused the reporter went from Dr. Slade's directly to Mrs. Eldridge's, whose slate-writings are produced, as we have before stated, without the use of a pencil. Having satisfied himself that the table and its surroundings possessed no evidences of beentirely democratic. This concentrates public ing other than ordinary objects, he wrote names on several slips of paper, rolled each into a pelsion of the clerical question in the Episcopal let and threw them promiscuously upon the ta-Church. Here historical Christianity comes into ble, it being impossible for even himself to know sharp contact with republican institutions. The the inscription upon any specified one. Mrs. Eldridge next took a small slate, and, resting it gious and political society meet-together. The on the palm of her left hand, put one of the pieces of paper upon it and then held the slate under the table. In a short time a sound of writing was heard, and upon the slate being brought to the top of the table the name upon the pellet was seen written on it: 'Several questions were then written on slips of paper, each of which, being rolled up and placed upon the slate, received satisfactory replies. Friends of the reporter also gave messages, and the presence of the spirit of a young child to whom he was much attached when on earth, was announced and its name given. The manifestations were continued for some time, and at last became so convincing in their character that, as he states, he was obliged to leave for fear of being converted to Spiritualism.

[The following lines from the Now York Independent contain a summing up of the fundamentals of the doctrine of Spiritualism. We are indebted to the author for a revised copy, in which some few alterations and additions have been made.—RD. B. OF L.]

NOT WHAT THE SENSES SEE.

Respectfully inscribed to the Rey, Joseph Cook, after reading his last Boston lecture, in which he manfully testifies to certain psychical phenomena, generally discredited, but true nevertheless.

Not what the senses see can be the all; Alming at symmetry strive great and small: Deeper the secret links than we can guess ;— Nature how well she works doth not express.

Not all this ebb and flow, all this renewing.

All this dissolving show, are all that's doing: Wider the meaning is, higher and better Than all that Science sees in the mere letter.

'Fear not extinction's curse-like mine thy span : Death is of life a giver throughout my realm Fear not the narrow river will thy soul whelm

"New forms succeed the old, whose race is run : But in the new ensouled life still is one: Tokens of mind and skill Nature reveals Come from the Mind and Will spirit conceals.

Though the Great Whole should fall, one divine ray Would re compose it all in clearer day : Life from the Infinite knoweth no end, But to more life and light ever doth tend." Not what the senses see can be the all:

Aiming at symmetry strive great and small; Forces from which proceed the good, the fair, Are of a kind that breed in heavenly air.

Seek them, and sense will show proofs beyond sense, Making us feel and know, Death kills not hence; That immortality is ours even here, Since spirits now are we. On! Never fear!

EPES SARGENT. "The Curse of Vaccination."

William Gibson Ward, writing from England, contributed to the issue of the Banner of Light for May 29th, under the above quoted heading, a most convincing exposé of a theory that assumes to rid mankind of disease by increasing it; a delusion in keeping with many of the theological dogmas which the world is rapidly learning to dispense with, and with which it must ere long take up its line of march and depart. Mr. Ward proved conclusively that Dr. Jenner, the originator of vaccination, had no faith in it himself; that by means of experiments he sent his own son to an early grave; that when he applied for his degree as a doctor all the examination given was an examination of his money, and that being found correct he was made an M. D., and that his reputation for truth and veracity was doubtful. Such was the man whom thousands of our good and honest New England families have been taught to reverence as a benefactor of the human race! Mr. Ward deserves the thanks of all humanitarians for his strenuous efforts in opposition to a law that compels the people to implant the seeds of disease in the blood of their children.

The Ponca Indians.

Senator Dawes, May 31st, presented the report of the special committee to investigate the removal of the Ponca Indians from their country to the Indian Territory. The committee has taken a large amount of testimony on the subject during the winter, and, as a result of the investigation, they recommend that the Poncas be allowed to go back to their old homes, from which they were removed much against their

A correspondent writing us from Derby, Eng., renews his subscription for the current year, and says in the course of his private let-"I thank you much for the generous and charitable spirit in which the Banner of Light has been conducted. Rest assured that your best endeavors have not been in vain."

Mrs. Richmoud in Boston.

Mrs. Cora L. V. Richmond, the world-known trance lecturer, has it in mind (as announced in these columns last week) to visit Europe, especially the British Islands, during the present summer and fall, and, as preparation for the journey, has been busy eversince departing from Chicago in receiving the good wishes of her friends at various points along the route to the sea-coast-good wishes which have recchoed the kindly sentiments expressed ere she went away, by her people and society in that city. Two meetings for the friendly interchange of good-by words were held while Mr. and Mrs. Richmond were in Boston-on the evenings of Saturday and Sunday, May 29th and 30th.

The first (that on the 29th) convened in the pleasant parlors of Mrs. Horton, 30 Upton street, this city; the friends present were addressed by Capt. Richard Holmes, of Boston, Dr. Samuel Grover, Mrs. Kendrick and others. On this occasion Mrs. Richmond's controls gave utterance to remarks of a grateful and appreciative nature concerning the kindness which had ever been extended to their medium by the Spiritualists of Boston, and the interest which the believers in the New Dispensation had always shown for the advancement of the cause they had espoused. Ouing also improvised a poem, the subjects for which were furnished by the company, and comprised "A Safe and Speedy Return," "Reunion," and "Links of Love."

On the evening of the 30th a reception was tendered Mr. and Mrs. Richmond at the home of Mr. and Mrs. R. S. Spaulding, 206 Springfield street. Capt. Holmes, Dr. Grover, Mrs. Horton, and others, spoke; Mrs. Richmond's guides gave a few words of farewell, and Ouina closed the service with a noem.

Mr. and Mrs. Richmond left Boston for New York on Monday evening, May 31st. They are to sail from Philadelphia, Pa., for England on

steamer Lord Gough of the (new) American Line, on Saturday, June 5th. They anticipate an absence from America of about six months. We wish them health, happiness, and success in their journeyings, and a safe return in due time to their many friends on this side the Atlantic.

Spiritualism in Norway.

Prof. H. Starjohann writes to us from Christiansund, under a late date, renewing his subscription to the Banner of Light, and giving his views on the aspects attending the movement in the Northland. Speaking of Dr. J. V. Mansfield's mediumship, Prof. S. announces that: "I am trying to convince people here, through this gentleman's mediumship, of the fact of spirit communion."

"Spiritualism" [he further states] "is just commencing to give a sign of its existence here in Norway. The newspapers have begun to attack it as a delusion, and the 'expose' of Mrs. Corner (née Florence Cook), which recently took place at 38 Great Russell street, London, has

corner (neer forence Cook), which recently took place at 38 Great Russell street, London, has made the round through all papers in Scandinavia. After all, it must sooner or later take root, as in all other parts of the world. Mr. Eglinton, the English medium, has done a good work in Stockholm, showing some of the great savants a new world; and a couple of years ago Mr. Slade visited Copenhagen. The works of Mr. Zöllner, the great astronomer of Leipzig, have been mentioned in the papers and caused a good deal of sensation.

Of mediums there are several here, but all, as yet, afraid to speak out. One writes with both hands; a gentleman is developing as a drawing medium. A peasant, who died about five years ago, and lived not far from here, was an excellent healing medium; his name was Knud, and the people had given him the nickname of Vise Knud (the wise Knud); directly when he touched a patient he knew if the same could be cured or not, and often, in severe cases, the pains of the sick person went through his own body. He was also an auditive medium, startling the people many times by talling them whet were He sack person went through his own body. He was also an auditive medium, startling the people many times by telling them what was going to happen in the future; but the poor fellow suffered much from the ignorance and fanaticism around him, and was several times

put in prison.

I am doing all I can to make people acquainted with our grand cause."

"An Army of Invasion."

The following paragraph, bearing title as above, appeared in a late issue of the Gold Hill | am sure that he has accomplished much good (Nevada) Evening News, as a special despatch from Denver. In a few deft sentences it reveals to any one who reads it aright that the soul-less principle of rapine, lawlessness and (if necessary) murder, which has ever been the moving spring of the white man's treatment of the Indian, is now incarnating itself anew in organized instruments, to further aggrieve those who have been in the past so cruelly and continuously oppressed:

"It is learned that a powerful secret organi-zation has been formed, with headquarters in this city, whose object is to go to the Ute Reservation to prospect without waiting for Congressional action. The society has already one hundred and fifty members, including several prominent Denver citizens, each member being compelled to arm and equip himself for military services. They intend to go through the Gunnison and Eagle River countries to the Rio Grande, and unless protection is afforded by the Government will wage war against the Utes."

Sunapec Lake.

Under the head of "Banner Correspondence" will be found a letter from George A. Fuller, in which he speaks of the Sunapee Lake Spiritualist Camp-Meeting and the many preparations now making to render it a success.

Several of our valued correspondents feel that they have been slighted by a delay of the publication of their communications. They would not, were they to know that we receive each week double the amount of original matter that under any circumstances we could possibly print. We have many accepted articles on file that we had hoped ere this time to publish, but current locals and reports of public lectures have necessarily preoccupied our columns. We may with propriety here state. that we are also in receipt of articles for publication from Australia, England, and several localities in America, of a strictly personal nature—so much so. in fact, that our spirit friends counsel us not to inflict the inharmony their publication would engender upon our readers.

Just as we go to press the Texas Spiritualist for May (Charles W. Newnam, Hempstead, publisher,) reaches us. As all our readers know, this magazine is a lively and fearless advocate of the new gospel of spirit return and is one of which the friends of the cause in the "Lone Star" State have reason to be proud. The present number contains some sixteen articles, in prose and verse. Its record of current events presents among other points of importance, interesting accounts of highly successful materializing séances at Houston and Hempstead, Miss Annie Martin and Mrs. L. S. Gardner being the mediums.

Miss Lottie Fowler, the well-known test and business medium, has now taken rooms at No. 2 Hayward Place, Boston.

On Her Way Eastward.

Mrs. Emma Hardingo Britten (accompanied by her husband, Dr. Wm. Britten) has left San Francisco, Cal., and is now journeying toward the eastern shore of the American continent. Correspondents assure us that Mrs. Britten's discourses have created a profound impression on the Pacific slope. On the evening of May 22d Mrs. B. spoke in Salt Lake City, at the Liberal Institute, her presence calling out a good. audience. She was announced as to speak there again on Sunday, 23d, and Monday, 24th; and on Tuesday morning, May 25th, the party were to leave Salt Lake City for various places in Nebraska, bringing up in Cleveland, O., about the first Sunday in June. Mrs. Britten's address, till further notice, will be care Banner of Light, Boston, Mass.

85 We have many times noticed in these columns Mrs. A. B. Severance as an accurate psychometrist. We have personally tested her powers in this direction, as have also many of our friends, and now we print the following additional evidence of this lady's wonderful

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Dear Str. If it is not too much trouble, I would like for you to publish a few words in recommendation of sister A. B. Severance. I think her the best psychometrist in the country. My opportunities for testing her abilities have been quite extensive, as I have had the privilege of reading a great many delineations of persons which I thought were nearly perfect, and they have acknowledged to me that their and they have acknowledged to me that their most secret thoughts were told them.

Yours for the truth, MARY R. CHILD. Gates, Mo., May 22d, 1880.

The Boston Herald of a late date contains the following sarcastic and pertinent summary of the Indian question as seen from the average white man's point of view:

white man's point of view:

"Carl Schurz's Indian policy is very simple, but it will be hard work to get an administration to carry it out for four successive years. He says, there are three things to be done: 'First, to keep good faith with the Indians, so that they may learn to trust us; second, to educate their young, and, third, to settle them upon lands in severalty, securing them by as good titles as those of white men.' If the Indian was a pauper in Hindoostan or Zululand, he might expect some consideration from us, but Mr. Schurz will never live to see this nation keeping faith with red men who own lands we want and are strong enough to steal."

A correspondent writes us from Springfield, Mass., as follows: "I have just read Dr. Buchanan's lecture in the Banner, and I read it because others here in Springfield—thoughtful persons-spoke so highly of it, and I must say that it is grand, and deeply religious. Dr. Buchanan is sound on the matter of Spiritual Phenomena. I wish he had more encouragement.

Col. Wm. L. Booth, President of the Spiritual and Liberal Association of Texas, had a very severe attack of paralysis on the 6th of May. but we are glad to be able to state that he is recovering, and will soon be as active in the cause as usual. The Colonel attributes his recovery largely to the efforts of the spirit world through the mediumship of Mrs. L. S. Gardner.

A subscriber writes: "I cannot fully express my gratitude to those in the spiritual and those in mortal for the glorious truths contained in the Banner of Light. They are sweeter to my soul than 'honey in the honey comb.' As soon as I have read my Banner I mail it to wfriend. who greatly enjoys its perusal, but is too poor to subscribe for it."

We shall print next week an article by G. B. Solders, Esq., on the McLeod-Tuttle controversy. It was put/in type for the present issue, but space failing for its accommodation, we have been forced to defer its appearance one week. The friends in Cleveland will, we trust, pardon the delay, as it is unavoidable.

A- correspondent writes us from Springfield, Mass., under date of May 26th: "Dr. Peebles closes his engagement here next Sabbath. He has had, personally, a pleasant time here, if one may judge by appearances, and I among our people."

Mrs. Geo. J. Coolidge, of this city, informs us that the spirit-message in the Banner of Light of March 27th, from WILLIE BARRON, is correct in all particulars. His parents lived next neighbor to her for years.

H. G. Pitkin informs us that "John H. Mott, the celebrated materializing medium of Memphis, Mo., will suspend his scances (and take a trip to Colorado with his wife) from June 1st to Aug. 1st."

We shall print next week a report of the discourse delivered May 23d by Cephas B. Lynn. in Stafford, Ct., on the occasion of the Calvin Hall (et als.) Memorial service.

Augustus Day, of Detroit, Mich., wants. for a term of years, a first-class mechanic in wood and iron. For particulars see his advertisement in another column.

"FREE THOUGHT."—The April number of this new and ably conducted monthly, published at Sydney, New South Wales, is received from its publisher, E. Cyril Haviland. Its contents are of usual merit and interest, and represent the Pro, Contra and Neutral sides of the subjects treated upon.

"Mesmerism: Its Use and Abuse," by R. Williams, M. A., claims there is no complaint or disorder for which Mesmerism is not preëminently applicable, either as a curative or alleviative agent. From a brief sketch of John Tyerman, we learn that in 1871 he was waited on by a deputation of the Church Committee, urging him to preach against Spiritualism, which at that time was attracting considerable attention and creating some havoc in his fold. He replied that he could not consistently preach against a subject of which he was ignorant. He would investigate Spiritualism, and if he found it a delusion he would not spare it : if otherwise, he would be equally candid. He investigated; with what result, our readers who have read his able and scholarly arguments in defence of its truth in our columns are already aware. This sketch is illustrated with a portrait of Mr. Tyerman. "Spiritualistic Exposures" are treated of by E. H. Lorimer: H. W. H. Stephen reviews three articles in previous numbers in opposition to Spiritualism, which he does in an able manner, making statements and assuming positions that are invulnerable to all the shafts which Skepticism and Materialism can hurl against them. "What is a Christian?" by E. D. Ward, "A Brief Exposition c.o. Spiritualism," by John Tyerman, "Free Thought a ad-Sin," by S. W. B., and "The Christian Hell," (poet ay) . by C. L. Garland, complete the Pro. department, v hile Science: the Safeguard of Religion,"by C. H. B arlee, and "All Psychic Phenomena not Spiritualistic;" are classed as Contra; and a Sermon by Rev. Chas. Strong, of Melbourne, as Neutral.

WANTED-At this office, the full post-office address of Bro. Isaac Rehn. We have an extended article from his pen in type awaiting revision. We have ent him proof-sheets (which have been returned to us by the Postal Department) and have written to him several times with no reply. Will some one possessed of the knowledge we require inform us of his present whereabouts?

BRIEF PARAGRAPHS.

Some one has said that Lavater, whose books first introduced Physiology to the world, must have been a military man, because he was bound to write about face.

The "Indian outrages" in Colorado are regularly manufactured by the Denver Outrage Bureau. That bureau is composed of landsharks who are desirous of stealing the land of the Ute Indians. A cold-blooded set of schemers are these Denver outrage-makers.—Louisville Courier-Journal.

It indicates something of a spirit of fair-mindedness in Joe Cose when, during the heated term, he declared that all he wanted was just too and nothing more.

Some of the Canadian elergy are opposing a bill to legalize marriage with a deceased wife's sister. It is feared they will soon declare it wrong for a man to

As when you see a viper, or an asp, or a scorpion, in an ivory or gold box, you do not love or think It happy on account of the magnificence of the materials in which it is enclosed, but shun and detest it because of its pernicious nature; so, likewise, when you see vice lodged in the midst of wealth and the swelling pride of fortune, be not struck by the splendor of the materials with which it is surrounded, but despise the base alloy of its manners.—Epictetus, a stoic philosopher, originally a slave, B. C. 100.

"I know where there's an imposing stone better than this," said Joe to Digby as the two lettered about a printing office. "Where?" murmured the latter. "In lre cemetery; imposing and grand."

Punch tells of a marriage engagement that was broken on account of the lady's incompatibility of complexion. It didn't harmonize with the gentleman's furniture.

We call the attention of our readers to the advertisement of the Banner of Light on our fourth page—a Spiritualist paper. Those interested in that matter will find the Banner, without doubt, ahead of any other sheet published.—Weekly Tribune, Hornetisville, X. Y.

The sad news comes that the king of Central Africa, whom Stanley converted, has backslidden.

There are no such two tyrants in the world as fashion and authority, and yet fashion is only what certain people wear and authority only what certain people say. Let people change their clothes, and fashion changes. Let them change their opinions, and authority changes. How cheaply do we sufrender our independence!—L. K. Washburn.

The San Jose (Cal.) Mercury, noting that some one proposes the name "telepham" for a message sent by telephone, rather suggestively asks: "Why not call it

Nothing is more notorious than the fact that a man may carry the whole scheme of Christian truth in his mind from boyhood to old age without the slightest effect upon his character and aims. It is there, but it fructifies nothing. It has less influence than the multiplication table.—Holland's "Every-Day Topics."

There are no cats in Greenland. But they have a native dog that can how! a hole in the side of an iceberg, so the natives don't miss the cats.

The Press Association says: "Strange stories have lately been current of supernatural apparitions having been witnessed at Cappenrush Chapel, near Maryborough, Queen's County. Visions of the Virgin and beautiful lights ascending from the altar of the humble little church are asserted to have been seen by several persons. One Sunday evening a number of respectable people visited the church, and one young man is said to have fainted after seeing an apparition. Several other persons emphatically declare that they have seen visions of the nature described."—Reynolds's Newspaper, London, Eng.

W. J. Colville's Meetings.

On Sunday last, May 30th, Decoration Day was celebrated in Berkeley Hall, Boston, the services being throughout appropriate to the occasion. Mrs. F. E. Crane, a well known soprano, who has delighted the most critical audiences in Boston and elsewhere, favored the congregation with her charming rendition of "He Shall Feed His Flock," from the "Messiah," "Angel Eyes." and "O Salutaris."

Mr. Colville's guides lectured on "The flowers that adorn the soldiers' graves," and pleaded for a contin-uance of any practice which tends to call out the finer sentiments of the human heart. After alluding in glowing terms to the bravery of America's fallen heroes, they urged all their hearers to fight the good fight against oppression of every name and form in their own homes and society at large. The lecture was very warmly received, and the congregation was a very large one. Wincona concluded the service with

an appropriate poem. In the evening, owing to the inclemency of the weather, the attendance was scarcely as large as usual, but the nature of the exercises did not suffer by reason of the rain. The musical portion of the service was very effective, and Mrs. Stickney's recitation of a poem-added to the enjoyment of the eyening. Mr. Colville's added to the enjoyment of the evening. Mr. Colville's lecture on "The Future Republic" embodled an earnest plea for the rights of the red man, and set forth in unneasured terms the necessity of extending the hand of Tellowship to all foreigners from whatever quarter of the globe they may come. It was contended that as various antionalities commingled fraternally here they would send out an influence across the seas producing brotherhood in the lands where they were born. America's future is very bright, according to Mr. Colville's guides, and California is pictured as the brightest point of all.

Next Sunday the services in this hall will be at 10:30

point of all.

Next Sunday the services in this hall will be at 10:30

A. M. and 3:15 P. M. The morning lecture will be on "Free Religion"; the evening lecture on "True Spiritual Communion."

In Providence.

Through the kind exertions of Mrs. Dr. Day, of 24 Broadway, interesting spiritual meetings have recently been-held in this city. This lady's exertions have been indefatigable, and we are glad to know that they have not been unsuccessful. On Tuesday, May 25th, Mrs. Day invited quite a large company of friends to meet in her pleasant parlors, where Mr. Colville held a reception. Several persons present were comparative strangers to Spiritualism, and were very anxious to hear what could be advanced as evidence in its favor; others were Spiritualists of over twenty years' standing, but nevertheless delighted with the opportunity of discussing spiritual problems with the guides of Mr. C. The evening passed away very pleasantly; every one seemed happy and at home. The questions were all of a highly intelligent order, and the replies were lengthy and lucid. "Wincona's" poetical improvisations were very acceptable to those whom she favored with those tributes.

On Wednesday and Thursday, May 26th and 27th, Mr. Colville delivered public lectures in Hoppin's Homestead, Westminster street, before intelligent audiences. The Providence Journal gives the subjoined notice of Wednesday's proceedings:

"SPIRITUALISM:—W. J. Colville, of Boston, announced as an eminent inspirational orator, pronounced a two hours' oration in the Hoppin Homestead Idulding last evening, in which he gave his views of the distinctive mission of Spiritualism. He elleved that the mission of Spiritualism in distinction from all other beliefs was to perfect our knowledge of science and religion, while its philosophy appeals to the reason and affections of man, and its phenomena in scientific ways reveal the reality of the existence of the spiritualism and its method to conductive to health. In conclusion longuaranteed to recite original poems on any subject propounded by the audience, and proceeded to poemize 'Immortality,' 'Pond Lilies' and 'Faith.'"

Mrs. C. Fannle Allyn is announced to lecture in Providence on Sundays June 6th and 20th

Mrs. C. Fannie Allyn is announced to lecture in Providence on Sundays June 6th and 20th.

.In Philadelphia.

Mr. Colville will hold a reception at the residence of Col. Kase, 1601 North 15th street. Philadelphia, on Monday, June 7th, at 8 p. M. Ladles and gentlemen in any way interested in Spiritualism are cordially invited to attend through this announcement. On Tuesday and Wednesday, June 8th and 9th, Mr. Colville will deliver public inspirational lectures in the hall corner of 8th and 8pring Garden streets. Subject on Tuesday, "The Future Republic" (by request); on Wednesday questions will be taken from the audience.

Musical Concert for Benefit of Brooks lyn Spiritual Society.

To the Editor of the Banner of Light: Jesse Sheppard, the distinguished musical medium has accepted the invitation of the Brooklyn Spiritual Society to give a benefit concert or musical scance in Everett Hall, 398 Fulton street, Monday evening, June 7th, at 8 o'clock. Admission 50 cents.

Mr. Sheppard has within the last few weeks given several musical seances at private parlors in Brooklyn, several musical seances at private parlors in Brooklyn, which have been fully attended, his musical performances uniformly eliciting great applause. He gives his services next Monday evening for the good of the cause of Spiritualism in Brooklyn, and the Executive Committee have fixed the price of admission at 50 cents, which is only half the price that all have gladily paid who have attended his parlor concerts. We look for a crowded house.

Ex. Committee.

May 31st, 1880.

The "Editor-at-Large."

To the Editor of the Banner of Light: I am glad to see that the "Editor-at-Large" project is meeting with substantial approval on the part of Spiritualists, I wish I were able to contribute largely the fund required to carry it forward; but lacking the material means, perhaps you will permit me to say an earnest word or two to such as are more fortunate In that respect.

It has seemed to me a very happy thought on the part of the originators of this project, whether in this sphere or a higher, to thus attempt to carry the war more vigorously into the enemy's lines, and at the same time to secure to the cause a more full measure of the services of one who has proved himself eminently

fitted for this special work. Surely no one acquainted with the labors of Dr. Brittan in behalf of Modern Spiritualism, antedating even the period usually assigned as the origin of the move ment, can doubt his especial qualifications for the service for which he has been nominated. Nor can there be any question-in view of the facts that lie early sacrificed the emoluments' of a prominent position in an ecclesiastical body in order to advocate an unpopular truth, and has received no adequate pecuniary return for an ordinary lifetime of arduous toil—that in undertaking this service he should receive a suitable remu neration, such as will enable him to lay aside other avocations and devote his energies to this,

Of course no one is expected to contribute to this movement except those who see the desirableness of the work proposed, and who feel that Bro. Brittan is fully competent to its accentable performance. Probably most Spiritualists, who are not professional writers or speakers, will feel that he is able to do the work far more satisfactorily than they themselves could do, even could they command the time. Certainly all such have an undoubted right to employ him to act in their own behalf, if they see fit, and to compensate him for

It is difficult, then, to perceive the reasonableness of objections that have been raised against this proposal certain quarters. I cannot but think its purpose and animus have been strangely misconceived by those brethren in the household who have imagined it to be a step toward popery, or a scheme to betray Spiritualism into the hands of its enemies, or even an elecmosynary project, contrived to give one Spiritualistic journal some advantage over others. Since the "Editor-at-Large" is invested with no control over any body's opinions, or over any portion of the press, Spiritualistic or other, and since Bro. Brittan's veteran services in the cause give a guarantee of his future faithfulness at least as secure as we have on the part of any new-fledged advocate, and since, moreover, his productions are to be given to the public, when possible, through the channels of the opposition, it is not apparent how the project can result in any of the evils prognosticated. True, that journal (the Ranner of Light) which has had the good judgment to encourage and aid this plan is entitled to whatever credit for enterprise and generous public spirit may be justly due in the case; and this will doubtless be accorded by all right-minded people, who, I am confident, will see no occasion for evil surmisings or petty jealousy in the matter.

All that Bro. Brittan can possibly do in the line proposed, either in his own behalf or that of others who see fit to employ him as their agent, will not detract from nor render unnecessary the volunteer and gratultous work in the same line which competent defenders of Spiritualism always feel incumbent upon them to the extent of their ability. This they will doubtless continue to do, whether specially pledged to it or not. But this plan cannot fall to ensure the accomplishment of much that would otherwise be omitted, and that, too,

in a very efficient and judicious manner. Let, then, the good work go on. Let Dr. Brittan be supplied, by those who have the will and the means, with sufficient funds to relieve him from all pecuniary auxieties. Those who aid in this work will be sure of an abundant reward in the approval of their own consciences, and of that better world which rejoices in all unselfish effort. A. E. NEWTON.

b			
-	The amount of Funds previously acknowledged and		
r	placed to the credit of Dr. Brittan, ending May		
:	15th, 1880, is as follows \$1.		
ı	E. Samson, Ypsilanti, Mich	10,00	
ì	Edward S. Varney, Lowell, Mass	1,00	
	Laura M. De Lano, St. Peter, Minn	0.00	
•	C. D., New Britain, Conn	1.00	
1	Emil, Cincinnati, O	· 30 f	
3	Amount Pledged,		
	H. Brady, Benson, Minn	2.00	
٠	Peter McAuslan, Yuba City, Cal	5,00	
1	E. Wheltley, Hampshire, III	- A - 100 l	
. 1	Religio-Philasophical Journal, Chicago, Ill	25,00	
	I.E. J. Durant, Lebanon, N. H	-6.00 1	
-	Henry J. Newton, 123 West 43d street, N. Y Charles Partridge, 29 Broad	100,00	
t.i	Charles Partridge, 29 Broad	50,00	
(C. W. Cotton, Portsmouth, Oldo	5,00	
7	Hon, M. C. Smith (personal), New York	25,00	
١.	H. Van Gilder,	25,00	
3	E. V. B., Nowark, N. J.	5,00	
_	B, Tanner, Baltimore, Md	5,00	
١.	affortal to data	007.00	

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

Mrs. Emma Hardinge Britten will speak for the first Society of Spiritualists of Cleveland, O., at Halle's Hall, 333 Superior street, the four Sundays in June, commencing the 6th. This will probably be the last op-portunity which the Cleveland friends will have of hearing this world-wide celebrity.

J. Frank Baxter closed his present engagements at Worcester, last Sunday. The Sundays of June he lec-tures in Springfield and Gloucester: July is appointed for Massachusetts, including Shawsheen and Onset Bay Camp-meetings. He would like to give the timely announcement that during August his Sunday and other engagements will be wholly in Central and Western New York State; and parties desiring week-day lectures there can address him at their earliest opportunity at 181 Walnut street, Chelsea, Mass.

Dr. L. K. Coonley cannot yet leave Newark so as to be in Boston the 1st of June. For future engagements address him at 82 Magazine street, Newark, N. J., until further notice.

P. C. Mills spoke at St. Louis Springs, Sunday, May 23d, also May 30th. He will make engagements during June and July anywhere in the State of Michigan for week evenings and Sundays; will also speak on Temperance. He would like to conduct grove-meetings or attend camp meetings. His terms are so reasonable that all can avail themselves of his services. Address him St. Louis Springs, Mich.

Information reaches us via Amherst that Dr. W. L. Jack is now recuperating in Western Massachusetts previous to his going to Lake Pleasant.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even ing at 8 o'clock.

After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule.

J. David, Chairman.

The Brooklyn Spiritual Fraternity

Meets at Fraternity Hall, corner of Fulton street and Gallatin Place, Friday evenings at 7½ o'clock. The themes thus far decided on are as follows:

June 4th, "The Gospel of Humanity," Mrs. Hope Whipple.

June 1tth, "The Baptism of the Spirit," D. M. Cole.

June 1tth, "C. Bowen.

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From Stockbridge, Mass., May 2d, 1880, Mrs. Merab II. Dresser, aged 51 years.

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Messages given through the Mediumship of Miss M. T. Shellinmer.

William Hutchings.

If you please, sir, I would like to try and get a message to my friends. I seem to be blessed or a message to my friends. I seem to be blessed or otherwise with weak lungs, in coming this way, but I hope I shall be able to manifest. I destrict to reach particularly my sisters and daughters, to tell them that those who were dear to them, who have passed on before, watch over, guard and guide them. We desire them to realize that their spirit-friends are with them, and return frequently to assist them in their earthly lives. I would like to tell my sister Livin that we are frequently to assist them in their earthly lives. I would like to tell my sister Lizzie that we are all with her, anxious to assist her in her work. We desire her to do as the spirit prompts, for the higher powers have a work for her to do for humanity and for themselves, and as the desire enters into her spirit to go forth and be of use to others, we pray her not to resist it, but to give the power expression, for she will be able to be of great benefit to others. I would tell her I have not Houry, and it is not because he her I have met Henry, and it is not because he has lost an interest in her that he does not rehas lost an interest in her that he does not return; he has been able to do so but once or
twice, because of lack of means. We must have
an instrument to use before we can make ourselves known, and it is not possible to make
use of every instrument which is presented to
us. Henry sends his love to her and his children; he wishes me to say he is with them ever;
he guards them, he gives them counsel and affection; he will meet them all when they come
across the river of death. There is he death in
reality; it is only in seeming; the separation of
the body does not mean the parting of the spirit,
and those who are in sympathy with each other the body does not mean the parting of the spirit, and those who are in sympathy with each other are never separated; they are together at all seasons, and can give and take of the love, sympathy and experience of the spirit. I would have my sister remember this, and she will feel strengthened for fer work. Henry also wishes to bless her companion for his kindness and his goodness. We appreciate him, and although he cannot accept this philosophy as we would have allour friends do, yet it is well, for we see that he has a good spirit and but little opposition. I have so much that I desire to say, but at this time, a first attempt, I find myself unable to keep control of the instrument. I wish to say I find all trol of the instrument. I wish to say I find all my belief a reality now. I was not disappoint-ed when I entered the other life. Of course there is a great deal more, than I could realize or understand, but it was so beautiful and true that I accepted it gladly, and with my parents, brothers and friends I go on, striving to be of use to those who remain, also seeking for higher the to those who remain, also seeking for higher knowledge for our own spirits. I send my love and blessing to my friends in New Hampshire. My name is William Hutchings. I desire my message to reach my sister, Mrs. Lizzie Kendall, of Charlestown, Mass.

Nettie I. Maynard,

(To the Chairman) Do you allow strangers to come? [Yes; we cordially welcome all.]. I was fifteen years old when I died. I old n't know that spirits could come back. I slidn't know we were called spirits, but I am real glad to find it is so. I have a mother who 's ill, now; she is very ill; and I want to reach my brother, who is in Philadelphia. I want to tell him mother is tining a way becomes she has n't heard. mother is pining away because she has n't heard from him, because she is anxious to know what has become of him. She is very ill; we think she has become of him. She is very iff; we think she will die if he do n'te go home and see her soon. Father does n't feel now as he did, and'I want George to write to mother, anythen go home. I know father was stern; he thought that no matter how old a child, was, he bught to obey the parent, whether it was right or not. Father did n't' want George to go round with his feinals home at the hought to do the home. didn't want George to go round with his friends, because he thought it might give him wild habits, and so he was very strict. George was of age, and he thought he ought to be his own master, so they had a rupture, and my brother went away, and my mother has been growing sick ever since. It is about lifteen or sixteen months, since then, and George went to Philadelphia. I know just where he is. He has dropped his last name, and goes by his middle name; he has drifted into a boarding place where people, read the Hanner of Light; he sees it on the fable every week, and most every week picks it up and looks at it. I want him, when he sees my message, to either send it to mother, or else to write, right away, and see if she is n't just as I say. I want him to go none and see her; it will be all right; father has learned a lesson now whe feels different from what he did he is coming to the copclusion that children he is coming to the conclusion that children have rights as well as grown people, and I think it has been discipline for him.

I have been away nearly three years, now. I believe that, is all I want to say, only to send my love to father and mother and George. If George finds out that what I say is true, as he will, I want him, the first chance he gets, to go to a medium, and take mother with him, after she gets stronger, and let me and Aunt Carrie come to them—Aunt Carrie is mother's sister—so she 'il find out about these things before she dies. Father is strict; he's a deacon in the Church. I guess he would n't care; if he does, I can't help it. I must come. My name is Nettie. I. Maynard: my brother's name is George A. Maynard. He goes by the name of Andrews, now; he is in Philadelphia. May 18.

Séance March 2d, 1880. Invocation.

Oh, thou Beautiful and Eternal Spirit of Truth, who art worshiped in every age as the vanquisher of error and the illuminator of wisdom and knowledge, we invoke thy prosence here this sacred hour, and besecch thee to spread forth thy light, that all may see and understand the true way which leadeth to life immortal. We bring to thee an offering of innocent blossoms as an expression of our love and gratitude, which ever swells out to thee in one triumphant song of praise, because thou hast opened the gates of death and allowed the full glory of immortality to shine through upon these mortal souls. We bring to thee an expression of our love, of our sympathy with thee, of our aspirations which ever go forth nearer the throne eternal, and we would bring down from heaven a new light, a new knowledge, a new dispensation of 'truth, and spread it abroad freely unto all mankind, that those who walk in darkness may see which way to go, and those who are already in the light of day may receive new strength and encouragement to press onward in the true path. Give unto each soul new strength, new encouragement to go forward, for the journey of life is indeed rugged and thorny to mortal feet. May every soul receive that which it, most, needs, and be lifted up out of the shadows, out of the turnoil, into the pure blessedness of thy eternal sunlight, and receive from thee and thine angel hosts love and syppathy and friendship, that shail draw their spirits ever onward into the perfect Oh, thou Beautiful and Eternal Spirit of Truth, who augel hosts love and sympathy and friendship, that shall draw their spirits ever onward into the perfect

ings from another life. I was a medium when in the body, and was subject sometimes to strange influences. I understood well what the life of a medium is; I knew its perplexities, its trials, its thorny path; I also knew its blessings and its joys, and so I was fully able to sympathize with those who among earth's children were despised as mediums. Although my lot was not cast in such public places as some of my sisters, yet I could fully realize all they had to undergo. I wish to send out to my friends my love and sympathy. Tell them I am still interested in them, and shall always be. I wish to tell those associated and connected with my husband, that he sends through me his love and sympathy; he still cares for and protects those in need, those who were dependent upon him, and he returns daily to counsel, instruct and bless. We have many friends in the spiritual cause, We have many friends in the spiritual cause, and to each one we would send out best love and this word—that we are engaged in spreading the light. I knew that I should pass away: I knew that I was going to my spirit home; I gave directions as to what should be done. I wish to say now, at this place, that all my wishes were respected and all my desires fulfilled. It was a source of great comfort to my spirit, because the connecting links binding me and the material form were thus severed more quickly, and I was allowed to rise free and untrammeled. I lived in Cincinnati, Ohio. Rosanna C. Ward.

William Anderson.

I come from New Orleans, and in company I come from New Orleans, and in company with friends of mine desire to send out a word to associates in the body. You may register me as William Anderson; difty years of age. I left New Orleans to visit friends of mine in Tennessee. While absent on my journey, I contracted a sickness which took me upon a longer journey—that is, materially speaking, to the spirit world—and I have been a number of years striving to return and say to my friends that my passage was easy, that I had no regrets; kind friends return and say to my friends that my passage was easy, that I had no regrets: kind friends ministered to me, and although away from home and relatives, yet I find nothing to complain of. I wish to say that my effects were returned, precisely as I desired, and the directions with mere in accordance with my expressed wish, a few hours previous to my death. There has been some misunderstanding and dissatisfaction, in regard to certain affairs, which I wish to try and clear up. If my friends do n't wish to try and clear up. If my friends don't believe but I cannot see how they can don't that I come to this place—I would respectfully request them to give me a hearing privately, through some medium, and I will reiterate my statements. My watch was not returned, be-cause I presented it to the friend who watched cause I presented to the Irena was watered over me night and day for seven weeks; everything else was returned intact, with my directions. My friends wish to know how I am situated. You may tell them, comfortably; I am neither in an exquisite heaven nor in a burning neither in an exquisite heaven nor in a burning hell. I am in a land that is as natural as this. I sometimes experience discomfort as I do here, but I have been gone sufficiently long to understand that all the discomfort I feel is of my own making. If I desire to be always happy and comfortable, mentally and externally, it depends entirely upon myself, and of course I have no one to find fault with, or to praise. I am particularly desirous of finding a friend who was in New Orleans at the time of my death, but who, I understand, has since married and removed away. Now, if my friend Jackson knows what has become of Nellie A., and he will be kind enough to forward my message to her. I shall be exceedingly obliged. I know he will see my message, and I hope he will act according to my wishes. I believe this is all, Mr. Chairman. I thank you kindly.

Lillie Curtis.

[To the Chairman:] May I come, mister? I fell and got hurt, and then I died after that. Do you want to know my name? It is Lillie Curtis. I am eight years old. I was hurt awfully. I fell down on the sidewalk. I don't feel bad any more now. I want to tell papa I am real nige, and I want to send my love home to everybody. I don't want mother to feel bad and to cry, because, you know, that makes me cry, too. Do you want to know my father's name? It is Joseph Curtis, of Portsmouth, N. II. Is that far from here? Do you believe I can come back often, so they will know I come? Please tell them I ve.got a real pretty home, won't you? And the lady says I can go to school again now, and I shall know as much as I ever wanted to. I think that's real nice. I'll bring some flowers to decorate the house if

to make an explanation. I am very glad to do so, not only to explain myself, but to have another opportunity of manifesting. In a communication that I gave at this place I find that I then said, "I shall, be recognized, as I was somewhat identified with Spiritualism." Allow, me to modify that, if you please. I should say, more properly, perhaps, I expect to be recognized, because I have been somewhat identified with Spiritualism since not departure to the nized, because I have been somewhat identified with Spiritualism since my departure to the other life, having returned through other mediums at New London and elsewhere, manifesting myself so perfectly that my friends realized my presence. I do not think that any friend of mine will deny that I was liberal in my ideas and that I was interested in reformatory measures. I class Spiritualism, now, with them, and I would say that, although I was not outwardly a Spiritualist, yet inwardly I was favorably impressed with its messages and its import, feeling that it was possible Spiritualism, hore a grand message of light and knowledge to humanity. Since my departure I have tested bore a grand message of light and knowledge to humanity. Since my departure I have tested that fully to my own satisfaction, and can say I am thoroughly identified with Spiritualism, and shall be in all places and at all times. I would reiterate my statement by saying were I in the body now Lwould do as I did with my effects when here, but I would also, perlians, extend a portion of my belongings toward the spiritual movement. However, I am satisfied with what I did. I can say it has been an assistant to help me onward in the spiritual lite, and has given me me onward in the spiritual lite, and has given me more light and knowledge than anything else I can conceive of. I have no regrets to make concerning material life. To be sure, I observe spots and blemishes upon my habitation, butthey can be blotted out, and I find I have nothing to hold me down; therefore when I return to my friends let, it be known I return only in love to give upon them come tidings of the love, to give unto them some tidings of the eternal world, and to speak some message of cheer to those in need. Dr. Seth Smith, of New London.

Séance March 16th, 1880.

Maggie N. Ramsay. [To the Chairman:] I want to get to my family. I was brought here by a friend, who told me I could send out a letter from this place, and that would be the means of drawing me nearer home. I am very anxious to reach my husband, to tell I am very anxious to reach my husband, to tell him that I am by his side in the dally walks of life; that I still do counsel and advise him, and direct the steps of the little ones. I have my baby with me here. I wish to tell Daniel that I am happy; that all is beautiful and sweet over the river of death. There are no longings, no real separations, because I can be with those dear to me, at home, just the same as when they could see me; but I want to get so close that they will fully realize that I am beside them. I am so glad to find that when we die we are not bliged to go away off from our dear ones; that we can come back and influence them; we can assist them, and straighten the way before them. It is such a peaceful knowl-Rosanna C. Ward.

I have a fondness for the Ranner of Light, which I carried with me beyond the rolling. The same as they would here, and so, when fest at this place for years, and I am indeed rejoiced that I can do so at this time. Many changes have taken place since I passed over. I left a companion; he in turn has passed away and left a companion. I wish to say that we are united in the spirit-world, and that we hold circles to receive light and knowledge from influences who are above us; we also return to spread, what we receive among those on earth who are anxiously waiting and longing for tid-

in Roslindale, Mass. My husband's name is Donald Ramshy.

Gorham Young.

[To the Chairman:] I am a stranger this way, but I have a strong desire to send out a few words to my brother. I have long thought I would like to do so through the Banner of Light. My brother is a thorough believer in the Spiritual Philosophy, and has enjoyed more real benefits to his spirit from the manifestations he has witnessed by spirits than from any other experience he has had in his long life, therefore I think he will be prepared to welcome my few words. First, I would like to say to him, we are at work earnestly, wisely, and as we believe honestly, in preparing the way for further and better-manifestations. We have performed wonders in the past, but, in the future, the large spirit band who are engaged in these manifestations intend to so extend their work that it shall be known far abroad, and not only known, but have a true deference and regard paid to it. I want Stephen to always remain as passive as larger; to do a locker in the past defend his

but have a true deference and regard paid to it.
I want Stephen to always remain as passive as
he can; to do as he has in the past, defend his
medium friends, and he will be the gainer for
it. We rejoice that he has had all these manifestations come to him while in the earth-life,
because when he passes over the river of Jordan he will be prepared then to work wisely
and earnestly in spreading the light of truth to
humanity. That is one part of our mission now,
to prepare him for future work. Phebe sends
her love. She would not come with me here, liumanity. That is one part of our mission now, to prepare him for future work. Phebe sends her love. She would not come with me here, because she desires to stay by his side, and to bring a strength from the spirit-world which she declares is needed at this time. He will know that she is his guiding star, guiding him always, leading him onward, and giving him evidence of the divine power of the spirit. I would say that I have always taken a great and deey interest in my nephow. I am frequently by his side, ever striving to direct his mind toward spiritful things, and although he is not as receptive as his father, yet he travels the right way and the good way, and we know his soul will be able to pierce the mists, and rise into the clear, pure light of truth. I passed away very many long years ago, sir, young and inexperienced in mortal things, but my life in the spirit has been one of labor and study. I take a great interest in striving to give a little light to humminty in regard to the future life. I feel that from this time I shall be enabled to give more than I have in the past, and that I shall also be able to bring strength and magnetism to the mediums where I often go. I thank you, sin very much indeed. I am called Gorham Young. Tell my brother that, for the last few years, beginning two or three years before Phebe's departure, and since that time, his steps' have been directed entirely by spiritworkers, who have led him on because of the light that was to come to him, and who bless his spirit from the other side. To Stephen Young, of Memphis, Mo.

MESSAGES TO BE PUBLISHED! March 16.—Cora Lenox: Samuel Maxwell; Andrew Moad; Dr. William S. Chipley: George A. Redman. March 23.—Martha Boyd; William Goddard; Emma I. Brown; Rose Clancey: Dr. Theodoro Kittredge; Bright

Brown: Rose Ciancoy: Dr. Theodore Kittredge; Bright Star.

March 39.—George Thompson: Harriet MrSannson; Edward C. Jones; Paulina Wright Dayls; Nellio Flotcher; Isaac Buttrick; Red Wing.

April 6.—Almira M. Chandler; Dr. William Porter; Jonelo Thompson; Albert Smith; Minnie Templeg.

April 13.—Rev. Joseph Smith; Menomine; Emma Olivia Pray; Annie May; William Young; John Riley; Mary A. Dickinson; Clara King.

April 29.—Nelson Tuitle; Thomas Jennings.

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Margaret Bean; George Lawrence; Mary Lavalette; Rosa T. Amedey.

May 3.—Mrs. Blen French; Thomas & Anderson; Eddio Martin; Maria Washburn; Theresa Tinnotti; Dr. Wm. Bushnell.

dlo Martin; Maria Washburn; Theresa Timotti; Dr. Wm. Bushnell.

May 11.—Ezra S. Gannett; Henry C. Newhall; Dr. Thomas S. McAllister; George Shilling; Mrs. Cordelia A. P. Morse; Dr. J. R. Doty; Gracle Hanson; Carrie Trenor,

May 1s.—William Miller; Katte Merrill; Isaac Taber; Daky M. Howard; Theodore S. Bigelow; John Hatch Lennan; Mary H., Loffnan,

May 25.—3ohn Pierpont; Henry Lanning; Willard Robinson; Martha D. Arnold; Jennie Clapp; John S. Gilman; Phillp Harrington.

REPLIES TO QUESTIONS. GIVEN THROUGHT THE MEDIUMSHIP OF MRS. COMA L. V. BICHMOND,

At the Banner of Light Free Circle-Room, during her lecturing engagement in Roston, January and February last, in the absence of Mr. Colville,

#6" We invite written guestions from all parts of the world, and give free opportunity for verbal questions from hiembers of the audience.

to school again now, and I shall know as much as I ever wanted to. I think that's real nice. I'll bring some flowers to decorate the house if they want me to. I'll come in the summer and try to make them know I can come. I think there's a medium I can come to and speak at home. I want to send my love and tell them I am all right now. Thank you.

Dr. Scth Smith.

I would say, Mr. Chairman, that I am conducted here by one of the controlling influences to make an explanation. I am very glad to do not coult to explain myself but to have on. question, and full of life and endeavor. May our aspirations forever point upward and onward to thee, clothing all immanity with the conselousness of immortality, and penetrating the darkened paths of earthly life with glimpses of eternity. Amen.

Questions and Answers. CONTROLLING SPIRIT.—Mr. Chairman, we are ready now to receive such questions as may be

presented.

ready now to receive such questions as may be presented.

OUES.—Do disembodied spirits enter a realm of absolute knowledge of the many things that are mysterious to mortals?

Ans.—Disembodied spirits do not enter a realm of absolute knowledge concerning any of the things mysterious to mortals, excepting the one fact of existence beyond death; and all disembodied spirits do not immediately possess that knowledge. All that is claimed by any spirit is an added step beyond what is possessed upon earth, and opportunities of spiritual progression. All that is claimed by spirits is to give their opinion, and the knowledge, so far as it reaches their mind, of any subject. No spirit claims infallibility; not even the angels in their celestial abodes claim to have absolute knowledge. There are many avenues of perception, of intuition, of whatever belongs to the spiritual power of discernment; these are more unfolded. The human distellect gropes in the darkness of external effects, while the spirit more meanly perceives the approximate causes of thirse indulibility.

more nearly perceives the approximate causes of things; but no spirit claims to have infallibility, none claim absolute knowledge—the Infinite alone can possess this of thinker, from childhest these if in the truth of absolute knowledge, the controlling intelligence can inform us if there is a personal architect of the universe? A newrone of real knowledge the universe? An assurance of real knowledge from such a source will be more interesting than a mere opinion from any source.

from such a source-will be more interesting than a face opinion from any source.

A.—The questioner asks an impossibility; for whatever our individual knowledge may be, it is probably based upon such evidence as might not be acceptable to his mind. There are two conditions of imparting knowledge: one is, to possess it; another is, that the individual shall have the capacity of receiving it to whom you may wish to impart it. So far as we are capable of stating what our own knowledge is, we have evidence of a personal Architect of the universe, an Infinite Intelligence, as capable of distinct proof to our minds as any of the absolute sciences, as capable of proof in its way as mathematics. We are by no means certain we can impart the method of that knowledge to the questioner. We have no other means of knowledge concerning the Infinite personality or individuality, than that which belongs to the capacity of any human mind, that capacity being unfolded or impelled in the same direction that ours has been. The knowledge of the Infinite must come always through manifestations, on evidence perceivable in the outward; and perceptible in the spiritual universe, and whatever line of thought or system of argument may belong to others, we consider that the eyidence is perfectly clear and the proofs undeni-

supposed that the infinite capacity is forever supposed that the infinite capacity is forever manifesting itself in an infinite variety of expression, not for his own glory, not simply for the happiness of all created things or beings inhabiting the various earths, but from the fact that the Infinite is all intelligence, and the finite is governed by that intelligence, the perpetual manifestation of it being the expression of the Infinite Love and Wisdom. The necessity for devising new means or inventing new dispetual maniestation of it being the expression of the Infinite Love and Wisdom. The necessity for devising new means or inventing new discoveries for perpetuating the happiness of his creatures or the glory of himself, presumes a limitation like that which belongs to human rulers. Not so; the devices are already in existence, the plan is already there; it is from the Infinite unto the Infinite. The unfoldment may be forever, the manifestation may be throughout eternity, but it is not presumable that any new thing can be added to that which is infinite in knowledge, in wisdom, in power, in capacity; that the invention or discovery perceived by man to be new is old as the Infinite; that that which is perceived by us to be a new revelation or unfoldment has forever been in existence. We, being finite, moving forever around and through the infinite universe pervaded by this Infinite Intelligence, must forever come upon new discoveries, not because they are newly created, but because we are newly born to a perception of them.

to a perception of them.
Q.—You do not declare, of course, that the plan of Nature is eternal in duration, as assum-ing that there has never been a point of time when the design has not been in existence precludes the work and need of a designer, does it

A.—We presume to declare just what we have declared, that as the designer is the Infinite, so is the plan infinite; that the beginnings and endings of organic substance or bodies may be traced by the finite mind with the perception of creation, but not to the Infinite; and as duration of time belongs to space, to organized bodies, du-ration of time has nothing to do with the Infinite ournose, and is only the measure of adaptation of the finite mind of the finite expression; that the Infinite plan includes that which has had no beginning and will have no ending. Everything that exists, in the duration of time, so far as any that exists, in the duration of time, so far as any organized body, so far as any association of atoms of primal substance, must be included in the plan of the Infinite, though as plans are not capable of unfolding themselves, as natural laws are not capable of self-existence without the source of life. Such is our plea. The Infinite Intelligence, knowing the end from the beginning, seeing all things in eternity as the work of the Infinite Life, still expresses, in the method of what is called plan and purpose, the various arrangements to the finite mind, and though the finite expression is plain, the Designer, the Infinite, the finite expression would

though the inite expression is plain, the Designer, the Infinite, the finite expression would be Infinite possession.

Q.—Is this being you invoke as God confined to a certain order of fevelopment in nature, such as this earth their switness to having existed in the past, or is the power able to bring forth man before the mammoth?

A.—The being whom we invoke is the Infinite.

A.—The being whom we invoke is the Infinite Intelligence of the Universe, and capable of doing all things in the way of the infinite, and not of the finite intelligence. Of course we have never challenged that Infinite Intelligence to do

not of the finite intelligence. Of course we have never challenged that Infinite Intelligence to do anything our way, knowing it would be useless. Q.—Does the spirit that passes away by the hand of the assassin take the position in spirit-life it would if it passed away naturally?

A.—So far as we know, the spirit passing away by the hand of the assassin takes the position in spirit-life for which spiritual unfoldment adapts the individual. The manner of the death does not affect the particular position or status of the spirit spiritually. The change may be violent and unexpected, but so far as the spiritual state is concerned, that is a question of spiritual unfoldment, and the spirit enters that state for which the unfoldment has given preparation, whether it be by the hand of the assassin, by slow disease, by self-slaughter through some particular form of earthly habit or appetite. The question is not the manner of the death, but the condition of the spirit at the time when death approaches, and this determines the position, unfoldment or grade in the spirit-life. You are at the present moment in a certain degree of spiritual unfoldment, whatever that degree of spiritual unfoldment of the spiritual condition; whether an assassin strikes you,

The Truth of a Communication Verified Eighteen Years after it was Given. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

About eighteen years ago the celebrated meadium, J. V. Mansfield, visited California, and spent most of his time in this city. I first met him on Montgomery street, and was introduced to him by a mutual friend of ours. He had just returned from a visit to the mines, had brought with him quite a collection of minerals, and asked me to call at his rooms and assist him in naming and arranging them. While engaged in their examination he remarked that some of my suirit-friends were present who wished to my spirit-friends were present who wished to communicate with no. He at once seated him-self at the table and commenced writing. The sen at the table and commenced writing. The flist communication was from a deceased brother-in-law, who passed on some ten years before at Detroit Michigan. Several others who were once residents of San José—my then place of residence—all of whom I had personally known in their lifetime, made known their presence.

ence.

The last one communicating gave his fame as John Randolph, McDavid. I stated I did not know, any person or spirit of that name. The name was an unuqual one, and my statement called out some questions and answers. He replied, "I knew you, or of you."

Ques.—Where did you know me? ""

Ans.—I saw you in San José.
Q.—Where did you live when upon eath?
A.—Below Milpetas. (Milpetas was about six miles from San José.)
Q.—Whiat was your business?
A.—A farmer.
Q.—Had you a family?
A.—Yes, a wife and three children.
Q.—Do you desire to sond them any message?

ence.

A.—Yes, a wife and three children.
Q.—Do you desire to send them any message?
A.—Yes; tell them I am happy.
About two months ago I had some business in About two months ago I had some business in the country, four or five miles below Milpetas, and made the acquaintance of one Troy McDavid. The name brought to mind the spirit communication, and for the first time in eighten years since it was given I became aware that such a man as John Randolph McDavid had lived on the earth. This young man proved to be his son, and he confirmed all the facts above stated, except the knowledge the father may have had of the writer.

I was induced to write to McMansfield on the subject, giving him more details than I have here. In his reply he gave me a test equally important and surprising. I quote from his

y important and surprising. I quote from his

"Here comes a spirit who says: 'Tell my friend Hall I recollect him well. Tell him Armstead Burnett says. "I recollect our talk on the steamboat in 1860 or 1861. That talk eased my passage to the grave, May 6th, 1862." Armstead Burnett was a resident of San José and a son of Peter Burnett, ex-Governor of this State, and once a Supreme Court judge, and, I believe, is now President of the Pacific Bank of this city. The son was consumptive, and was quite feeble at the time of the conversation that he alludes to on the steamboat. I remember quite feeble at the time of the conversation that he alludes to on the steamboat. I remember the time and the conversation well. My memory is that it was in the fall of 1861. We were passengers going from San Francisco to Alviso, a small port on the Bay. We had quite a lengthy conversation on Spiritualism, and he seemed to be very much interested in what I had to say on the subject. He and his family were Catholics. I am pleased to hear from him, for he was a worthy young man and much respected by all who knew him. I am thankful that I was the means of easing his passage to the grave.

It seems to the that these tests upset the mind-reading theory of skeptics. I desire further to state that I never saw Mr. Mansfield before the time above mentioned, nor have I seem him since. He could not have known any of the communicating spirits in their lifetime.

of the communicating spirits in their lifetime. I regard these tests as wonderful and unexplainable on any other than the spiritual theory.

Truty, R. B. HALL.

ry. Truly, R. B. San Francisco, Cal., April 20th, 1880.

SPIRIT-MESSAGE.

To the Editor of the Banner of Light :

The following lines, from the spirit of a lady who died in England, were received through the mediumship of Mrs. Julia Fish, Anaheim, Cal. You will, I hope, agree with me in deeming them worthy of publication.

Los Angeles, Cal., 1880. W. N. SLOCUM.

Twas far away on distant shore
My spirit-bark was wafted o'er
The sea called death, which, quickly passed,
I found my spirit-home at last.
It seemed so hard, at first, to die,
When those I loved shood weeping by,
And little children kissed the face
So soon to find a resting-place
Beyond the reach of lips that press
The seal of love and tenderness!
Another, too, bent o'er my hed—
A husband, dear as wife e'er wed,
He in whose arms I found-repose
When life seemed full of pain and woes;
Full oft I sank to sweetest rest
Upon that loying, manly breast,
Now throbbing with the keenest pain
That it could never hold again
The loved one there, or soothe to sleep
Fond tears of thankfulness and bilss,
That so mutch love I foundin this,
Your cruel world, where thousands pine
For want of that which e'er was mine.
I knew a chilling void would come
In that sweet bower, my earthly home,
When one, the mother, was not there,
In her accustomed place and char,
In her accustomed place and char,
In her accustomed place nat chilt,
Ny every fond, endearing name,
The one for whom all else beside
Seemed nothing since their mamma died.
But oh, the joy, the bilss indeed!
When all was o'er, the spirit, freed,
Found not its home in far off heaven,
Where all the ites of earth are riven,
But close beside my loved and dear.
Atthough I could not make them hear
Assurances that "all is well,"
I did not, could not make them hear
Assurances that "all is well,"
I did not, could not say farewell,
But longed to stay the tide of grief,
And give their sorrowing hearps relief;
To whilsper, "I'T was not dying dear,
For I am with you, and can hear,
And see that silent tongue to speak,
Was taken far from mortal sight,
Your daytime changing into night,
And see, and love you, just the same
As ever, ere the living fame
That ilt those eyes and that pale cheek,
And caused that silent tongue to speak,
Was taken far from proven and fears,
Unfolding every day and hour
Still glows a living spirit, free
Alley the found of the proper spirit, free
As preezes fresh from o

Watkins's Mediumship.

To the Editor of the Banner of Light: I desire to add my testimony to that of others already given through the Banner, to the genuineness of the phenomena which occur in the presence of Mr. C. E. Watkins, the independent slate-writing medium, now in the city. After two sittings with him, I am satisfied beyond all doubt that the writing upon the slates is produced by an intelligent force outside of the medium, and that any one who will take the trouble to witness the manifestations can be satisfied that Mr. Watkins does not produce them personally, for the reason that under the circumstances of the case the thing is imposstole. I will add further, that as a result of mysittings with him I have renounced my previously held materialistic views, as I have witnessed that which has completely-upset the foundation upon which materialism J. EDWIN HUNT, rests.

J. EDWIN HULL, Treasurer's Office, City Hall.

Boston, May 27th, 1880. for Mr. Brunton has written, if not with fire and frenzy, with good taste and a poetic spirit. Many of the poems are as dainty as the name by which he calls his book. All are healthy in sentiment and religious spirit, and attest the sure advance of progressive thought.—Boston Commonwealth on Brunton's "Datsies."

PUBLIC MEETINGS, ETC.

Northern Wisconsin Spiritual Conference.

Again we would notify the Spiritualists and Liberalists of Wisconsin that we are to have another of those grand Three-Day Cenventions in Omro. June 18th, 19th and 20th, 1880.

Our last meeting was a grand success, in spite of the elements. Let 's make this a still greater one by all attending and showing our interest in the cause of Spiritualism.

E. N. Wilson is engaged, and will give a scance Saturday evening and snother Sunday afternoon at half-past two o'clockans, O. Barrett, Mrs. S. E. Bishop, Dr. E. W. Stevens, J. Kenyon, 1r. A. B. Soverance, and Dr. A. B. Randall, are in vitied to participate.

Every Spiritualist is requested to send the Secretary the name of every Free Thinker, into they may be notified of the inbeting.

The friends will entertaln free to the best of their ability. Efforts are being made to secure a first-class state test medium.

Mrs. S. E. Bishop, Vice Pres.

Cona B. Phillips, Sec. y. Northern Wisconsin Spiritual Conference.

Spiritualists' Convention at Rochester, N. Y. In response to an unsolicited high rich of the Rochester Spiritualist's association. A Quarterly Convention of Spiritualist's Association. A Quarterly Convention of Spiritualists's Association. A Quarterly Convention of Spiritualists of Western New York will be held at Odd Fellows' Temple, West Main street, Rochester, Saturday and Sunday. June 5th and the convenience of t

hearly response from the surrounding country.
J. W. SEAVER,
G. W. TAYLOR,
Unmittee,
Mrs. WM. Roe,

Camp-Meeting at Belvidere, III.

There will be a grand rally of the Liberals, Spiritualists, and all classes of Free Thinkers, in Northern Illinois and Southern Wisconsin, on the Boone Co. Fair Grounds, at Belvidere, commencing Thursday, June 17th, closing Monday, June 21st. The neeting will be conducted on the principle of a free platform, open to all planses of Free Thought. Many of the leading speakers of the country have been corresponded with and are expected to be there. An opportunity will be given to all mediums to exhibit their medial powers; and it is expected to make this the grandest rally of Liberals ever held in Northern Illinois and Southern Wisconsin. Come one, come all. For further particulars, address F. F. Foller, Managing Sec y. P. O. Box 263, Rockford, Ill. Camp-Meeting at Belvidere, Ill.

The Vermont State Spiritualist Association Will hold its Annual Convention at Plymouth on Friday, Saturday and Sunday, June 11th, 12th and 13th. All friends of the cause, and the public generally, are cordially invited. Plymouth is situated in one of the most romantic parts of the State, between two ranges of the Green Mountains, which rise for several hundred feet on either side. It. is earnestly requested that all who can be present will do so, this being the Annual Convention.

W. H. WILKINS, Sacretary.

Bouth Woodstock, Vt., May 12th, 1880.

Grove Meeting.

Arrangements have been made to hold a Spiritualist Grovo Meeting in the beautiful Grove of J. Merriman, at Transit, about tirce miles northwest of Byron, and about eight miles northeast of Batavia, N. Y., on Sunday, June 20th. Lyman C. Howe is engaged as the orator of the day, and a very large attendance is anticipated:

Anniversary Meeting at Sturgis. The Harmonial Society of Sturgis, Mich., will hold its Annual Meeting in the Free Church on Friday, Saturday and Sunday, the 18th, 19th and 20th of June. BY ORDER OF COMMITTEE.

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office 58 North Charles Street, BALTIMORE, MD.

DURING fifteen years past Miss, Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently oured through her instrumentality.

The is clairandight and clairvoyant, Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scheintific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetized by Mrs. Danskin,

Is an unfailing remedy for all diseases of the Throat and Lungs, TUBERCULAR CONSUMPTION has been cured by it. Price 25.00 per bottle. Three bottles for \$5.00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5,00, or more, according to means. In most cases one letter is sufficient; but if a porfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1,00 each. Post-Office address, Station G. New York City. New York City.

The MODERN BETNESDA for sale by Dr. Newton Sent post-paid on receipt of the price, \$2,00.

April 3.

Dr. F. L. H. Willis

May be Addressed till further notice Glenora, Yates Co., N. Y.

Dit. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He ciaims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis ciaims especial skill in treating all diseases of the blood, and nervous system. Cancers, Scrofula in fights forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp;

Sea. For Circulars and References.

April 3.

TWO ATTRACTIVE MINING COS.

DICK & WILLIAMSON SILVER, 50 cts. a Share PLYMOUTH GOLD MINING CO., 81,50 a Share NEW PAMPHLET sent by mail on application. A limited amount of shares in each for sale by

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14-Stop ORGANS, Stoot, book and music, boxed and shipped, only 85,00. New Planos 8105 to 81,600. Before you buy an instrument be sure to see his Mid-summer offer, Hinstrument, Address Daniel F. Beatty, Washington, N. J. Oct. 25,—cowly

GENTS WANTED EVERYWHERE to sell the best Family Knitting Machine over invented. Will knit a pair of stockings, with MEEL and TOPE complete, in 20 nutes. It will also knit a great variety of fancy work for debt there is always a ready market. Send for circular terms to The Twombly Knitting Machine Co., b Washington street, Boston. 17w—March 6.

TISE Sterling Chemical Wick in lamps

MIND AND MATTER:

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April 7.

Hoston, Mass.

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A WEEKINY JOHN NAL, published under the auspices of the First Society of Spiritualists, of Chicago, containing Discourses and Foems through the Mediumship of Mrs. Cora L. V. Richmond, and other Matter Pertaining to the Spiritual Philosophy. Subscription terms: \$2.00 per year; §7.00 for five copies one year; five cents per single number; specimen copies free. Remittances should be made either by Post-Office Order, Draft on Chicago, or in Registered Letter, payable to Griffon Brothers. For fractional parts of a dollar, postage stamps of the smaller denominations to the requisite amount may be sent. Liberal discount to dealers and societies. Address GRIFFEN BROTHERS, Publishers, 16 La Salle street, Chicago, Ili. Jan. 10.

ANNOUNCEMENT.

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POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring of for health, harmony and business. Persons desiring of this sort will please send me their handwriting, state and sex, and euclose \$1.00, with stamped and addressed JOHN M. SPEAR, 2210 Mount Vernon street, Philadelphia, Pa.

HOUSE TO LET. MY Dwelling House, 14 rooms, Stable and Garden, 423 Dudley street, with or without furniture. ALLEN tt;-March 13.

HISTORY AND ORIGIN OF ALL THINGS. By L. M. ARNOLD, Poughkeepsie, N. Y. Complete in one volume. Cloth, \$2,00; postage free. For sale by COLBY & RICH. Mediums in Boston.

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MAY be found at No. 2 Lovering Place, (off Washington Mondays and Tuesdays for ladles only, "Forms \$2,60, April 21.

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Jan. 17.—13.8*

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Send leading symptoms, and if the medicine sent ever fails to benefit the patient, money will be refunded. Enclose \$2 for medicine only. No charge for consultation. Nov. 30.

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May 29.—4w*

A. P. WEBBER, MAGNETIC PHYSICIAN,

OFFICE, 816 MONTGOMERY PLACE. Hours from May 1. May 1. Mrs. M. J. Folsom.

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2.00. March 6.

Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, No. 60 East Newton street, Boston, Hours 9 to 5. 13w - April 10.

FANNIE A. DODD, MAGNETIC PHYSICIAN, TEST MEDIUM, No. 94 Tremont street, Room 7, Boston. 1w - June 5.

CLARA A. FIELD,
BUSINESS MEDIUM and Clairvoyant Physician, No. 19
Essex street, off Washington, Boston. Jan. 3.

MRS. E. J. KENDALL, EST AND BUSINESS MEDIUM, 19 Berwick Park. Boston. Hours 9 to 3. 6w*-April 3.

Susie Nickerson-White, RANCE and MEDICAL MEDIUM, 148 West Newto street, Boston. Hours 9 to 4. 26w*—Feb. 14. ADIE JOHNSON, Medical and Business Clair

voyant, traces lost or stolen property, absent friends, examines from lock of hair, \$2,00 and stamp. 37 Tremont freet, Room 2, Boston. 4w*-May 45, MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail to cents and stamp. Wholelife-reading, \$1,00 and 2 stamps, 37 Kendall street, Boston.

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A S. HAYWARD will send by mail two packages of his powerful Magnetized Paper. "Mirachlous" cures made by til. Price \$4.00. He will visit patients by letter appointment, caroof Banner of Light. May 8. M. A. PORTER, Medical Clairvoyant, Letters answered for \$1,00. 38 Kneeland street, Bostow 4w*-May 22.

MISS S. J. SELF treats the mind, and Advisory Medium. Circles every Sunday evening, at 730.
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SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr.G. will attend funerals if requested, Nov. 29.

I. P. CREENLEAF,

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Funerals attended on notice.
Also, Medical Clairvoyant and Homeopathic Physician. Office and Residence, Onset Bay Grove, East Wareham, May 1.

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also those that desire to be developed as spiritual medi-jums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1,00, &r 1 shoet each week for one month for 30 cents, two months for 70 cents, three months, \$1,00. Address, JAMES A. BLISS, 713 Sansom street, Philadelphia, Pa. (Communications by mall \$1,00 April 24.

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Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce that those who wish, and will visit her in jurson, or send their autograph or lock of hair, she will give an accumate description of their leading traits of character and peculiarities of disposition; marked changes in past and tuture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, Full delineation, \$2,00, and four 3-cent stamps. Brief defineation, \$4,00.

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Onset Bay for the season, is prepared to take a limited number of patients. Invalids requiring kind care and skill ful treatment at this healthful summer resort, should address her at once Onset Bay, East Wareham, Mass.

May 29.—4w

UNDEVELOPED Mediums, and persons de-sirous of becoming Mediums, will obtain valuable in-formation by sending two 3-ct, stamps to DR. CROSES, Kendall street, Boston, Mass. May 2.

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18. The Exadus.
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26. The Return.
27. Maccabean Era.
28. The Ancient City.
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The author announces that the object of this work is to discriminate between the uses and the abuses of true Spiritualism, to investigate the relation of the material system to the spirit-world, and to prove some hypothesis or theory which will consistently account for all known facts. He is a profound thinker, a careful and industrious writer, and his book is said to abound in calculations, facts and prophecies that will interest all Spiritualists.

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A NEW AND GOOD SLATE-WRITING

the Editor of the Banner of Light :

Every addition to the number of genuine slatewriting mediums (of whom Dr. Slade was the first signal instance) is a valuable accession to. the ranks of our mediumistic force. This phenomenon is so conclusive as a proof of the existence, presence and action of spirits; and at the same time so simple and so easily verifiable in the open light, that it forces the barriers of the most hostile incredulity and carries by storm the conviction of the most skeptical. Witness the revolution among the most eminent scientists of Germany wrought by Slade, and that in our own Congregationalist pulpits through the Rev. Joseph Cook, wrought by Watkins in Epes Sargent's library.

It was therefore very willingly that Dr. J. R. Buchanan and I went last evening to the address of a young medium named Alexander Phillips, aged twenty-three, at his rooms, No. 133 West with street, to subject him to a thorough test, joy it as we do. Rappings on the table immediboth of us having half considerable experience, ately expressed assent to this. in this most interesting phase of mediumship." We sat alone with Mr. Phillips in a room well lighted with gas, at a small table at one end of A wardrobe, a few chairs and a bureau between the windows at the other end, were all the furniture. Three slates, two of small size, the third larger, with a lot of blank paper and lead-pencils, were on the table. In a few moments raps announced the presence of our tions it gives us come to us direct and unadulinvisible friends; among the raps there being terated from the spirits themselves, without some whose peculiar sound, different from the rest, was very familiar to me. "That is you, mother, I know very well "-a quick and strong assent. "If you can, now please to write something between these two slates;" and we laid the two small ones flat together, the one on the Scotch by parentage, though born in Ireland, other. The medium and I laid our hands on and American by residence from childhood. them. There was no pencil between them. We had thoroughly sponged and dried them. For two or three minutes, no sound issued from them, nor was any signal given that anything chanan and myself held considerable further had been done. We then (the medium and I) converse with spirits of a high order purporting raised them from the table and laid them on my shut together as before. It was needless to ready written. But there is nothing of a test screw or tie them together, as is sometimes done, character in such communications, the answers since we both united in holding them tight toeyes of Dr. Buchanan and myself. Presently I propositions, which we would read to ourselves, pencil in the act of writing. Raps on the table our object being only to record the phenomena seemed to announce that it was done, and we of an absolutely test character; took them down and opened them. The following, closely but legibly written, filled one of the slates (the whole was written consecutively, and without punctuation; I break the verse up into. lines, according to the rhymes):

coording (6 the Figures):
God, that made the earth and heaven,
Darkness and light
Who the day for toil has given,
For rest, the night—1
May thy angels guard, defend us,
Slumbers sweet thy mercy send us,
Holy dreams and hopes attend us
This live long night.

There was, no signature. I asked by whom it was written. The raps, familiar to me, sounded in response. "Was it by you, mother?" "Yes." That no mortal hand did it, is at least

After copying and expunging, we then again placed the slates together, and the medium, under our eyes, laid them on the por, close joined, under an open chair, of course under the full light of the gas. The chair was near the opposite corner of the room, some fifteen feet distant from us. He also laid along side of them an open paper containing flour, saying that the spirits sometimes strew the flour on the top of the slate. For some minutes we received no signal. The medium remarked that perhaps the light struck down too strongly upon the slate, and he lowered the gas a little, (but only threw a piece of black muslin over the front of the chair, leaving the slates still in view to us, though screening off the direct impact of the gaslight upon them. Soon came the signal raps, and I proceeded to pick up the slates. No flour had been strewn on them, and we supposed that experiment to have failed: but on opening them we saw the five marks of the ends of a thumb and four fingers (evidently a man's large-sized fingers) impressed on the slate inside, and partially covering some of the words of the writing with which the slate was covered. It was apparently the production of five or six different spirits, two of the sentences being Latin, (one consisting of two hexameter verses-a quotation,) one French, one Italian, one English, and one (the fourth in order) being in some unintelligible ancient Oriental character, not Hebrew, though the square form predominated in the letters. It was as follows:

Rustivus expectat dum defluat amnis, at ille labitur et labetur in omne volubilis a vum La mort est plus aisée sans y penser que la pen-sée de la mort sans péril.

Sempre il mal non rien ner nocere. [Then the incomprehensible antique Oriental

ue.; Damnant quod non intelligunt.

The remembrance of these things will perhaps prove a source of pleasure. M. O'SULLIVAN.

 \sqrt{T} ranslations:

Translations:
The countryman awaits looking on to see the river flow away; but it flows on, and will flow whirling on for all time.
Death without thought of it is easier than the thought of death without danger of it.
Misfortune comes always to do us no real evil. Men condemn what they do not understand.

Though my mother's name is signed at the foot of the whole, I presume her to have written only the concluding English phrase, while attesting the whole to me, whom she knew to be acquainted with Latin. The medium could not , have had any knowledge that the proper initial of her name was M.

By blowing and lightly brushing off the flour of the finger marks we were able to distinguish the parts of words at first concealed by them. We observed also in the open paper containing the flour, as above mentioned, the indented marks of the finger ends which had first been laid in it before impressing themselves inside on the slate after the writing had been done.

Throughout the whole the medium had been seated with us at our table, at least fifteen feet distant from the chair under which had been placed the slates, from which our observant eyes were never diverted.

The third test case of writing occurred as follows: The medium requested Dr. Buchanan to tear off from a large sheet a small bit of paper, (it was somewhat less than three inches by two,) and after holding it a moment between the palms of his hands, to place it between the two small slates, which they then held as before described. I have the bit of paper before me, with its roughly torn sides which fitted to the sheet. And this was what proved to be written

oh it in lead pencil, though no lead pencil had been placed between the slates: Mica, mica, parva stella, Miror quonam sis tam bolla, Splenderis eminens in illo Alto velut gemma cælo, DR, BUCHANAN.

The writing being small and close, and back handed, I at first could not readily make it out, but, while puzzling over it, I suddenly caught it, and exclaimed, "Why, they have put into Latin the familiar childish verse, 'Twinkle, twinkle, little star.' It is indeed almost a literal Latin version of it." Instantly there was loud rapping as of pleasure at my understanding it, and a little musical instrument on the mantel-piece, six or eight feet from us, was flung down to the opposite end of the room on the floor. Dr. Buchanan remarked, "This comes signed by my father, but it is very little like him. He understood Latin, but this is not what I should have expected from him." I replied that several learned scholars had amused themselves and the public with translating into Latin and To the Editor of the Bander of Light: Greek verse, familiar nursery rhymes and popular songs, and that spirits sometimes indulged in a little playful fun and wit, and seemed to en-

The above are three signal test cases of the direct writing" under conditions making it impossible for any mortal hand of fraud or trickery to have had anything to do with the results obtained. This young man, Mr. Phillips, is unquestionably a first-rate medium for this, which is to me perhaps the most interesting of the phenomena of Spiritualism, since the communicapassing through the mind of either a writing, speaking, or impressional medium, which sometimes colors or refracts them as does glass the light it transmits. He seems a modest and pleasring young man, very little known as yet, and is We unite in sincerely and strongly recommending him as a true and good medium.

After the things above related, both Dr. Buto be present, and to respond to inquiries on right shoulder; both of us still holding them grave subjects which we had brought with us gether, the double slates being close under the quiries, sometimes in the form of alternative could distinguish some slight sounds within the and which the spirits would then say that they slates, though they more resembled faint muffled understood from our minds. I therefore do not strokes or raps than the scratching of a slate- lengthen this statement with anything further,

New York, May 24th. J. L. O'SULLIVAN.

To the foregoing statement of Mr. O'Sullivan I would add my endorsement of its absolute and minute correctness. My own intercourse, through Mr. Phillips, with ancient and modern spirits, was entirely satisfactory. I do not think it expedient to mention either their names or the deeply interesting themes of our conversa-

On a previous occasion a slate was filled with a message to me from a modern spirit exactly adapted to my mental condition. An ancient spirit, when addressed, instantly responded in Latin through Mr. Phillips's hand, in such a mainer that I do not think he knew what was written. Other ancient spirits expressed themselves as unable to communicate efficiently through Mr. Phillips, and preferring to communicate with me psychometrically, a word which seemed to be entirely new to Mr. Phillips.

Questions which I had written out and were seen only by myself appeared to be instantly understood by the spirits and were satisfactorily answered, either by rapping or through Mr. P.'s hand.

I should add that, the writing through his hand is frequently reversed, so as not to be legible from his own position.

Jos. Rodes Buchanan,

^A Warning Voice. To the Editor of the Banner of Light : *

I have read and re-read in the Banner of the 15th inst, the admirable inspirational lecture pronounced by Mr. J. William Fletcher, at Steinway Hall, London, July 20th, 1879, on the subject of Spirit-Materialization, and have no hesitation in saying that I consider it the most able and instructive discourse or article of any kind I have ever seen in print illustrative of that allimportant phase of the Spiritual Phenomena. I think it should be printed in chean tract form and widely distributed. If the conductors of the Banner think it expedient to reprint it in the form proposed, they may enter my name for ten dollars' worth of the tracts.

lawould especially call the attention of readers to the controlling spirit's qualified reply to the query, Will these manifestations that now occur continue? The recorded answer corresponds with what has been communicated to me through mediums, viz., that the continuance of this culminating phase of the spirit manifestations through which mainly a full knowledge of the reality of a future state of existence and the necessity of a well-ordered life on earth to meet the con sequent conditions that are sure to follow in eternity,

depends upon circumstances. Until form materialization was developed the enemles of "Modern Spiritualism" were mostly to be found outside the ranks of believers; but since then a host of opposers to that crowning phase of the manifestations have arisen within our own ranks, who, from whatever cause, are seemingly striving to lead Spiritualists astray from the phenomenal rock on which their knowledge of the future life is founded, and persuade them to build their temple of worship on the shifting sands of unnumbered theories emanating from the fancies of scores of would-be interpreters of the phenomena, who seem to think themselves endowed with sufficient knowledge to assume the places of our spirit teachers, and confine the oracles to their own keeping, very much after the manner of the anti-Christ depicted by Paul of Tarsus, who detected his approach within a few years, only, after the advent of Christianity-coming in the form of the " Man of Sin, who opposeth and exalteth himself above all that is called God or that is worshiped, so that he, as God, sitteth in the temple of God showing himself that he is God." This was said, doubtless, in reference to the anti-Christ-that in a few centuries succeeded in banishing the spiritual religion founded by Jesus of Nazareth to the wildernesses of earth, whilst he succeeded in establishing a sectarian hierarchy, that eventually monopolized all power within its own deceitful folds. both human and divine. Let all true Spiritualists who love the truth more than they do themselves, arise and resolve that these selfish and conceited men shall not succeed in their united attempts on both sides the wa ter to accomplish their object.

Before the insidious attack on the materializing phe nomena had taken distinct form, I was told by a spirit whose good and unselfish works on earth were only exceeded by his still greater for humanity in spirit-life that there were then measures perfecting which, if not met and successfully opposed by Spiritualists, would put back Modern Spiritualism an hundred years. This conspiracy has since then become perfected on the material plane, probably largely through opposing spiritual influences, and embraces at this time sev eral of our most prominent lecturers and writers both in America and England, as may be learned by close observers of their words and writings, however

subtly they may be disguised. The prime mover or movers of the anti-spiritualistic

scheme seem to have contemplated the entire destruction of our trance speakers, dark circles, and materializing mediums, to be succeeded by a central training-school for all other authorized mediums. The appllances that might be brought to bear in this way, when joined to a complete control of the Childrens Lyceums, (which was probably embraced in the plan,) It may be readily seen when administered by a major-ity of leading Spiritualists, would soon have culminated in a hierarchal system of Church polity patterned very closely after that of the old theology, and we are probably largely indebted to Spirit Ballou's exposure of the scheme and the resolute course of the Banner of Light in opposing it, and in sustaining our mediums against their enemies, that Spiritualism had not even at as early a date as this been perverted by its anti-spiritual element as effectually as was the early Christian Church by the great anti-Christ of Rome. nal vigilance is the price of liberty," both civil and religious, so let all its true friends be constantly on THOMAS R. HAZARD. South Portsmouth, R. I., May 29th, 1880.

A Reception to Mrs. Brigham.

A reception was given to Mrs. Nellie J. T. Brigham, at the residence of Mr. Henry J. Newton, 128 West Forty-third street, New York City, Saturday evening: May 29th. The parlors were well filled with wellknown representatives of the cause, among them Mrs. Hollis Billing (the medium heroine of Dr. Wolfe's 'Startling Facts," now located at 307 West Fortyeighth street), also hèr daughter, Miss Hollis; Mg Thomas Gales Forster, the able lecturer, and his lady; Mrs. Brigham; Judge E. S. Culver; J. V. Mansfield (the spirit-postmaster), and lady; Dr. Brittingham and lady; Mrs. Crans and daughter; Mr. Leech (W. C. Cosmopolitan Society); Mrs. Leech; Mrs. Reid, of Hartford, now located here); Mr. Holmes; Mr. W. H. Powell (the dexterous slate medium); Mr. Taylor, Mr. Hoffman, Hon. J. L. O'Sullivan, et als.

The time until near midnight was pleasantly employed in reunion of absent friends, refreshments, and literary exercises, the latter as follows:

1. Recitation, "Tom's Little Star," neatly rendered by Miss Maud Stuart; 2. "The Boot-black," clearly intoned by Mrs. Brittingham, an excellent psychometrist and unprofessional medium; 3. "The Naughty Little Girl," by Miss Stuart; 4. Poem, by Mr. Holmes; 5. Remarks by Mr. Forster; 6. "Aunt Tabitha," by Mrs. Brittingham; 7. Address and poems, subjects from the company, by Mrs. Brigham, her facility and fertility as usual exciting admiration. Time will not allow me to reproduce her lengthy address and impromptu poem, but I append the following extract from my notes of the address of Mr. Forster, who, we judge, unlike the scriptural prodigal, in his absence abroad was wise enough not to ent the husks, but to kill one of the pas:

abroad was wise enough not to eat the husks, but to kill one of the first:

"You are interested in the investigation, as Spiritualists, of, the grandest theme that ever agitated the minds of men or angels. A belief in the fact that spirits can communicate with portals originated in the affections. We all know at the present time that reason teaches it, that philosophy demands it, and that science sanctions it. Nevertheless it was the longing for that which had enlisted our sympathies and our love that primarily established this great truth in our nature. Spiritualism, therefore, may be said to be a religion of the heart, and, belonging to the heart, it has made such rapid strides, that now, in the thirty-third year of its inception phenomenally, it is the theme of public thought, subject alike to ridicule and to reverence. That it has met with ridicule we all, alas, know; but that it likewise demands reverence we also know, from the fact that the human heart still clings to it, despite ridicule and contempt, and still feels it to be a means of development through the instrumentalities of this glorious and beautiful religion which I trust we all profess. There are to-day upon this continent, to say nothing of other lands, a million families in which they have the evidences of immortal life; upon this confinent, through the instrumentalities of Spiritualism, there are many millions of human hearts that are rejoicing with a most holy joy; and neither the sophistry of the materialist nor the famaticism of the theologian can mar the beauty of what these hearts believe to be a divine revelation. The facts of Spiritualism have not only affected mere external action, but they have taken hold of man's highest nature, and that which originally appealed to the affections has become a part of the whole man; so that if martyrs were called for to-night this fand would be full of them, thank Godi because that which is born of affection must live, and will live as long as love itself shall reign.

But Spiritualism appeals not

any science.

Spiritualism, then, my friends, as I understand it, of course, exists as a scientific fact, a philosophical truth, and a religion of the heart; and as such it underlies and overtops dil other human interests, and as such it refuses to be tested by individual idiosyncrasy alone, nor will it be responsible for any such individual idiosyncrasy; it claims that its entire basis shall be investigated by every rational mind before that mind presumes to denounce it.

When Jesus of Nazaroth said that his distinct one.

ed by every rational mind before that mind presumes to denounce it.

When Jesus of Nazareth said that his disciples possessed that which the world could not give nor take away, I feel in my own soul that he but bespoke that faith which to day is the claimed possession of the Spiritualist, which enables a man to be conscious of its possession and certain of its attainment. The grand aim of 'our religion, my friends, as I understand it, is the emancipation of the human mind from the thralidom of the past—from the terrible thralidom of the epast—from the terrible thralidom of the establishment of the ecclesiastical past. Spirits teach 'that the individual man or woman must pits judgment for himself of hereself as to the soul and its destiny; that we can best attain the millennium of true joy by listening to the solicitations of brotherly love and kindness; and what the Galileean carpenter taught, Spiritualism teaches: That the master is greater than the servant; that man is greater than acthedral or church; that he is greater than the priesthood of the law; and it is the mission of Spiritualism to seek to overthrow all oppressive creeds, and invite every human heart to make a religion of facts, based upon the ministry of angels and the common Fatherhood of God.

87 Leonard street, New York. 87 Leonard street, New York.

Spiritualist Meetings in Boston.

Herkeley Hall.—Services every Sunday at 1034 A. M. and 354 P. M. In this hall, 4 Berkeley afreet, corner of Tremont street. W. J. Colville, speaker. Subject next Sunday morning. "Free Religion"; afternoon, "True Spiritual Communion."

Paine Memorial Hall.—Children's Progressive Ly-cum No. 1 holds its sessions over Sunday mornine at this hall, Appleton street, commencing at 10% o'clock The pub-ic cordially invited. D. N. Ford, Conductor.

Amory Hall.—The Shawmet Spiritual Lycoun meets n this hall, corner West and Washington streets, every sunday at 10% A.M. J. B. Hatch, Conductor:

Rennedy Hall.—Free Spiritual Meeting every Friday evening at this hall, Warren street, at 74. Regular speaker, W. J. Colville. The public are cordially invited. Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10% A.M. and 2% and 7% P.M. Excellent quartetto singing provided.

Pythian Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall. 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

PAINE HALL .- No man livetly for himself alone. The selfish or miserly man, who imagines he is only contributing to his own pleasure or enjoyment in life, mistakes one of the wisest provisions in the economy of nature. While in the form, it is possible he may in a measure carry out this idea. But the great turapike road of death admits of no freight or possessions of whatever nature, except those pertaining to the soul, or spirit. And wise is that person whose earth-life is made up of good actions and virtuous deeds, of charity and loving kindness, for these are the jewels that enrich, not only in earth-life, but also in spirit-life, where every good deed or act of charity shall appear, as it were, a jewel in the crown of the possessor. Let us bear this great truth in mind, and shape our lives accordingly, not in the hope of selfish reward, but simply alin to do our whole duty here.

The entertainment was very pleasing to-day, consisting of orchestral music (full number); singing, responses and Banner March; songs, by Harry Marden, Arthur Wedger, Mrs. Souther and Miss Annie Russell; recitations by Sadie Murray, Lena Croin, Esther Ottinger, Jennie Bicknell, and Helen M. Dill; callsthenics, led by Misses Dill and Ottinger, closing with the Target March.

Next Sunday being Memorial or Flower Sunday, we propose to give an entertainment worthy the cacalle. takes one of the wisest provisions in the economy of

the Target March.

Next Sunday being Memorial or Flower Sunday, we propose to give an entertainment worthy the occasion, for which we ask the hearty cooperation of all our good friends. Contributions of flowers, "wild or cultivated," are especially solicited, also other articles of whatever nature, to beautify the hall. The committee will be in attendance as early as 3½ A. Ja., by which time it is hoped the contributions will arrive, in order that they may be properly arranged before the Lyceum session. Dr. Currier, Dr. Richardson, Mrs. Water-

house and many other good speakers have promised to be with us and take part on this festive occasion.

Wh. D. ROCKWOOD, Cor. Sec.

Children's Progressive Lyconum No. 1, 1

Boston, May 30th, 1880.

AMORY HALL .- " Blessed are the pure in heart, for they shall know God;" "If you would keep your friends, honor them when present, speak well of them when absent, assist them when necessity requires it." Such are a sample of the mottoes given at our Lyceum on Sunday last. It was very pleasing to listen as each pupil gave his or her motto, as there was a significant teaching from each. "Motto Sunday" has become very popular with our audiences. As usual, where five Sundays are in a month, the fifth was celebrated as communion day, and as each partook of the cream and cake, we could not help thinking how much better was this practice than that of the churches in offering to the people the sacramental bread and wine. I have a case in my mind at the present time where a man who had been an inveterate drinker of ardent spirits, but who had reformed, was induced to join the church; in partaking of communion the wine was offered him, and after placing it to his lips the old thirst was revived, and to day I believe him to be in a worse condition than he was before "reforming."

Our visitors were numerous on Sunday last, and all were very kind, as the many bouquets of flowers placed upon the Conductor's table testified. It is also cheering to us to have volunteers assist our pupils. Yesterday Mr. Geo. W. Coots recited with thirlling effect "The Little Hero"; his little sister, Miss Mattle Coots, favored is with a song, and the applause was so strong in her favor that she was obliged to answer a recall before we could continue the exercises. On Sunday next they are to be with us again, and I will guarantee them a warm reception.

The exercises commenced with an overture by the orchestra; followed by singing by; Lyceum; Banner March; recitations, &c., by the subjoined members. Miss Carrie Shelhamer, Eva Gagei, Hattite Morgan, Hattle Young, Mary Green, Nellie Negen, Redore Burroughs. Alice Bond, Idd Brown, George Brown, Emma Ware Willie Newton, Nellie Nugent, Swhich instead of the Target March; communion was bartaken of by pupils and andience. "During this time the orchestr they shall know God;" "If you would keep your friends, honor them when present, speak well of them

the orenestra ravored us wain various and, minos well received.

In the course of the exercises, one of our honorary members, Mr. John Wetherbee, made some very pleasing remarks; our children are always glad when they see him enter our hall; he always has a moral to his remarks, and the one of yesterday was very appropulate.

on Tuesday evening, June 8th, our Lyceum will hold its first strawberry festival at Amory Hall. Dancing until midnight. All are invited. The first annual Picnic, which is to be held at High

The first annual Picnic, which is to be held at Highland Lake Grove June 29th, promises to be a successful affair. Manager Kendall has tendered the use of the house formerly used as headquarters, and many mediums have volunteered to hold scances during the day. There will also be Lyccum exercises in the open air. Excursion tickets will be for sale at all the principal stations on the N. Y. and N. E. R. R. Invitations will be extended to the officers of the New York and Brooklyn Lyccums to be our guests during that day.

Sunday next, all will remember, will be our Floral Sunday. It is expected this will surpass all previous efforts in point of decoration. Donations of flowers are solicited. We trust every seat will be filled.

J. B. HATCH, JR.,

Soc'y Shawmut Spiritual Lyccum.

Roston, May 31st, 1880.

PYTHIAN HALL.—The exercises last Sunday morn ing were mainly devoted to topics in reference to Decoration Day." After the singing of "My Cour

ing were mainly devoted to topics in reference to "Decoration Day." After the singing of "My Country, 't is of Thee," by the choir and congregation, the Chairman read a poem entitled "The Blue and the Gray." Remarks, pro and con., were made concerning the decoration services, and their appropriateness or non-necessity, by Messrs. George Plummer, Sanderson, Herring, Lee, Dr. A. H. Richardson, Dr. Tew, Mrs. Emerson, and the Chairman; and a fine inspirational poem was given by Mrs. Marden.

In the afternoon Mr. Loring Mobdy gave the second address upon "The True Plan of Salvation as Revealed in the Law of Heredity"—the first having been delivered on the Sunday previous, at which time he treated the subject in the light of "Genesis descending," showing by numerous citations that the evil tendencies in the human race are unmistakably the result of transmitted qualities, and the conditions surrounting the mother during the embryonic period. The second lecture treated the theme in the light of "Genesis ascending," showing also by citing a large number of facts and instances how the race may be improved by observing certain natural laws and a proper amount of forethought, &c., &c. Both lectures were highly instructive, and were listened to with the strictest attention by intellectual and appreciative audiences.

Mr. James H. Dickson favored the audience at the opening with the recitation of a fine poem, which was excellently rendered, and elicited applause. Mr. Dickson favored the audience at the opening with the recitation of a fine poem, which was excellently rendered, and elicited applause. Mr. Dickson favored the audience at the opening with the recitation of a fine poem, which was excellently rendered, and elicited applause. Mr. Dickson favored the audience at the opening with the recitations. Mr. Dick a highly inspirational speaker, and we hope to have a large audience.

EVENING STAR HALL-CHARLESTOWN DISTRICT Sunday, May 30th, an interesting meeting, and the last of the present season, was held in the evening—a good audience being present. The exercises consisted of remarks by Dr. A. H. Richardson, Mr. J. H. Bickford and Mr. Rogers; speaking and tests by Mrs. Pennell; and several beautiful songs by little Hattle Rice, accompanied on the plano by Miss Gertie Carr; a song music on the plano, and a clarionet solo by Mr. Fred Heath, the blind musician, added much to the interest of the meeting.

of the meeting.

Mrs. A. L. Pennell, who has occupied the platform in this hall almost every Sunday since last January, we consider to be one of the most reliable mediums, both on the platform and for private sittings we have ever on the platform and for private sittings, we have ever met with, and we would cheerfully recommend her to any parties wishing the services of a good speaker or test-medium. Her address is No. 335 Saratoga street, East Boston, Mass.

To the Memory of Father Thomas Wentworth, Who died on the evening of April 28th, 1880, of conges-

tion of the brain. He was 88 years 11 months and 2 days of age, and preserved his mental faculties, to the last. Last year at the great spiritual gathering in the grove owned by one of his sons, well do I remember how he sat on the rostrum near me during my lecture and the refined and harmonious influence he imparted I could not resist alluding personally to him as an example of the nobility of character imparted by free thought. This is the story that was told me: The State offered a certain grade of its wild lands at a nominal price to those who would improve them. Father Wentworth had a farm, but not large enough for his increasing family. A lot of this government land adjoined his, and he thought he would avail himself of the opportunity. He went many miles over the almost impassable roads to the county seat, and secured a deed of the desired land. On his way home the thought came to him that the government designed this land for those who had none, and that he having already a farm had no right to it. His compunctions grew stronger, and before he reached home became convic tions. He told his family, and wife and friends interceded. No sophistry could turn him aside. He passed a restless night, arose early, and, true to his sense of right, although at a 'great sacrifice, returned, threw down the deed with the full price, and demanded a new title.

He was one of the early pioneers in the wilderness of Western Ohio, and his large family of sons and daughters are among the leading citizens of Hicksville and Antwerp, and retain the sterling sense of justice and right of their venerable father ..

A little while before his death Father Wentworth wrote the following sketch, to be read at his funeral. He read all the spiritual journals, but the Banner of Light he subscribed for from its first number to his death Spiritualism was the bread and wine of his life, and if such glorious spirits as his are consigned by an unjust theology to the flames of hell, hell must be the most desirable of future abodes.

Like sheaves of ripened grain the reaper gathers into the spheres, and when we know how all our sainted dead overshadow us tollers of earth, and wrench our blind efforts after their divine plans; when we feel that their invincible power is around, and above us; that we are sustained in our weakness by their angel strength; how deeply conscious are we of the peace beauty and strength of the philosophy of Spiritualism Berlin Heights, O. HUDSON TUTTLE.

A SHORT SKETCH OF THE VARIOUS BELIGIOUS VIEWS ENPERIENCED BY THE WRITER IN THE COURSE OF HIS LIFE.

OF HIS LIFE.

I was raised in the Orthodox faith. My parents were both members of the Congregationalist church long before I was born, I being their tenth child, and out of a family of ten children who lived to be past

out of a family of ten children who lived to be past middle age, seven at least became church members; and I supposed it to be all right, atthough I never saw my way clear to join any such organization.

In the spring of 1820 I changed my residence from the County of York in the State of Maine to what is now Piscataquis County, in the same State, then but recently commencing to settle; and there I became acquainted with Universalist neighbors. Possessing a rather-independent mind I was not afraid to investigate any subject, or believe anything that commended itself, to my reason, or was supported by competent testimony; regardless of consequences, I embraced

that unpopular faith, and became its open advocate. The feelings of my distant relatives, and also of my Orthodoxneighbors, were a good deal excited, and they used their best efforts to shake my faith. My neighbors, I believe, indulged the hope of getting me into their church; and in several instances I was visited by theological students from the Bangor Theological Senimary, at the suggestion, as I believe, of my Orthodox neighbors; but their efforts were unavailing. My relatives would write letters of warning, but I being as ready to reply as they were to admonish, they spon found it a hopeless task, and soon gave up the effort, except one brother, about fifteen years older than my self, he being about five months old at the Declaration of Independence. He was a classical scholar, a ready writer, and, for many years a deacon in the church. He could not so readily give it up, and we continued to correspond till near the close of his life, which took place in 1865, at about the age of ninety. He retained his faculties and ability as a writer in a remarkable degree. My change from Universalism to Spiritualism produced a new excitement, and he labored hard to convince me of my new error; but being ready with my answers he made but poor progress. I so pressed him that he was compelled to acknowledge that there were errors in the Bible, but he could not give up the idea of its divine authority.

I became a believer in Spiritualism soon after its consideration by articles written by H. Greeley in the New York Tribune detailing some of the phenomena, and which seemed to be supported by such testimony that I could see no reason to deny its spiritual nor progress. I have full confidence in the belief that when I exchange spheres, which according to the course of religious views. I have full confidence in the belief that when I exchange spheres, which according to the course of nature must be in a very short time, I shall pass on about as I now am, with my errors and Imperfections; but what my views and feelings may be

Gone Home,

Mr. William C. Hibbard, of West Roxbury, joined the procession of the homeward bound on the 28th ult Mr. H. was a parishioner of Theodore Parker, and had his attention directed to the subject of Spiritualism many years since by Prof. Mapes. In connection with that gentleman he made a very thorough scientific investigation and analysis of its phenomena, and became convinced of its truth, as every one invariably does who follows with an equal degree of honesty and determination a similar line of inquiry. He was intimately associated with the pioneers and early workers in social reforms, and zealously opposed all oppression and bigotry, whether introduced under a cloak of sanctity or otherwise. He claimed individual sovereignty for himself and all others; hence he cared nothing for what folks thought or said, pursuing the even tenor of his way, conscious of his own integrity and regardless of unfriendly criticism.

His conceptions of a Supreme Power were very far

in advance of those commonly accepted. He despised all shams in men and dogmas in religion. He did not estimate the value of man by the quality of his clothes, or consider the amount of money he possessed as an indication of what he was worth. He thought nothing of preaching but very much of practicing. With such views and feelings he could have but little sympathy with the thoughts and purposes of the majority. He was, consequently, during his later years, what the world would term 'much shut up in himself," but which really was a living of the life and an association with the intelligences of another world while held by his body to this. He had learned much, but no one more than he felt that he had much to learn. He has gone and taken his treasures with him.

Obituary.

At Somersville, Conn., on May 23d, Mrs. Ruth Burlingame, aged 73, passed to the better land of immor-

Mrs. Burlingame was a kind, generous, noble woman, and a devoted Spiritualist. Her children, from their full hearts, "call her blessed." The writer of this attended the funeral. The singing was excellent: flowers were profuse, and Mr. Burlingame, son of the deceased, acting in the capacity of a "bearer," adjusted the screws in the coffin-box, and seemed desirous of performing the last kind act in his power toward a loved mother.

Quite too often the group of mourners is merely ornamental, displaying a rich profusion of fashionable mourning goods, besides sobbing spasmodically overover what? Not the beloved and the risen one, but over a crumbling, putrefying shell of clay that once sheltered a living, conscious soul. It is time that Spiritualists were done with fashionable funerals and costly monuments.

The Annual Meeting

Of the Amercan Liberal Tract Society will be held at No. 943 Washington street, on Monday evening, June 7th, at 8 o'clock. All interested M. T. Dole. Sec. are invited to attend.

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