

NO. 4.

ALL SORTS OF PARAGRAPHS.

The hand is a proud, undisciplined, No Instrument devised by man complete, with it for complication. It is a hammer, a vice, a forceps, a hook, a spring, a weight, a pulley, draws in, and the fingers alone contain elements of chisels, gouges, and all the tools a sculptor needs in modeling. From the elbow to the digital tip, extraneous its movements are produced by nearly fifty muscles. So complicated is the structure of the human hand, expert anatomists can hardly keep in remembrance the lubricate mechanism.

rapha of the report of the *majority* of the Committee on Public Health, viz.: Frederick L. Sturges, Wm. A. Hodges, Charles A. Campbell, *et al.*; the Senate; Horace L. Bowker, Alfred A. Blumenthal, Simon T. Peshkin, T. Dwight Stow, *et al.*; the House of Representatives, regarding the deposition of Charles E. Brady, and others, *et al.*

well appreciated. Mrs. Levy is still one of the favorite mediums here, as her many visitors daily will show. She is among the few who do not advertise, and can name many very prominent men among her patrons and converts. Mr. Keeler, the photographer for spirit-pictures, appears to be quite successful.

PILGRIM.

Washington, D. C., March 24th, 1884.

President: William J. Onshing, Secretary: Dr. Paul
Treasurer.

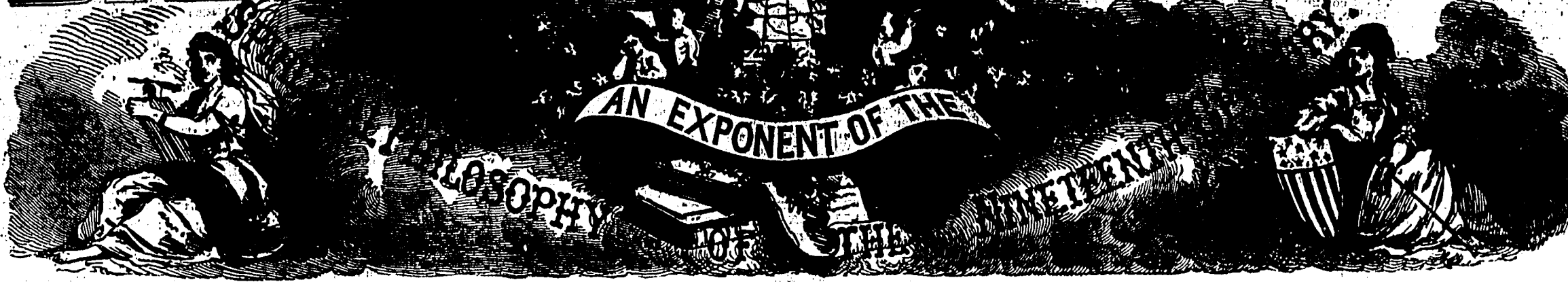
Any book published in England or America, not out of print, will be sent by mail or express.

For the purchase of Books Published and for sale by Oliver & John, see page 10.

ALL communications respecting the above Transactions in the present Campaign, and all orders to be transmitted, will be addressed to OLIVER & JOHN, THE BARRICK, 10, LINTIN STREET, LONDON, E.C. 4.

...and the ...

BANNER OF LIGHT.



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CONTENTS.

FIRST PAGE.—The Anniversary. The Thirty-Sixth Anniversary of the Advent of Modern Spiritualism at Hydesville, N. Y.
SECOND PAGE.—Anniversary Exercises in Springfield, Mass.; New York City, Brooklyn, Troy, and Lockport, N. Y.; Washington, D. C.; New Haven, Ct. Poetry: The Talmans and the Leech. Indian Schools. Banner Correspondence: Letters from New York, Massachusetts, California, Indiana, Pennsylvania, and New Hampshire. New Publications. Verifications of Spirit Messages, etc.
THIRD PAGE.—Free Thought! The Pyramid of Jeezeel, and the Prophecies of the Bible; The Mistake of an Investigator. Poetry: Anniversary of Modern Spiritualism. A Letter from an Occasional Contributor. April Magazine. Obituary Notice, etc.
FOURTH PAGE.—The New Creed of Orthodox; The Situation. "Let Thinkers Think," etc.
FIFTH PAGE.—The Anniversary. Spiritualist Meetings in Boston. Movements of Mediums and Lecturers. New Advertisements, etc.
SIXTH PAGE.—Message Meditations: Questions and Answers. Spirit Messages given through the Mediumship of Miss M. T. Shohamier from Mrs. Juliette T. Burton, John Dorr, Lotie, for Caleb M. Bean, Mrs. Susan B. Tidd, Edward Gaffney, Warren Fuller, Caroline Mitchell, Henry A. Clark, James Skein, Mary B. Hagar, and Mary McCarron; Mrs. Mary A. Bean, Charles H. Bourne, and Nelson Beals.
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.
EIGHTH PAGE.—All Sorts of Paragraphs. Additional Anniversary Reports. Spiritualist Meetings in New York: Frohisher Hall Meetings. The Proposed Medical Law. New Advertisements, etc.

The Anniversary.

The Thirty-Sixth Anniversary of the Advent of Modern Spiritualism at Hydesville, N. Y.; Reports of Services held in Commemoration of this Grand Event in Boston, Worcester, Chelsea and Springfield, Mass.; New York City, Brooklyn, Troy and Lockport, N. Y.; Washington, D. C., and New Haven, Ct.

"Against men we wage no war,
For all our brethren are,
And from one great First Cause
We each and all have sprung;
And with our hands and tongues,
Would advocate His laws.
Not creeds of foolish men,
Nor selfish bigot's plan,
Shall bind the struggling souls,
The truth that God hath given
By messengers from heaven,
Alone our life controls."—John Collier.

The Anniversary at the Shawmut.

The inclement weather of the 30th of March—the day set apart by the Shawmut Spiritual Lyceum for the holding of its Anniversary exercises—somewhat militated against a large attendance, but those who were present, whether participants or auditors, must have felt amply repaid for the exertion made to attend. The hall at the Wells Memorial Building was tastefully decorated, and the platform was profusely adorned with Lyceum insignia, and a choice arrangement of natural and artificial potted plants, which gave it the appearance of a blooming garden. Prominent at the flanks of the rostrum were displayed the figures "1848" and "1884" on the left and right hand respectively.

The exercises opened with music by the Lyceum orchestra; after which singing by the school, led by Mrs. E. E. Sheldon, followed. A Silver Jubilee by the Lyceum was next in order, under guidance of Assistant-Conductor O. E. Rand, after which came the Wing Movements, which were skillfully led by Master Rand.

Conductor J. B. Hatch then introduced to the audience Alonzo Danforth, who proceeded in the delivery of an original essay which he had prepared for the occasion, and from which the following extracts are here appended:

A few hours more and time will chronicle thirty-six years since the day that a devoted strain to the earth-bound spirit: Humanity lives forevermore! Earth's departed ones had exerted themselves to intelligently proclaim this everlasting and progressive truth for hundreds of years, but the obstacles of time in each instance did not permit them so to do. The tiny rap that revealed the advent of Modern Spiritualism, revealed also the eternal fact that, being born, we live on forever, for we, as Spiritualists, have no death. It further gave the deathless to the deplorable and inconsistent systems of theology which had so long dominated the world.

The simple rap awoke millions of earth's children to a realization of that immortality that had been claimed on the ground of faith alone for eighteen hundred years. Spiritualism gave proof to the assertion that there was a hereafter; and for thirty-six years the returning spirits have gathered in believers from all the walks of life, and have proved to them, by actual demonstration, the truth of the reports of messages: "We are your loving and loved ones whom Nature has transplanted to a fairer and better life."

Those at the outset who were not creed-bound welcomed this great eternal truth of a demonstrated immortality—being convinced that there was, behind the phenomena accompanying its modern advent, an intelligence from beyond the portals of the tomb. Although from the first the Lyceum has been in its phenomenal presentation, best accounted for, by the churchman and the so-called scientific alike, as "humbug," "deception," "electrification," "magnetism," etc., the spirit-world have kept the even tenor of their way, and many of our children have been brought by them, in presence of mediums, to the confines of material life, where, recognizing clasping hands with their spirit-friends, they have joined in the ever-welcome song of a happy reunion. "We have ceased to mourn for our translated friends, and rejoice in the knowledge that they have ascended higher. We know there is no death. Spirit cannot die. It is Spiritualism that has made such progress in the domain of the world's thought and action, how much more can be expected in the future."

Spiritualism, like genuine manhood, ever and always develops by and through trial and adversity. Wherever and whenever it or its ministers have had to face the frowns of mankind, its roots have struck deep into the heart of things, and it forthwith waxed wonderfully strong. So has it been in the past, and will be in the great future. To those who call Spiritualism a deception, immortality a lie, and all people who believe in it fools, a call is made to properly investigate for themselves, and to understand the nature of that which, without knowledge thereof, they indifferently denounce. As the world grows older it grows wiser. Human development has made greater advances in every direction within the past fifty years than ever before. Old things are passing away, everything is becoming new. Systems of science, religion, philosophy, government—all are being revolutionized. We are in a transition state from darkness to light, and every day brings us nearer to the dawn of new era of the future. Christians so called will yet see that Spiritualism is the anchor of the world. Surely the day will come when mankind everywhere will do honor to the faithful mediums, the brave advocates of the medium, and to all, in whatever capacity, who in Spiritualism's early days strove so nobly in defense of the new truth thus so bravely given to man: some have, some higher, and many remain. Among those who have ascended are the brave Dr. Gardner who, in these days of

trouble, Fannie Conant, who proclaimed at the Banner of Light Circles the glad gospel of immortality to the world; Ed. B. Wheeler, Prof. Denton and many others who have taken up the work uncompleted here, and are carrying it onward and upward.

Mr. Danforth closed with an earnest appeal that those of the early workers who yet remained on the mortal plane awaiting the releasing hand of death might be cared for and shielded in their declining days by some organic effort on the part of those in every community who had reaped such benefits from the results of their toil.

A song by the Shawmut Quartette—consisting of Miss M. T. Shohamier, Mrs. Carrie Hatch, Prof. O. P. Longley and J. B. Hatch, Jr.—then followed, after which Conductor Hatch introduced Prof. W. W. Clayton, President of the Spiritistic Phenomena Association, who briefly and interestingly addressed the pupils, officers and visitors upon the lessons of the hour. He referred to the severe storm without, and the pleasant manner in which the feeling of discomfort awakened by it in the breast of the visitor on his way to the hall became neutralized and was in turn supplanted on coming into the presence of the Lyceum by a generous glow of enthusiasm, because of the effect upon all of the genial current of sympathy and earnest determination for human good, with which the place was charged on the present occasion. He was very much pleased by what he had witnessed at this session; the Lyceum work was something which he was not familiarly acquainted with, but he had now gained a better appreciation of it than ever before because of what had passed under his notice on this Anniversary morning. There was a something in the cheery, joyous nature of the spiritual dispensation of the nineteenth century that brought it into special harmony with the hopeful and bounding aspirations of childhood and youth; the gloomy self-consciousness of ever-present evil, which it was the chief aim and aim of the old systems to instill and foster in the heart of the young, was not found in the Lyceum's curriculum, but rather an effort was made to awaken the best feelings of the inner nature, and teach those lessons best qualified to fit the child to tread the path of earth-life successfully if it were to remain here, or to enlighten it as to that other life whither we are all hastening, if it were called upon to pass from this stage of being before attaining to the fullness of the coming generation.

Conductor J. B. Hatch, then referred to the fact that upon the platform, on the present occasion, sat Mrs. Margaret Fox Kane, one of the then girl-mediums through whom the intelligent communication between embodied and disembodied man had been achieved thirty-six years ago. Now that child instrument had become a developed woman, but was still true to her wonderful mission [a statement which found endorsement by vigorous raps upon the platform from her guides, clearly heard by those present], and he was proud to welcome her to the platform of the Shawmut Lyceum on Anniversary Day. He announced that an exercise arranged for the occasion by Alonzo Danforth would now be carried out by a number of the pupils in honor of the Lyceum's distinguished guest. This exercise consisted in the recitation in a highly creditable manner of a poem, from which the following stanzas are presented:—(each of the lands and misses participating, advancing one pace, reciting a verse, and returning again to the ranks):

Thirty-six years have passed on
Since first we heard the welcome sound,
The dead still live, the lost are found,
Yes, surely found,
At Hydesville.

The children gathered 'round and said,
"Are these are rappings from the dead?"
The spirits answered back,
"Not dead, not dead are we."
At Hydesville.

Our spirit friends still live and love,
They come to bless us from above,
And bring glad tidings of their love,
As first they did
At Hydesville.

For millions now have heard the sound,
And millions more are listening 'round
To catch the truths that now abound,
That first were heard
At Hydesville.

The light is shining more and more,
The river's bridged from shore to shore,
Earth's children cry, "More light, still more,"
The light that shone
At Hydesville.

From north to south, from east to west,
By spirit truths mankind are blest;
The fear of death is set at rest
By what occurred
At Hydesville.

Work as you can, reward is sure
For all who live and true
Let every daily act be pure—
These truths were taught
At Hydesville.

Live out earth's life in doing good—
Thus spirit teachings understood
Will give each hungering soul such food
As spirits gave
At Hydesville.

Act well your part, be kind to all;
That, when "From earth" I shall sound the call,
You then will meet us, one and all,
Who greeted you
At Hydesville.

At the conclusion of this service the Grand Banner March was engaged in in an effective manner, after which a trio, consisting of Mr. and Mrs. Hatch, Jr., and Miss Shelhamer, joined in singing "The Golden Land." The interesting programme was then further extended by a recitation by Miss Rosie Wilbur, "Spiritualism and Its Teachings," the reading by Miss Grace Burroughs of "An Address to the People," a piano solo by Miss Jennie Gray; recitations by Misses Minnie Nickerson, Helen Saunders, Bessie Pratt, Lulu McKers, and Master Isaac Jacobson; and a song by Master Eddie Hatch, the child soprano.

Miss M. T. Shohamier, the medium at the Banner of Light Free Circle-Room, was then introduced, who addressed the assembly in an interesting and thoughtful vein. [Her remarks and the concluding portion of the Shawmut Anniversary report will be given next week.]

Boston Spiritual Temple.

ANNIVERSARY SUNDAY.—The morning opened with a severe March snow-storm and wind that prevented as large an attendance as was expected. The services were introduced by the vocal selections, effectively rendered, by Mr. and Mrs. Lillie, "Cousin Benja's Song," and "The River of Time," treated by the speaker, Mrs. Rose Shepard Lillie, were, "If the Soul is Immortal: It Must Have Had an Independent

Individual Existence," and "Why we Have No Memory of that Existence." We can ask, she said, why have we no memory of the first two years of this existence on the mortal plane? If we are questioned in the next life about our memory of this, we would find that it is not perfect. The child born to us is like the bud that to blossom, the day that the mother gives his impress to. So our character is imprinted on us by the parent: It is the soul-mirror that reflects us. Suppose we are placed in a foreign land without knowing a word of its language, how slow are we to learn and be impressed by the language spoken to us; so with the child before it has learned the language spoken to it. I find, said the control, in our life, as well as yours, that there is a difference of opinion on this subject. The higher our attainments in spirit-life the more are we careful in expressing positive opinions.

I believe in the soul's eternity, and that the human spirit is a part of the Great Spirit. Life is eternal in its existence; death does not end life, but sends us further into the great ocean of life. From my own experience I learn what I am. I find that the soul is not bounded in its knowledge. There are conditions in which we are to feel that memory calls up in a moment of time many experiences of the past. We do not care to go over the past; there are many who would not care to go over life's experiences again. Is there no rest to the wrong-doer in future, when it will be like the child's non-memory—when the reverse side of the picture shall be canceled, and the individual consciousness be illumined with the memories of the better part of our life? Should we not have a memory of joy? I have one opinion given on the subject, for there are differences of experience. Some claim a consciousness of a previous experience; others have no consciousness of it; both are honestly expressed. There are no two lives exactly alike on earth in their experience; so in spirit-life. Some can only give faintly their experience of earth-life. My memory, after a thousand years, may forget many of the earth's experiences. Is it not reasonable to believe that we had an individual existence before this life, as of the existence of this life when in the next?

Nature never withdraws from us anything until it has met its requirements. The old never really relinquishes life, but often would live it over again; we would not dare to ask for this return, lest we fall into some of the many by-paths of life; we do not want youth, but desire the wisdom that comes with age, and the further side. Have I been a flower, a tree, or an animal? I care not. I do not know what are the possibilities, therefore do not deny that another has had half-a-dozen experiences. Out in the great garden of the universe there are many experiences that I have not had. You cannot tell what my experience is unless you have tasted the bitter waters I have tasted, nor can I tell what heights of joy I have entered into. Language cannot fully express thought, but sometimes we need not use language to give our thoughts, but will feel them—will impress thoughts on each other; then can we tell better our experience of life.

Spiritualism came as soon as it could for reason of the opposition of oppression and ignorance. If the full truths that are, were spoken to-day, even Spiritualists would have the medium who recited them, as the Nazarene was rejected in Judea; truth can only be given as it can be received. This synopsis gives but a faint idea of the merit of Mrs. Lillie's remarks. She should be heard to be appreciated. Service closed with song and poem; Song, "When the Mists Have Cleared Away," by Mr. Lillie; poem, "Garden of Love," by Mrs. Lillie. The evening services were opened by songs from Mrs. Lillie, Mr. Clayton, Mr. Lillie, and Mr. Standman as a quartette, and a reading by Miss Othman.

Mrs. R. S. Lillie took for her subject on this occasion, "What Do We Celebrate?" It is thirty-six years since communication between the material and the spiritual, in an intelligent form, was first achieved. What has arisen that in thirty-six years can show such a record? No movement of the past can show such a triumph advance! The little rap has produced that which is now equalled by the convulsions of nature. Within the time have arisen the telegraph and many other new thoughts and inventions, that have changed much of the routine of life. The telegraph is only a symbol of what will yet in fullest measure result from the blending of two worlds.

The publication of adverse reports concerning Spiritualism, in papers inimical thereto, only added to the spread of a knowledge of its phenomena and philosophy. People were made curious to know about reports, whether true or false; they were hungry for a change, and they investigated the subject in their families, and thus spread the knowledge continually: for almost every family contained a sensitive, and the child became the priestess at the family altar. To be a medium then was dealing with unknown powers—was therefore a greater work than now. Spiritualism has excited the mind to deeper thought and broader views. It has convinced the world of the falsity of the dogma of the past by turning the general attention to a careful examination of the subject.

She recited a story of a minister advising his brethren to avoid the heresy of Spiritualism, as a great deception; the same clergyman, however, stated that he believed in the communion of saints, for he had communed with or heard the voices of his father—had seemed to hear the kind admonitions of his mother, and my Aggie, nine years of age, we thought lost, has come to us, so we have a sweet communion with the saints. But avoid the humbug Spiritualism! This narrative she cited as an instance of how the communications of the spirits of their loved ones were affecting the members of the religious orders, making them, unconsciously even to the keen eye of their own prejudices, Spiritualists themselves, and that, if not in name.

How much wisdom there is done in the next thirty-six years? We shall see. Ideas of a spiritual nature were expressed in the churches to-day, and received with favor, which could not have been proclaimed twenty-five years ago. Spiritualism was to be found in greater degree among the Unitarians and Methodists, than in the old Presbyterian church. Those first named churches, she said, are stepping-stones out of the old. We as Spiritualists are not building, but making over, not striving for the upbuilding of a separate form, but for the accomplishment of a general renovation of what now exists.

The exercises closed with a song by the quartette, and a poem by Mrs. Lillie on "New Life," "Cross and Crown," and "Thirty-Six Years of Spiritualism."

The Anniversary was further celebrated by the Boston Spiritual Temple at Horticultural (upper) Hall on Monday, March 31st; it being a continuance of the services in the lower hall the day before. The day opened with a clear, crisp air, in perfect contrast with the chilling, snow-blaze of the day before. The crowds that gathered in Horticultural Hall on that day were filled with enthusiasm for the cause of Spirit-

ualism, for the two halls in the building were crowded to repletion.

The programme for the day, including the three sessions, was replete with attractive presentations beside the three regular lectures. The morning service commenced with a selection from a new quartette composed of Messrs. W. Milligan, W. Steadman, J. P. Lillie and George Le Claire, which was followed by an appropriate address of welcome from Richard Holmes, Esq., the President of the Boston Spiritual Temple. [The text of Capt. Holmes's address, and the concluding portion of this report, will appear next week.] W. A. D.

The Ladies' Aid Society.

This popular and prosperous society makes the celebration of the Anniversary of Modern Spiritualism an accented feature in its annual doings. The members look forward to it as a religious day in their calendar, a season of spiritual enjoyment, preparation for it and are not disappointed, and many at a distance look forward to it, also, so that it is necessarily a warm, friendly, social, intellectual and spiritualistic time. There has been no disappointment in their observance of this Thirty-Sixth Anniversary, and the Society and the friends of the Society, who were in attendance, will be having pleasant memories of it for some time to come.

It seems to me that each year, as this auspicious day comes round, the interest increases; that is natural, for the believers in our hopeful truth increase, and the thought is now world-wide—hardly a language where its voice is not heard. This locality—not the geographical Boston alone, but for miles around—seems to be the magnetic centre of our thought. I am proud of this puffing up, locality of culture, and the securing of our thought to have become a sort of centre of our light, a sort of Palestine or holy city in this connection, and all who have become interested in this subject are turned fondly toward us. I do not know whether this is due to the Banner of Light, which started here and now shines everywhere, and is the "burning bush" that adds lustre in the shape of wisdom to the subject, that has made this locality a sort of "Holy Land" or whether this geographical centre is one of the "thin places" in the veil between the two worlds, and thus produced so creditable an institution as the Banner is. So we will let that pass, and say may its shadow never be less, for how hungry we would all be if it ever should become a vanished light. I tremble when I think of it.

The celebration of this year has been very animated and creditable, though sort of triple-headed in its presentation, the society of which we have spoken holding three sessions a day Sunday and Monday in Horticultural Hall; and the Temple Society holding its celebration also at Horticultural Hall—there being two large halls in this building, and both gatherings, though held in the same building, were successful—equally in the presentation of platform talent, and the securing of crowded audiences; and while these two celebrations were being held in this popular building, there was another equally large celebration going on under the auspices of the "Phenomena Society" at Wells Memorial Hall. There were also other celebrations at different points in the city.

As the creditable and attractive doings of other societies will be chronicled by various correspondents, I will confine this brief notice to the services conducted by the Ladies' Aid Society. Music was a feature, as usual, at all three of these societies. The Ladies' Aid was fortunate in having present all the time Miss Bailey, of Salem, Mrs. Hall, J. Frank Baxter, and the happy and versatile Charles Sullivan, and whenever there was an opening before, or between, or after the speeches "harmony reigned," as the saying is, by the services of these ever-ready vocalists, with their muses. During the several sessions of the Aid's celebration there were recitations by Lucette Webster, an oration by the boy orator, Master Fleet, and one evening Mrs. Margaret Fox Kane was on the platform giving the friends an opportunity of seeing the little girl of eleven who translated the raps into the vernacular thirty-six years ago—now a lady of maturity; but the raps were the same, and the audience could all distinctly hear them, and in retrospect could drop to the past, and hear what thirty-six years ago started the world.

I shall make no attempt to furnish a report, but only say that during the two days of six sessions, Mrs. A. H. Colby, Mrs. Sarah A. Byrnes, Capt. H. H. Brown and J. Frank Baxter each delivered a lecture, and shorter or longer speeches were made, as they were severally called upon, by Mrs. Dr. Waterhouse, President of the Society, Mrs. M. V. Lincoln acting as presiding officer at one of the sessions—by Dr. A. H. Richardson, who also took a turn in presiding; also by the Rev. Mr. Fairchild, of Stoneham; Mrs. Townsend-Wood, an old-time lecturer; Dr. H. B. Storor also, and John Wetherbee; Miss Barncoat, Mrs. Clara A. Field, and Dr. Ware of Bucksport, Me. Many other popular speakers were on the platform, that for want of time were not called upon. Miss Jennie H. Hagan was present, and acting as presiding officer at one of the sessions—by Dr. A. H. Richardson, who also took a turn in presiding; also by the Rev. Mr. Fairchild, of Stoneham; Mrs. Townsend-Wood, an old-time lecturer; Dr. H. B. 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the spirit of our dreams since the first little tap was heard upon the head-board by innocent-hearted children, and by them manipulated into an intelligence which has grown and spread like a drop of water, as it commenced its descent down the mountain-side, absorbing other drops, till it grew to be a rippling stream, then a mighty, rushing river, carrying its refreshing influence to city and town, through hamlet and grove, until its waters met and mingled with those of the old lake or bay, and entered the great throbbing heart of the ocean.

Thus from such a small beginning has Spiritualism grown till it has become a power, permeating churches, reaching out to the homes and hearts of millions, rolling away the mists from the minds of the materialists, letting in a ray of golden light, and mattering conviction beyond a reasonable doubt that spirit friends do live, do come from their bright homes in the beyond, do bring words of comfort and love, and will be in waiting when their spirits, too, are called home, to guide them over the golden stair and through the gates of the eternal city, to a home prepared according to the deeds done while in the body.

The hall was beautifully decorated for the occasion, and well-filled with an intelligent company, who, seemingly, listened with rapt attention to the earnest words of Bro. Dowling, while speaking of the relations of Spiritualism to the affairs of everyday life, and the duties of all who accept it as a truth; and to the inspired remarks as they flowed from the lips of Mr. Twitchell of Boston. Mrs. Litch, test medium, was also present, and gave ample proof that spirit-friends were with us, willing and anxious to give some little token of their remembrance of us still. Good evening added greatly to the harmony of the sowing, and many who are seldom with us expressed their pleasure in what they had heard and enjoyed.

Mrs. S. A. T.

Springfield, Mass.

We have had a feast of good things in Springfield. The 31st of March was very enthusiastically celebrated at Gill's Hall by the Spiritualists Union and the visitors. Capt. H. H. Brown made two eloquent addresses, full of earnest words and feeling. James R. Cooke spoke the audience to great applause by his splendid music, tests and singing. Edwin Keene gave descriptions of spirits with success, and Nelson Davidson obtained independent writing between two pairs of slates held by the owners thereof, in presence of hundreds of people.

A generous collation was served in the hall at 4 P. M., and two hours of social reunion were enjoyed by all.

A number of Spiritualists from the surrounding towns were present. Altogether the meeting was pronounced the best for many years.

H. A. BUNINGTON.

American Spiritualist Alliance, New York City.

An earnest and intelligent audience gathered in Republican Hall, Sunday evening, March 30th, to commemorate the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism, under the auspices of the American Spiritualist Alliance.

With the exception of our worthy Vice President, Charles Partridge, whose unavoidable absence we much regretted, all the officers of the Association were present, and occupied seats on the platform surrounding their Chairman.

President Cross announced the object of the meeting; said it was intended to be an informal affair, a family gathering. The exercises would consist of short addresses, vocal and instrumental music and recitations.

The exercises opened with an instrumental trio, "I Live and Love Thee," for piano, violin and cornet. By Mrs. McCarthy, Messrs. Henry Kiddle, Jr., and E. Allen.

President Cross gave a historical sketch of the events connected with the Fox Sisters during the infancy of their mediumship, his remarks being followed by a vocal duet, "I would that my Love," Mrs. and Miss McCarthy.

The reading of invocations purporting to be given by the spirits of Theodore Parker and Starr King, by Mr. F. S. Maynard, was followed by remarks by Mr. H. J. Newton. Then came the subjoined interesting numbers: Vocal duet, "Call Me Where My Love's Gone," with piano accompaniment, Messrs. Witmark and Grant; (this duet, which was splendidly rendered considering the tender age of the performers, won repeated and well-deserved applause); recitation, "Searching for the Slain," given with much dramatic effect by Miss C. McCarthy; remarks by Mr. H. J. Newton; instrumental trio, "The Nun's Prayer," Mrs. McCarthy, Messrs. H. Kiddle, Jr., and E. Allen; recitation, "Rebelle in the Amen Corner," given with much pathos, mingled with a comical effect, Mr. Vermilyea; remarks by Mr. Erasmus Benn; Latin chant, Master Homer; recitation, "Little Outcast's Pien," Mr. Vermilyea.

Rev. C. P. McCarthy being called upon, said that he felt confident the audience would prefer to hear from Mrs. Brigham.

Mrs. Nellie J. T. Brigham kindly and gracefully responded to the Chairman's invitation, and her guide gave a game of thought woven in flowery language, and fragrant with poetic inspiration, which were highly appreciated.

An instrumental trio, "I Would That My Love," by Mrs. McCarthy, Messrs. H. Kiddle, Jr., and E. Allen, closed the programme; and after a benediction, pronounced by Mrs. Brigham, the audience separated, apparently well pleased and entertained.

Nothing occurred to mar the success of this celebration. The music was agreeable, the recitations were good, the speakers were to the point; it was altogether a pleasant and informal entertainment such as spiritually-minded people can understand and appreciate.

J. F. JEANNERET, Asst. Cor. Sec.

Frobisher Hall, New York City.

We did not make calculations on having a very great time in celebrating the Thirty-Sixth Anniversary yesterday at Frobisher Hall; but we had an exceedingly good little time, and an innumerable host of the unseen were with us throughout the day.

Mrs. M. C. Morrell made the opening remarks at the mediums' meeting in the morning, followed by Mrs. Margaret Austen, Mrs. A. C. Henderson, Dr. Gibbs, Prof. Booth, Mrs. Winslow, Mrs. Preston and others, each relating facts and experiences of a highly instructive and interesting character.

The services in the afternoon were opened with singing by the congregation and invocation and address by Mrs. E. R. Still, M. D., her lecture being full of practical thought and listened to with intense interest. Dr. F. A. Davis, Joseph Watson, Dr. Vonswartout, Mrs. Henderson, Mrs. Buckley and others took active part in the speaking; Prof. Booth gave a fine rendering of the solo, "Angels Ever Bright and Fair"; Mr. Rolle executed the solo, "Eles as a Bird"; Mrs. Muse and Mrs. Reid gave a piano and violin solo, each giving delight to the listeners. Prof. Gerald Engelen, of Brooklyn, favored the audience with inspirational music on the piano; Mr. Rolle sang, "Kiss Me, Mother, ere I Die"; Mrs. Muse and Mrs. Reid gave a piano and violin solo. The exercises throughout the day were entered into with enthusiasm, and all attending the meetings manifested much pleasure.

F. W. JONES.

New York, March 31st, 1884.

Brooklyn, N. Y.

The FIRST SPIRITUALIST SOCIETY of Brooklyn held a series of anniversary exercises that were very largely attended and of a highly interesting character. On Saturday evening, March 29th, a grand entertainment was given in the hall, which netted a handsome sum.

Sunday morning, 30th, dawned bright and fair, and found at the appointed hour a fine audience assembled to listen to the address. The hall was adorned with beautiful floral offerings. A picture of the Hydeville home was framed in roses and the white back of the platform was displayed "Our Easter" by Mrs. J. Williams and Ivy leaves; in fact, everything was done to adorn the place, and give, through the silent ministrations of the beautiful, a welcome to the unseen world.

After fine musical selections, Mrs. J. Williams Fletcher proceeded to give the address upon the

general theme of Spiritualism, marking the growth and development of the movement and its direct relationship to the reforms of the day.

In the evening the hall was filled and various speakers added the charm of their eloquence and experience to the occasion, making it an evening long to be remembered. Mr. C. R. Miller, of the "Psychometrist Circular," gave the address, upon "Physical Mediumship," which was a very fine exposition of the subject, and embodied ideas that ought to be better understood by every Spiritualist in the land. He insisted upon a more complete recognition of this phase of phenomena, and declared that it was the corner-stone of our movement. Mr. Miller's address was warmly received, for he is one of the most genial and true-hearted Spiritualists in the world.

Mrs. M. A. Griddle, of the School of Mediumship, was next introduced, and in a quiet and impressive manner dealt with our relationship to the spiritual world. She showed how we influenced each other by word and deed, and also how we ought to cultivate our spiritual and mediumistic gifts so as to be able to furnish conditions for the higher powers only. The law of psychometry was also clearly illustrated, and the effort brought to a close by enjoining upon all a necessity for living holier and purer lives.

Mr. J. W. Fletcher then made a few remarks, following about the same train of thought, but in a manner that left no doubt as to the position he or his guides occupy in regard to true Spiritualism. He then, under the reading of an Anniversary Hymn by Mrs. Menrling, the large audience filed out, feeling that the Thirty-Sixth Anniversary had been kept in a manner befitting so important an event.

The Brooklyn (E. D.) Children's Lyceum

Celebrated the Thirty-Sixth Anniversary on Sunday, March 30th, with singing, recitations and calisthenics. After the exercises were concluded, a bountiful table was spread with good things of a material nature, to which the children did ample justice; after which all participated in the Banner March. The Lyceum is doing well, and gives good promise of future continued usefulness. L. G. Douglas is its Conductor, Ida L. Strout its Guardian, and Emma Roworth its Musical Director.

Troy, N. Y.

The Thirty-Sixth Anniversary of Modern Spiritualism was very commendably celebrated here, opening Friday evening, March 29th, with a grand Musical and Literary Entertainment, which was largely aided by volunteer talent—our friends, J. Frank Baker, taking part in the way, Mr. Baker is looking up to himself. He has made numerous friends in our city, and his coming again will be looked for with pleasure. His audiences have been large, appreciative and intelligent.

The hall was very tastefully and appropriately decorated with flags and flowers for the further commemoration of Anniversary Exercises, on Sunday afternoon and evening, March 30th. The afternoon meeting was opened with music, and a short address by Mrs. E. B. Duffoy, "The Spiritualist's Home." It was replete with practical suggestions, and was listened to with marked attention to the close.

We feel that decided progress is taking place here toward the modifying of public sentiment upon the great question of spirit return, and a positive life beyond, for the reason that the subject is treated far more respectfully than of yore by the press and the people.

W. H. VOSBURGH.

Lockport, N. Y.

We celebrated the Thirty-Sixth Anniversary of Modern Spiritualism here in Lockport in an appropriate manner. The anniversary address was delivered on Sunday evening, March 30th, by Prof. H. C. Sommers; subject: "What has Spiritualism Done for the World." It was replete with practical suggestions, and was listened to with marked attention to the close.

On Monday we continued our celebration with a sumptuous repast, of which about one hundred people partook; the supper was spread from five to seven o'clock P. M. Reading followed, together with recitations, vocal and instrumental music, and an interesting talk by Mr. E. A. Phillee, of North Hartland, N. Y.

A venerable sister, Mrs. Amy Post, of Rochester, was with us, and contributed much to the pleasure of the occasion by her presence and genial companionship. Other friends were with us from the adjoining towns and cities, including Mr. and Mrs. E. S. Kitteridge, of Gasport, Mrs. R. Sully, Miss May Sully, Mrs. Elliott, Miss Helena Elliott, of Buffalo, Dr. F. A. Bolcolm, of Middleport, Mrs. Emma Taylor, of Johnson's Creek, and others.

Short addresses were made by ex-President E. Gregory, President A. Doty, Mrs. Amy Post, Mrs. Emma Taylor and Dr. Sommers. Recitations were given by Miss Honora Seymour, Miss Jennie Bailey, Miss Elliott, Miss Marion Doty, Miss Birdie Love, Miss Edna Doty, Miss Phyllis Alburtie, Master George Randolph, Master Merton Doty, Master Willie Alburtie and Dr. F. A. Bolcolm. Readings by Vice-President Wm. Cull and H. O. Sommers; a solo was executed by Miss Joe Avery, and a duet by Messrs. Frankie Roe and Cary Moon, with Miss Sommer at the instrument; music was furnished also by a select quartette and the Society choir.

The session closed at 10 P. M., all expressing their appreciation of the good time enjoyed, and being loud in their praise of those who had charge of the arrangements.

GILBERT MURRAY, Secretary.

Washington, D. C.

To commemorate with appropriate services those epochal events around which tenderly cluster precious and glorious associations—pivotal experiences, which ever afterward give shape and character to human thought and action—is but a natural expression of the heart and sentiment of an appreciative humanity. This feeling has always sought to find representation as best it could, since man has had a history upon this planet.

In common with the prevailing custom of the spiritual fraternity generally, the Spiritualists of Washington, D. C., on Sunday, March 30th, held in remembrance and publicly observed the Thirty-Sixth Anniversary of the tiny rap, by which in this age was established open, direct and intelligent telegraphic communication between the physical and the spiritual planes of life.

Three sessions were held during the day and evening, at 10:30 A. M., 2:30 and 7:30 P. M., in Masonic Hall, one of the largest in the city, and which on this occasion happened to be handsomely fitted up with our national emblems, etc.

Each service was largely attended, and the several meetings proved to be seasons of unusual interest. Among the participants who made remarks pertinent to the day and the occasion were Mrs. Dr. Spence of New York, Mrs. Maud E. Lord of Boston, Mrs. Thompson of Philadelphia (who spoke under control of Robert Burns), Dr. John B. Wolff, Dr. Mayhew, Mrs. Levy (under the influence of Prof. De Meyer), Messrs. Wood, Edison, Wright, Carey and others.

At the close of each session, by request, Mrs. Lord exercised her spiritual gift of describing personal spirits in attendance upon friends in the audience. Always a feature of extreme interest both to skeptics and believers.

GEORGE A. BAXON.

New Haven, Ct.

The Anniversary was celebrated in this city, at the Spiritualists Hall, No. 1 Orange street, on Sunday, March 30th. The day and the occasion were a large audience gathered. The speaker was Mrs. J. M. Wright, the President of the Society. Mrs. Wright based her remarks on the

words of the hymn: "Shall we gather at the river that flows by the throne of God?" The lecture was an able one, and deeply interested the audience.

In the evening a conference was held. Mrs. Wright presided. After singing and appropriate remarks by that lady, the meeting was thrown open to participation by any and all in the assemblage. A number of ladies and gentlemen responded. Mrs. E. R. Whiting gave an interesting account of some of her experiences in connection with Spiritualism, and read a poem which he composed for the occasion.

The meetings of this Society are well attended, and with the hearty and efficient cooperation of Mrs. Wright, are doing good and unfurling the "banner of light" in this beautiful but creed-darkened city.

Mrs. MARY H. MOSHER, Sec.

THE TALISMAN AND THE LEECH.

A FRAGMENT.

It was a lovely lady that on her sick-bed lay; It was her lovely lover spurred for the leech away. And met upon the highway, crouched on the cold hard stone, A withered, white-haired beggar, that made for ails her moan.

The lovely lover cast her purse from saddle-bow: My love is lying dying, and for the leech I go. In your hand, my dear, my money purse, I pray: Would that the skillfullest of all among them I could know!

"Take this"—the crone, upstarting, placed on his hand a ring Of dull and tarnished copper, a mean and battered thing—"Wear it, and when thou ridest up to the leech's door, See for thyself what company of guests doth stand before."

And before the knight could thank her she vanished quite away, And there was naught but a wee brown bird sitting upon the spray. And the light-hearted lover onward he spurred his courser gray, And kissed the battered talisman, and blessed the kindly lay.

Up the ringing street he darted to the chief physician's door, Heaven's goodly company was standing it before! The souls of all the slain were there, ten thousand souls, I trow, Like wild fires in a pallid night a-wavering to and fro.

On passed the knight to another leech, but before The door he perished, Was quite as ghostly if not quite so great a company; And up and down the burg he rode, but everywhere he went, Watched the spirit of each patient under a monument.

"Alack I doth never a leech have skill!" was his despairing cry; "And must the Lady Cuneigund in her youth and beauty die?" There is one physician left, and yonder at his door! Heavens, there floats a single ghost—a single ghost—no more!

Oh! a blessing on the talisman and on the kindly lay! Here is the surgeon skilled shall charm my lady's hurt away. Ho! woe, woe, woe, Master Leech, and ride away with me, And thou shalt have a precious life, and win a priceless fee."

Up sprang the good physician then behind the gallant knight, And swiftly up the sounding road clattered the coursers; And merrily the knight he sang and shouted in his glee: "A blessing on the kindly lay that guided me to thee!"

"Now by our good St. Anthony, what is it thou dost say? Dost thou not know, Sir Knight, there is no goblin, But tell me, truly, who it was to me thy steps did guide?"

"For how should a poor leech be known throughout the country-side?" "Oh! trust me, trust me, Master Leech, thy fame spread wide, On every side of thy healing skill what miracles we hear!"

"For though thy cheek doth brightly bear the rosy red of youth, There is no doctor so renowned in all the land, good sooth."

"Sir Knight, it ill becomes thy rank to mock a simple man—One who doth practice Galen's art with all the skill he can; But only yesterday I hung my shingle out at door, And have had but a single call—one patient, and no more."

"Now by St. Anthony!" exclaimed the knight... The remainder of this interesting ballad has been lost—Editor's Drawer, in Harper's Magazine.

Indian Schools.

To the Editor of the Banner of Light: Reading your interesting notice of the Indian School at Carlisle, in a late number of the Banner, reminded me of previous efforts made for the education and civilization of the Indian youth of this country.

In 1848, Mr. Newton of Farmington, Ct., established an Indian school, which was kept in operation most of the time by him and his successors until 1876. In 1874, Mr. Wheelock established an Indian school in Lebanon, Ct. In 1873, Mr. Wheelock petitioned the Assembly of Connecticut for assistance. The Assembly recommended the people of all the parishes throughout the colony to contribute to the support of the school, and appointed a committee to receive and appropriate the same.

About the year 1876, another enterprise was adopted to raise funds to support the school. It was that the Rev. Nathaniel Whitaker of Norwich, Ct., should visit England and solicit contributions, and take with him Sampson Ocom, a converted and educated Mohican Indian. Ocom appeared in England, and from the 16th day of February, 1876, to the 22nd day of July, 1876, delivered between three and four hundred sermons. Large contributions were taken after each discourse; the king himself gave two hundred pounds. In the whole, he collected seven thousand pounds were raised in England and two thousand in Scotland. The success of the enterprise resulted in changing Whitlock's school from Lebanon, Ct., to New Hampshire, and it was then incorporated as Dartmouth College.

In 1833 there was an Indian School in successful operation in Scott County, Kentucky, supported by the United States Government, under the supervision of Hon. Rich M. Johnson. There were some hundred or more Indian youths from various tribes collected and instructed in various trades; so many hours each day were devoted to study and so many to labor in the various shops erected for the purpose. Saturday afternoon the Indians were allowed to leave the school. Most of the Indians kept a pony, and on nearly every Saturday fifty or more of the Indian scholars could be seen riding into the village of Georgetown, always single-file, and in perfect order. How long the school was kept up I am unable to say, but in 1833 I visited the School, and it was then in a flourishing condition.

If the United States government had expended the money in educating and civilizing the Indians that it has cost to fight them, there would now be a different state of affairs—the Indian tribes would be far advanced on the road to civilization. I think most of the Indians that have died of death and destruction to the Indians and whites have been caused by interested parties on both sides, and failures on the part of the government to faithfully perform its treaty obligations with the red man.

Natick, Ct. M. W. COMSTOCK.

QUARRELING.—If anything in the world will make a man feel badly, except pinching his fingers in the crack of a door, it is a quarrel. No man falls to think less of himself after than he did before; it degrades him in the eyes of others, and what is worse, tends to blunt his sensibilities, and increase his irritability. The truth is, the more peaceably and quietly we get on, the better for our neighbors. In nine cases out of ten the better course is, if the man quarrels, to quit dealing with him; if he slanders you, take care to live up to his slanders. Let such persons alone, for there is nothing better than this way of dealing with those who injure us.

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Banner Correspondence.

New York.

SOUTH BROOKLYN.—W. J. Cushing writes: "Late last summer an earnest believer in the truths of Spiritualism conceived the idea of starting a meeting in the southern section of our beautiful city. Although he only knew of five professed believers in the district, yet he had the courage, in company with his friends, Mr. and Mrs. Gerard Engelen, to make the effort. Beginning with a semi-monthly meeting, the attendance increased, until a larger hall was secured, and weekly meetings inaugurated. Now the audience numbers some one hundred in all on pleasant evenings, and even when stormy we notice the same interest manifested by the larger number."

In this movement we have facts to offer—something objective and real, while in the church all is subjective, or what the minister thinks about something that he has been handed down. The meeting was started from the right principle, and so had in it the elements of success from the beginning. At its last meeting Mr. Rogers said that now that the meeting was an assured success he wanted to bid no office except by the voice of the people, and that he desired them to choose a chairman of their own free will. A motion was made to elect the gentleman already presiding, which being seconded, and the question put to the audience, Mr. Rogers was formally made Chairman for the term of six months. He accepted the office with a few earnest well-chosen words, and requested that the present Treasurer and Secretary be retained.

Now a Sunday meeting seems necessary, and possible. I have been thinking of having a meeting in connection with the week-day conference, through the demands of his professional and other engagements, takes upon himself the labor and responsibility, in connection with myself, of starting an afternoon meeting to be held every Sunday in the same hall at 3 o'clock, which shall partake of the usual nature of a Sunday meeting. We hope for success, and mean to build up in all respects a meeting of the people, by the people, and for the people."

Massachusetts.

SPRINGFIELD.—H. A. Budington writes: "Edwin Keene and Nelson Davidson have been in the city for three weeks, and have been fully employed. Mr. Keene is a trance test medium and Mr. Davidson a slate-writing medium. Mr. Davidson is quite young, and promises to be one of the most successful slate-writers in the country."

Mr. J. R. Cooke, who has also been with us, has been much visited by private callers, and is creating a decided sensation. His piano playing is looked upon as marvelous; besides he has given many excellent private tests.

A number of our citizens have had sittings with Mr. Keene, and received complete satisfaction. The city is much aroused on the subject of spirit-communion, and many of our leading business men are secretly consulting those mediums."

California.

SANTA ROSA.—Judge A. H. Willits writes, Feb. 11th: "I renew my subscription, for we are not satisfied to live without reading the Banner of Light, which we have taken from nearly the first number. Oct. 17th, 1883, we returned home in Northern California, a beautiful and productive country, but very cold. Having friends and relatives in this county we were induced to come, and we find a grand and glorious climate, where snow, storms and cyclones never come. We are in the glorious sunshine, and thank God that our lot has been cast in so beautiful and productive a valley as this of Sonoma. Birds and flowers greet us on all sides at this time of year, which to us seems strange, but oh! how pleasant to be here, and to see the sun and storms prevalent in other portions of our country."

Indiana.

GREENSBURG.—Jennie Long writes: "Mr. Long has a sister he has not heard from for four years; he thought she was dead. My daughter asked with Planchette a child of ours that has been in spirit-life twenty years, having passed over when he was five weeks old, if he could find out where this lady was. He said he would try. I told her to write him if he came, and she could find her brother. I think it is a good illustration of spirit power. Planchette never fails to give us good advice."

Pennsylvania.

BROOKFIELD.—R. L. C. writes: "Enjoyment, positive but undelimited, is reflected to me from the Banner of Light through the introduction of names of people eminent for cultured abilities, as proved by their letters, and their ability to influence unseen persons by but shown by their ability to be inspired—people located all over this planet, with whom we are inclined at once to fraternize, and to call 'our folks.'"

New Hampshire.

LANCASTER.—Mrs. William Hubbard makes an earnest plea for "some one strong in the faith to bring light to those who are longing for it, and reap the white fields that are ready for the harvest. A good lecturer would do well here for his own and the people's spiritual advancement."

New Publications.

JOHN FOSTER: Life and Thoughts. With Copious Index. By W. W. Everts, D. D., cloth, pp. 203. New York: Funk & Wagnalls.

A presentation in a form convenient for general circulation, Memorabilia of Foster's external, intellectual, literary, and religious life, together with the most extraordinary passages of his writings, so classified and indexed as to make his thoughts, sentiments and impressive figures available for any occasion. Foster has been and is now held to be one of the bulwarks of the Church. He maintained that Christianity was "everything or nothing," which was an entirely wrong view, as no reasonable mind will fail to see; and yet he built his whole theory and based all his arguments on this sandy foundation. As a writer, Foster's style was remarkable for perspicuity, and, consequently, force; so clear and comprehensive was he in making a statement that he has been called "the modern Shakespeare"; and, notwithstanding the antipodal relation his writings hold to modern thought and recent revelations of truth, there will be found in them much to repay a studied perusal.

FOR MOTHERS AND DAUGHTERS. A Manual of Rights for Women and the Household. By Mrs. E. G. Cook, M. D. Illustrated, 12mo, cloth, pp. 292. New York: Fowler & Wells.

The increasing number of books of this class

Free Thought.

The Pyramid of Jeezeh, and the Prophecies of the Bible.

To the Editor of the Banner of Light:

Among the discoveries in the works of the ancients, there are none in which the interests of the future are more involved than in those made by Prof. Piazzzi Smyth, Astronomer Royal of Scotland, in the great pyramid of Egypt. The ruins of the Holy Land, and the buried cities of profane countries, may tell the stories of the status of the times that saw them rise in artistic splendor; and possibly their inscriptions that can be deciphered may speak of the poetry, philosophy and religion of their peoples; but from what has been learned regarding this pyramid, there can be but little doubt that its best significance is for the future—that it contains prophecies of the "to come," in which the destinies of the earth are concerned, age foretold. To the Christian world, at least, they bear a meaning that should command attention.

Isaiah xix: 19 reads: "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar as the border thereof; and it shall be a witness unto the Lord of Hosts in the land of Egypt." The hill of Jeezeh, on which the great pyramid stands, while being just on the edge of the desert outside of Egypt, or "on the borders thereof," is also "in the midst of the land of Egypt," since it is the centre of a sector's circle, which, mathematically, is in one extreme corner of its area.

Moses was "learned in all the wisdom of the Egyptians," and so, undoubtedly, were other writers of the Old Testament Scripture. There is an intimate relation between the astrological significance of the pyramid of Jeezeh and the prophecies of the Bible. The pyramid was built before the Bible was written. It is not, therefore, unfair to infer that its writers, "learned in all the wisdom of the Egyptians," were also learned in all the prophecies of the pyramid, admitting it to be prophetic.

The attention of the religious-scientific world has been called to this pyramid by a book from the pen of Mr. Richard A. Proctor, an authority of sufficient importance to command attention. He finds no difficulty in deciding that the principal feature of the pyramid is astrological. But it seems that, having adopted this view, he falls to carry out his reasoning to legitimate conclusions, because he places no confidence in the most important characteristic of the astrology of the ancients.

It is not true, as some of Mr. Proctor's reviewers have asserted, that the modern discoveries of the true nature of the planets have proven the claims of the magi to be able to predict the future false; but, on the contrary, they have confirmed them in every respect in which there has been any adequate trial on their merits. Many things relating to atmospheric changes are scientifically predicted now in the same way that they were ages ago. The wisdom and learning of the ancients were far beyond that of the highest modern astronomical science, as is demonstrated by this pyramid; and in so far as they transcended the present, so far did their range of subjects to prophesy about extend also beyond the present. Ancient astrology was as far above modern astronomy as ancient mechanics and engineering skill were above those of modern time; the pyramid of Jeezeh could not be built now.

The ancients claimed that the positions of the planets at certain times had this, or the other influence upon the earth and its peoples. Is not this true now? Do not the sun and moon have a variety of influences upon the earth? How can those who realize the still infantile condition of modern science consistently presume to say that even the lives of individuals are not influenced by the positions of the sun and moon? And if not of the sun and moon, how can they say it of the other planets? It is a well-known fact that certain seeds, when sown in the "old of the moon," produce an altogether differently shaped vegetation than when sown in the "new of the moon"; and meat shrinks or otherwise in cooking, as it killed when the moon is "putting off" or "taking on" respectively.

Indeed, there have been many marked occurrences in the last few years to confirm the view that the perihelia of the planets, Mars, Jupiter, Saturn, Uranus and Neptune, have had a malefic influence on the earth. The serious disturbances on the surface of the sun, with their corresponding electrical effects upon the earth, are in proof of the same influence at work there. The great and disastrous floods of recent years are to be attributed to the combined malefic influences of the planets now nearer the sun in a body than they have been before for thousands of years. The terrible flood in the valley of the Ohio was not a result of "forest destruction," as averred by some wiscacres, but of unusual falls of rain and snow upon unusual conditions on the earth in that locality, caused by unusual atmospheric changes, all of which, together with the more recent and devastating tornadoes that have been of nearly daily occurrence in some part of the country, can, no doubt, be traced directly to planetary influences. In view of all this and much more to which reference might be made, the claims of the ancients that they could predict the future by consulting the positions of the planets, should not be laughed out of candid consideration by the would-be wise of the present, unless they are certain that they know something near as much about the world as did their ancient prototypes. It is generally admitted that the great pyramid has an antiquity beyond that of the Bible, but it contains within itself the evidence of its age. It was built with the most wonderful and mathematical precision, and bears the impress and designs of many of the useful appliances in present use. It was said above that Mr. Proctor had overlooked the chief significance of the pyramid, which is its prophetic character. It was located, planned and built after the teachings of astrology science; its position was determined by the stars. The angles of its sides are due north, east, south and west, which were determined by the Pole Star, Draco, and Taurus, the chief star of the Pleiades. The foundations of the pyramid were laid at a time when Draco at its lowest culmination would shine straight down the descending entrance passage to the interior of the pyramid; and when Taurus at the same time was crossing the local, terrestrial meridian far up in the heavens near the equator, and simultaneously with the celestial meridian of the vernal equinox. The position of these stars has not been such as this since the year 2170 B. C., which would make the age of the pyramid 4650 years, carrying it back to near the time of the dispersion of the race on the plains of Shinar, or to what that represents allegorically, and of course to a time before Moses.

Recent discoveries show that the great pyramid was not built chiefly for the purposes set forth by Mr. Proctor; but to record the prophecies of the wise men relating to the great unfathomed future, and as a testimony of the wisdom, learning and mechanical skill of that time. The study of the planets taught them—the astrologers—that the civilization of the world was to be almost blotted out in the midnight of coming dark ages; and to preserve to the future the evidence of the past, the pyramid was designed and built, and became the repository of proof that wisdom and learning were once great in the world. They knew this proof would be interpreted and understood in that great future when wisdom and learning should approximate nearly enough to that of which the record speaks to enable them to comprehend.

Now what are the prophecies recorded by the pyramid that was built so that it would endure through the ages that the wise men knew would pass before its purposes could be interpreted? These prophecies are indelibly written by the passages of its interior, and as measured and explained by Prof. Smyth correspond remarkably with the great events of sacred history. The great fact of the pyramid passages is the "Grand Gallery," so-called, as prophetic of the beginning, development and culmination of the Christian era: The lengths of the different parts of the passages are marked by pyramid inches, each one of which stands for a year of time; This Grand Gallery is a passage several times larger and higher, and much more artistically built than any of the other parts, and is 181.2 inches in length. At the upper ending of these 181.2 inches, it comes to an abrupt termination under an impending wall, the continuation being only a low passage of 10.8 inches in length, which leads to the "King's Chamber."

Measuring backward from the Grand Gallery there are 1,842 pyramid inches, which mark the duration of the Jewish dispensation—from Moses to Christ. These passages are ascending, rising at an angle of 26.3°, and lead from the descending entrance passage to the pyramid, the incline of which is at the same angle. The distance backward from the beginning of the ascending passage is 975 inches, which indicates the time of the "confusion of tongues," A. D., 2237 B. C.

But this descending passage continues beyond the entrance to the ascending passage 3000 inches, and terminates in a "bottomless pit," the largest chamber in the pyramid. This part of the descending passage, with the pit, typifies the part of the race which did not escape in what is symbolized as the exodus from Egypt, and which did not go through the Jewish dispensation or development, and culminate in Christianity; or which will not, as the case may have reference to the past or future.

The sudden enlargement of the ascending passage at the time denoting the Christian era is supposed to have reference to the life and light that Jesus brought into the world, while the well, thirty-three inches from its beginning, indicates the time for his death—his length of life.

There is such a remarkable connection between these and many other indications of the great pyramid with the Bible prophecies and histories, that there can be but little doubt that the wisdom of the Egyptians and of the Bible-writers was of one and the same kind.

Now how did the designers of the pyramid determine when the changes and epochs of the world, indicated by the design of the interior chambers, should occur? In this wise simply: The wise men studied the positions and influences of the planets from their time on, until the destruction indicated by the saying "time shall be no more," was foretold by them; and the Bible-writers took up their testimony and enlarged it into the form of the written scriptures. The wise men calculated that in the years 1880-85 the present perihelia of the planets would take place, and that the malefic influences would extend for fifty-two years. Hence the low, difficult and dangerous passage from the abrupt ending of the grand gallery (indicating the judgment day) to the king's chamber (that signifies the millennium); and they judged that those influences would be so destructive to human life that none would be able to endure them except such as should be already crowned by immortal conditions ("Except those days be shortened there should be no flesh saved"); and that those who should remain after the fifty-two years of judgment would be the elect—the one hundred and forty-four thousand of the Revelations.

It is in this part of the prophecies of the pyramid that the present and future are interested. Up to this time the impending prophecies have been verified; if not literally, then still more pointedly have those things for which the allegories of the Bible stand. The ascending steps of the last one hundred inches of the grand gallery indicate the time spoken of by Daniel, when "many shall run to and fro, and knowledge shall be increased," and this was to come before the time of "end," which the angel upon the water of the river Hiddekel said should come in "a time, times and a half," or twenty-one hundred years from the time of the prophecy. Those twenty-one hundred years are just now expiring, according to the most authoritative chronologies. The sudden termination of the grand gallery, Daniel's "time of the end," and the judgment-day of Jesus, are undoubtedly one and the same time. At this time "the sign of the Son of Man shall appear in the heavens," and now the sun is about leaving the zodiacal sign of Pisces—The Fishes—and entering that of Aquarius—The Water-Carrier—which latter is astrologically the sign of the Son of Man in the heavens.

"But of that day and hour" (not of the year) "knoweth no man, not the angels which are in heaven, neither the Son, but the Father." But when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come." "And there shall be wars and rumors of wars." "And ye shall hear of famines, and pestilences, and earthquakes in divers places." "And there shall be signs in the sun, and moon, and the stars; upon the earth distress of nations." "For the power of heaven shall be shaken." "And when these things begin to come to pass then look up, and lift up your heads, for your redemption is nigh."

Have not all these things "begun to come to pass"? At no time recently, certainly, has there been such a warning among the elements as during the past few years—the years of coming evil indicated by the impending wall of the grand gallery of the pyramid. Storms and hurricanes have appeared in places where they have never before been known to come with anything like their present violence; and there have been devastating floods in France, Spain, Hungary, Austria, Great Britain and the United States; and there have been famines and pestilences in various countries, and earthquakes and volcanic eruptions in divers places; while rumors of wars come from all quarters of the globe. To this list of sorrows may also be added the greatly increased mortality of diseases, and the death of almost every public person who falls sick. If these are only the beginnings of sorrows, it certainly is not irrelevant to ask: What will be the development and ending of them in the coming fifty years? If there be any truth in the predictions recorded in and by the pyramid of Jeezeh; if there be any significance in the prophecies of the Bible; if there be any meaning in the near joint approach to the sun of all the large planets of the solar system, then, indeed, may these things already come and coming be the beginning of sorrows—of that time which, if not shortened, no flesh shall be saved.

No attempt will be made at this time to prove the truth of either the Bible or the pyramid, or the malefic influences of the perihelia; but there is an undeniably-ominous significance in the strangely-related prophecies of the first two, and the astrological meaning of the last. So marked is this, that if what is prophesied do not come, then the future will be compelled to say: There is no truth in revelation, or in the wisdom of the Egyptians; nor any meaning to the earth in whatever positions relative to each other the planets may from time to time assume. J. H. B.

NOTE.—Since the above article was written, more evidences of the beginning of evils have occurred. There was, for instance, the terrible tornado in S. W. Missouri, that destroyed the northern half of the beautiful town of Springfield, and killed and wounded several hundred people; and this so late in the season as to take it entirely out of the list of ordinary tornadoes, and to place its causes wholly among the unexplainable by the usual theories; and there were the still more terrible tornadoes, that swept several of the Southern States in February, killing and wounding thousands instead of hundreds of people, and destroying many thousands of buildings, causing a destruction more widespread and horrible in its details than that of any other that ever visited the earth. The wiscacres of the present are struck dumb by these terrible visitations, for they are not to be accounted for upon any of their recognized theories—they are simply the effects of more malefic planetary influences than have been present on the earth within historic times. J. H. B.

The Mistake of an Investigator.

To the Editor of the Banner of Light:

Your issue of March 21st contains an article by Judge Cross, entitled "THE MISTAKE OF AN INVESTIGATOR," which contains statements about Mrs. M. E. Williams' mediumship, which are unsupported by evidence, and are calculated to do that lady much harm. The Judge says that Mrs. Williams' spirits are sometimes transfigurations, and "certainly not" true materializations, although he allows that some of the spirit-forms at her seances are true materializations. Then he goes on to say: "Every investigator is familiar with the trance state; he has seen the medium pass in and out of it suddenly, and with no apparent effort or inconvenience, and while in that condition his spirit-communicant has used the medium's organism through which to manifest. This is a common method; as materializing seances very many spirits are present who are ignorant of the laws of spirit-materialization. Their anxiety to greet their friends leads them to use the medium's form; but as she is clothed out of sight, to effect the object she must be brought forward in her unconscious state and made to do duty as a visible entity. It is your spirit friend and it is the medium's organism, without sensibility, and devoid of consciousness; it is a spirit-personation—in a word, it is a transfiguration."

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All that is simply a description of the common phenomenon of spirit control of a medium, and how so experienced an investigator of the phenomena as Judge Cross can confound it with transfiguration, or the arrangement of the particles of the medium's body in a different shape, is hard to understand. If the spirit appeared in a different shape to that of the medium, and at the same time it was ascertained that the medium had disappeared from the cabinet, then it would be a transfiguration. But there is no evidence in Judge Cross' article that he has noticed such a disappearance, and the fact that the spirit presents the same form as the medium, instead of a different one, seems to be his only reason for doubting the genuineness of the materialization. That the spirits lead Mrs. Williams out in a trance state in order to befit the theater, is almost too absurd a statement for serious discussion. The spirits that resemble her in form, as a small percentage of them do, are dressed in flowing white drapery, which no one in the trance state could substitute in a minute for ordinary dark clothes such as are worn by Mrs. Williams. If this were true, the guides of the medium would be unmitigated frauds, for they utterly repudiate any such personifications.

I attended many of Mrs. Williams' seances a year and a half ago, and I have attended several of them lately. In all I must have been present at fully fifty of her seances. I think I have, therefore, some right to give an opinion about the phenomenon of the occasional resemblance to the medium on the part of the spirit, which has led Judge Cross into his somewhat confused explanation. I am of opinion that in every case with Mrs. Williams, the spirits that appear are similar in character, for the following reasons:

1st. The spirits that resemble the medium in face or form frequently differ from her in size, and they resemble her in a greater or less degree on different occasions; the resemblance being greater when the conditions are unfavorable, or the manifesting spirit weak.

2d. The resembling spirit sometimes increases or diminishes in bulk or height at the same seance; I have seen a spirit that in form might have been described as a miniature Mrs. Williams go behind the curtain to gain strength, and return in a few seconds several inches taller, and apparently fifty or sixty pounds heavier than before.

3d. The resemblance in question exists in every degree, when it exists at all. Some spirits present it strongly, others slightly. It would be impossible to draw a line and say, "This is a transfiguration, and that is not."

4th. I have seen materialized spirits that resembled the medium both in form and in face dematerialize in full view, and apparently sink into the floor.

5th. I am credibly informed that during the four months that Mrs. Williams sat under strict test conditions the resemblance in question was sometimes remarked, although it was then a physical impossibility for the spirit to "bring forward" the unconscious medium without the trick being discovered.

Altogether it seems to me that Judge Cross has, no doubt unintentionally, done a great injustice to Mrs. Williams. Yours respectfully,

RICHARD HART,

420 West 52d street, New York.

Written for the Banner of Light.

ANNIVERSARY OF MODERN SPIRITUALISM.

Thirty-six years have rolled away, Bringing the Anniversary Day Of SPIRITUALISM's modern birth— That born from Heaven to bless the earth!

The "raps" which gave men such surprise, Announcing spirits from the skies, Were but the first faint, kindling ray, Of what around us shines to-day. Its light to truth eternal wed, With irrefragable power has spread, And many a weary, fainting soul, Has felt the joy of its control: Relieved of all their doubt and pain, To know their loved ones "live again!"

Creeds, dogmas, superstitions, all Before its progress grand must fall; O'er all the world, from cot to throne, Its power will yet be felt and known, And men will see come down to them, The shining "New Jerusalem!"

God worketh out his purpose grand, And none can thwart what he has planned; Of all events he holds the rein, And will at last make mysteries plain— Will lead the wandering feet aright, Till all will in his law delight.

God speed the time when o'er the world Love's banner never will be furled; When "wars and fightings" all will cease, And nations hail the reign of Peace; When through the world God's will is done, And heaven and earth will be as one. On "wires" unseen thoughts then will fly From mind to mind through earth and sky— A mental telegraph will bind In bonds fraternal all mankind.

And spirits blest to mortal ken Will then appear as living men; And even now on earth they roam, Thrive welcome guests in many a home. We see their forms, feel touch and breath, Asuring us there is no death! Where's this truth so glorious goes, The wild will "blossom as the rose," And men will see with raptured eyes, The earth become a paradise, Where joyful hopes are never crossed, And Paradise is never "lost"; When crowned with love and truth divine, Will SPIRITUALISM ever shine— All which opposed its progress grand, Forever banished from the land. Death, the "last enemy," shall fall, And God be ever "all in all!" M. A. S.

A Letter from an Occasional Contributor.

To the Editor of the Banner of Light:

I have just returned home after an extended tour in the West, and am pleased to note that I found great interest manifested in the phenomenal phase of Spiritualism in the various sections visited by me. At Ottumwa, Ia., I had an interview with Col. Fox of the *Spiritual Offering*. The Colonel is a hard-working man, who can be found in his editorial sanctum from early morn till late at night. He is a good newspaper man, and is very exultant over the increasing circulation of his paper and its approximating influence.

Spiritualism is unquestionably marching on to victory, conquering all opposing forces, overcoming apparently insurmountable barriers and planting its colors in the very midst of the enemy. Even in Salt Lake City—the Mormon stronghold, which one would suppose impregnable—I found its colors flying, with apparent prospects of a general dissemination of its truths among the Latter-Day Saints, at I trust, a not very distant day.

At Chicago—on my way West—I met that admirable medium, Mrs. Maud E. Lord, and had the pleasure of attending one of her seances. On my return to that city, a week or two since, I had a private seance with Mrs. Simpson, the independent slate-writing medium, with whom the Rev. Mr. Savage, of Boston, had a sitting some time since. She is an excellent medium, and the conditions under which she sits preclude the possibility of fraud.

Geo. F. A. ILLIDGE.

New Haven, Ct., March 21st, 1884.

A river's mouth is larger than its head; the sea has arms, but no hands, and a mountain has a foot, but no legs. Quaker, isn't it?

April Magazines.

THE MAGAZINE OF AMERICAN HISTORY opens with an interesting and valuable sketch by brevet Major-General George W. Cullum, U. S. A., of the life, chiefly the military services, of one who on the last day of the year preceding that of the Declaration of the independence of this country, fell in defense of its liberties—Major-General Richard Montgomery. It is illustrated with portraits of Montgomery and others, also maps, localities, etc. This is followed by a succinct history of a lost tribe, the "Natchez Indians," from which the present city of Natchez derives its name, that is of much interest. New revelations of the scheme for the dissolution of the Union in 1857-8 are made in "The Utah Expedition." "Sir Henry Clinton's Original Secret Record" is continued, and other articles additional to the above serve to make this number one of the most valuable that have been issued. Published at 30 Lafayette Place, New York.

THE HERALD OF HEALTH,—"Memory; Its Nature and Culture," is ably treated in the opening article by the editor. "How Drunkards are Made," is a question of vital interest replied to by Rita Bello, who in doing so touches upon pre-natal conditions. Dr. C. B. Allen gives valuable suggestions on "Improving the Eyes by Massage." New York: M. L. Holbrook, M. D.

As a cure for Heart-Disease, nervousness and sleeplessness, Dr. Graves' Heart-Regulator is unsurpassed. Thirty years' trial proves it. \$1 per bottle at your druggist.

In Memoriam.

All great truths have had to struggle against ignorance, and fight the way step by step in the darkened mind of humanity, therefore too much cannot be said in praise and appreciation of the few men and women whose receptive minds were the first to grasp and hold the mighty truth of Spiritualism.

Mr. and Mrs. Julius Blahy, of Hamilton, Ontario, in whose memory these few lines are written, were among the earliest and strongest champions of this religion, his name appearing with the first subscribers to the *Banner of Light*. Like all true disciples of heaven, their lives were passed in noble deeds of love and charity, and kindness to all who were suffering, whether in body or mind.

Mr. Blahy was called from earth in July, 1882, at the advanced age of 75 years, and on the 25th of February last his widow, Mrs. Henrietta Blahy, passed away, aged 73 years. The last few weeks of her life were those of intense bodily suffering, but her faith and steadfast trust in the life beyond gave her strength and fortitude to meet the pain, and peace was hers as she drew near the shore of rest. Entered at last into the "glory of the Lord," she has found the glorious harbor, and now she dwells in the life here, happily united with her family in their bereavement, and though absent, she is no longer forgotten by her cherished presence, and her loving voice is still to the listening ear of her children, we pray they may be strong in the belief that the friends that she loved are near, and with them rejoice in that faith which conquers death. Boston, Mass. Mrs. M. S. BUTLER.

Passed to Spirit-Life.

From Concord, Mass., March 21st, John C. Hunt.

Born in Lenox, Mass., Jan. 20th, 1801, he lived there forty-two years, then went to Illinois, and returned to Massachusetts about six years since. He had been a Spiritualist for thirty years, and traveling mediums and lecturers were always sure of a hospitable welcome from himself and wife to noble deeds of love and charity, and kindness to all who were suffering, whether in body or mind.

From Oswego, N. Y., March 21st, 1884, Levi G. Ball, aged 46 years 8 months and 16 days. About nineteen years ago the subject of this notice with his family moved from Palermo to the place of his late residence, in the town of Oswego, where by cultivating the soil he earned an honest livelihood. He was well and favorably known for his many sterling qualities of true manhood. Honest, kind, temperate, intelligent and industrious, he was esteemed and loved by all who knew him. He was a devoted Orthodox Christian, who felt to condemn him for his belief and knowledge in Spiritualism, which he defended by word and deed. He left in this world a wife, one son and one daughter, to whom he was truly devoted. His funeral was attended on the 23rd inst., by a large concourse of people, to whom J. H. Hart, of Auburn, N. Y., delivered an address, after which his remains were taken to the place of interment.

Obituary Notice not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents per line extra, and no charge for insertion. Ten words on an average make a line. No poetry admitted under this heading.)

SAMARITAN Is Unfailing NERVE Epileptic Fits, Spasms, Falling Sickness, Convulsions, St. Vitus Dance, Alcoholism, Opium Eating, Sexual Weakness, Impotency, Syphilis, Scrofula, and all Nervous and Blood Diseases.

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UNTIL FURTHER NOTICE,

Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, Roworth Street (formerly Montgomery Place), Boston, Mass., \$2.00 for a year's subscription to the BANNER OF LIGHT will be entitled to a choice of one of the following Books, of his or her own selection.

All New Subscribers, or Old Patrons, on Renewing their Subscriptions

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MAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED.

BOOKS.

SUBSTANTIALISM; OR, PHILOSOPHY OF KNOWLEDGE. Based upon the perception that the emanations which are continuously radiating from the forms of substance that make up the objective universe are substantial thought-germs, whose odors, or modes of motion, within the organs of sense by which they are subjected, represent the special qualities—taste, smell, color, sound, and so forth—of the forms to which they are fruitful. By Jean Story. Cloth, 12mo, 75 pages.

SUGGESTIVE THOUGHTS AS TO THE PURPOSE AND PROCESS OF ALL THINGS. Cloth. Printed on tinted paper.

Or, instead of a book, choice of ONE of the below-described beautiful works of art:

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding a picture sits in a room around which a Night has trailed her dark robes. The clasped hands, upturned countenance, and heavenly gaze, most beautifully embody the very ideal of hopeful, trusting, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illumines the room. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the sunset and the sun, an emblem of eternity—reminiscent of "Life's Morning" to live good and pure lives, so "That when their bark shall drift at eventide," they may be like "Life's Evening," fitted for the "crown of immortality." A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. R. Rice. Size of sheet, 22x28 inches; engraved surface, 16x21 inches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the grandeur of the Angel World. In a boat, on a low, swollen stream, two orphans were playing. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. All heard the brim of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Bright rays of light came from her forehead, and a determined and resolute impulse that thrilled through her whole being, she grasped the rope that lay by her side, and threw it toward the boat. A little unseen power, toward a quiet eddy in the stream—a little heaven among the rocks. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 16x21 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew tolls the knell of parting day." From the church tower loathed in sunset's falling light. The lowing herd winds slowly o'er the lea, the plowman homeward plods his weary way, and the tired horse looks eagerly toward his home at rest. A boy and his dog are seen in the distance, the little girl looks up in awe and beauty to the picture, in one hand she holds wild flowers. In the other grasp for "my cot." Still copied in black and tint, designed and painted by Joseph John. Size of sheet, 22x28 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," for the boy and his dog, from the well-known and justly celebrated painting designed by Joseph John. Still, copied in black and tint, Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydeville, in Arcadia township, Wayne County, N. Y., and met the most harmonious and renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 22x28 inches.

"WOODLAND HOURS."

A mother and her child are away from the city for recreation in a German woodland; and golden rays are sent to the forest shade. Her little girl "Bo-Peep" around a tree through the foliage, her face radiant with loving, glad, roguish expression. Both faces are full of sweetness and joy. Painted by Meyer von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

For each additional Engraving 50 cents extra.

Any person sending \$1.50 to six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

SUMMARY OF SUBSTANTIALISM; OR, PHILOSOPHY OF KNOWLEDGE. By Jean Story. The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultivation of the good in humanity; thence urges the utter repudiation of the soul-degrading practice of idol-worship, whether the idols be ideal gods, or sun-gods, or moon-gods, or leading-men, or animals, or inanimate things, or man, paper, small pic, 113 pages.

AGASSIZ AND SPIRITUALISM: Involving the investigation of Harvard College Professors in 1857. By Allen Putnam. This sterling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE SUN-RAYS. What

22. We have received a further supply of RAPHAEL'S ALMANAC for 1884, and will now forward copies to patrons who sent in their orders when our supply was exhausted.

ADVERTISEMENTS

CHRISTIANITY: Its Origin, Nature and Tendency, considered in the light of astro-theology.
REV. D. W. HULL.
Paper, 25 cents, postage 2 cents.
For sale by COLBY & RICH.

Message Department.

Public Free-Circle Meetings.

Are held at the BANNER OF LIGHT OFFICE, 105 North Street (formerly 105 N. Main St.) The hall is used only for these meetings. The meetings are held on Tuesday and Wednesday at 8 o'clock, and service commences at 8 o'clock. The meetings are held on Tuesday and Wednesday at 8 o'clock, and service commences at 8 o'clock. The meetings are held on Tuesday and Wednesday at 8 o'clock, and service commences at 8 o'clock.

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SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF
Miss M. T. Shelhamer.

Report of Public Séance held Feb. 1st, 1884.

Invocation.

Spirit of Love, enfold our hearts with thy influence and thy power; elevate our spirits; make our lives, our thoughts and aspirations, pure and sweet, and shower upon each one of us that divine influence of affection and sympathy which angels impart. Make our attitude toward each other tender and forbearing; may we be led to cultivate, under thy beneficent power, charity and kindly feeling toward all. And so, O Spirit of Love, being with thou lead us into conditions whereby we may learn these lessons, and understand how to conduct ourselves, so that we may be fitted to walk and commune with thy holy angels forevermore. For the influence of thy presence and power of exalted spirits, at this holy hour. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are in order, Mr. Chairman.

Q.—For what purpose, or what is the mission, or function, of the spleen, in the physical system of human beings?

A.—We have become acquainted with various theories concerning the office of the spleen in the human system, and we have reached the conclusion that the office of the spleen is to store up nervous force, which it supplies to the digestive organs, especially to the stomach, as necessity demands. When there is a deficiency of this store of vital or nervous energy, the digestive organs refuse to perform their functions, the stomach becomes debilitated, the individual feels distressed, restless; in reality what you call "nervous," or what some physicians call "apoplexy."

Q.—Does a mediumistic person unfold in development after retiring to rest at night, as well as while "sitting" for the purpose?

A.—That depends very much upon the character of the conditions surrounding the person. Unless these are of a very favorable nature it is best not to sit at all for development, since the unfolding of mediumistic qualities will progress during the hours of sleep. When external cares and perplexities are laid aside, and the active functions and organs of the physical are held in abeyance, and the spirit becomes detached, to an extent, from material life, as during the hours of slumber, the mediumistic powers will be brought under spiritual conditions, and will unfold, slowly perhaps, but still in a much better manner than were the individual to sit under unfavorable conditions. It would be better for such a person to sleep alone, unless the companion of his couch should be one in complete sympathy and harmony of mind with himself, and whose physical organism was also adapted to and could assimilate with his own.

Q.—[By A., of Salt Lake City.] Will the occult work of reconstruction which has been going on for about two thousand years, according to spirit statements, be likely to produce, in the very near future, vastly grander manifestations than now obtain? or will the most part of the spirit-world grow as it has been and is doing in a more negative than positive condition indefinitely?

A.—We cannot admit that the labors and movements of the spirit-world are "more negative than positive." As we look upon them from the spiritual side, we are ready to affirm that they are of a positive nature, and it is only because mortals are unprepared to recognize and accept the results of these labors that they are considered as material and standing in a negative or inactive. As humanity upon the physical plane comes more into harmony with the spiritual world, and is better prepared for the reception and acceptance of spiritual truth, instruction and guidance, the spirit-world will gain power, not only to manifest itself, but also to give a mighty impetus to all reformatory movements which tend to the elevation of mankind. All reformatory measures are of slow growth, and it must of necessity be so; they are not to work radical change for the blessing of humanity. During the progress of any movement that is intended to elevate mankind, those who are not directly connected with its labors may perhaps believe them to be feeble and futile in results—that they do not work any lasting good. But those who are vitally connected with such movements know and understand that the spiritual world is working before hidden from human sight; that by-and-by all the good that is within will be brought to the surface and utilized for the benefit of mankind. The spirit-world is not idle. It has not only been laboring "two thousand years," but it has been working for the benefit of humanity during the entire history of the race. Look at what mankind has struggled up through to its present condition; what power and ignorance it has been obliged to contend with; how its march of progress has been through suffering and bloodshed; how warfare and strife have hedged it in upon all sides; how, in spite of all difficulties, it has arrived at a fair condition of knowledge concerning the ways of life and its best interests, and how it has gained a comprehension of science, art, philosophy, metaphysics, and of all the other departments of learning; and then place backward from the present state of human endeavor and achievement into the dim vista of the past, when man knew scarcely anything of the higher abilities and possibilities of his nature, and we may well congratulate ourselves that so much has been accomplished by human effort, with spiritual assistance. And may we not look forward to the future with every hope for grander manifestations of spiritual power, and for a more beautiful flowering out of human effort upon the earth? The prospect for the still further advancement of human welfare is encouraging.

Mrs. Juliette T. Burton.

I am pleased to give you greeting, friends. It gives me great pleasure to have another opportunity of manifesting myself through a medium—for I look upon mediums as the open doorways between the mortal and the immortal worlds. I was a medium myself when I dwelt in the body, and I am glad to say that I am still an instrument for higher and more forces now, even though I do not dwell in a physical garb of flesh. Many, many returning spirits sought my presence and instrumentality in conveying messages from the other life to their friends on earth, and I became acquainted with many dear intelligences whom I had never met upon the earthly side, but who were like kindred souls of mine, and with whom, when I passed to the higher life, I came into close association. I was received by my dear sister, and my own spirit grew strong and happy in the consciousness that by serving as an instrument for such beings in days gone by I had forever cemented the ties of friendship binding their souls to mine, and might ever look to them for assistance and guidance.

I return to-day to speak a few words of encouragement to my sister and brother mediums, for I know something of the shadows un-

der which they travel. I am aware of the crosses and trials which at times bear upon them, and I say to them: Oh! do not shrink from your labors in any hour of trial; do not give up the work that is laid upon you by angelic ones; do not feel you must step aside from the path of duty which has been marked out for you by invisible helpers, because when your earthly lives shall have dwindled away much that now appears important will become insignificant in your sight; you will only rejoice that you held on to the labor which was placed upon you; that you were faithful to your duty; that you, at all times, endeavored to perform the service of the spirit-world.

I speak from experience. Many times in the past I felt as though I could not go on in the work which I knew had been planned for me by spirits; many times I felt as though I must shrink away from the public gaze and hide myself in privacy, but I still kept on and to-day I can say I rejoice over it, and am glad that I continued to be a medium for returning spirits, although many times I felt as though I was looked upon with scorn by those who understood not the mission and view. Now I feel that every unkind word spoken only served to give me greater strength and endurance.

Every kind and gentle thought sent out to me by sympathetic friends has turned to a flower of deathless beauty, which gleams for me in the Summer-Land.

So I say to my friends and mediums every-

where: Keep up your spirits; be of good cheer and have courage; the world may not understand you, but loving angels attend you, and their plaudits are worth far more than the approvals of an unthinking multitude of frivolous beings.

I do not believe any reformatory measure was ever started, no matter how fair it looked for the redemption of humanity from ignorance, sin and suffering, or how it was intended to uplift and bless mankind, but that its defenders or helpers, those who desired to see it move onward, were derided, scorned, persecuted, maltreated and misrepresented by some of our kind. And so it is with Spiritualism and its followers; they must expect to be misrepresented and misunderstood; they cannot look for approval from all quarters, and as long as they know within their own interior lives they are doing right, that their cause is the cause of truth, and in its demonstration to humanity they are only performing a mission laid upon them by angelic teachers, they should gain strength from the thought, and feel that all is well for them.

I speak in this particular manner to-day because my heart goes out in sympathy toward one medium with whom I have come in contact who has felt sensitive recently because she has heard that some one has branded her as an impostor, and I say to that dear friend: Do not feel so badly over this accusation; the parties who gave out this idle report have never seen or known anything concerning Spiritualism, its manifestations, or the laws which govern it. They only think you may be deceptive because they do not believe it possible for spirits to return and enter into intelligent communication with mortals. Their testimony is entirely of a negative nature—worth nothing at all. You must remember that you have positive evidence from many, many individuals, who have received incontrovertible proofs of spirit presence through your instrumentality; that they are the ones qualified to speak and give evidence, while those who send out reports unworthy of them, or of any one else, because of their entire lack of knowledge of the case, would be spurned from any witness stand and sent into oblivion. So, my friend, feel cheered and encouraged, for you have the assistance of spirit-friends who love you, who will guide you through all difficulties and shadows into the clear light of success and happiness.

I have friends in New York City who have been wondering for some time in what way I did not come and speak to them. I wish them to know that I never forget my friends, nor do I neglect them, but I often come to their homes with my sympathy and love, and try in all ways to assist and bless them. Yes, I am happy in my spirit-home. I have no desire to return to live here in the body. I am willing to work as an instrument for higher powers, dispensing knowledge and truth, and giving consolation to sorrowing human hearts. I was known on earth as Mrs. Juliette T. Burton.

John Dorr.

Announce me, if you please, Mr. Chairman, as John Dorr. I was a very old man when I passed out of the body. I gained much experience in the active business years of my earthly existence, which has been of great value to me, even since I have become an inhabitant of spiritual realms. My business for a number of years was that of a journalist. I had an interest in certain journals in Maine—in Wisconsin, Belfast, Kennebec, and other places—and during the last years of my life I was quite well known in Augusta. Ultimately I abandoned the printing business and engaged in other pursuits, but I never lost my interest in my old occupation, and now seem to be more attracted to it, since passing from the body, than ever. I merely speak of these things now, thinking possibly they may create an interest in the minds of friends of earth, with the hope that my return to mortal life will stimulate some one whom I have known to investigate the waters of Spiritualism, and endeavor to learn something of its philosophy, its phenomena, and its general truth. This is my particular reason for returning here, as I am vitally interested in this philosophy. It has opened before me so many new ideas respecting the destiny of mankind and the purpose of existence, that I find my time fully occupied with its consideration.

It would gratify me very much to have an opportunity of coming into private communication with my friends. I feel, just at this moment, that I could unfold many things which would astound them, and induce them to take a new departure in regard to opinions they have long held. I believe I can offer to their acceptance so much of truth that they would be willing to lay aside many things which have only been assumptions. It seems to me very important that I should reach them, and give them some information concerning this new life, and of the studies I have entered upon.

I crave your pardon, Mr. Chairman, if I trespass too much upon your time, but I desired much to hear the sound of my own voice again. Perhaps you will say: "It is not your voice that is speaking." But I know that my ideas are presented here; that my individuality, which was always pronounced, is exerted through this instrument, and that I am, in reality, and truly communicating to you in this manner as I would be were I in the body. I impress my thoughts upon paper through the mediumship of pen and ink; consequently I claim that it is myself, John Dorr, speaking to you to-day, with the hope of reaching my friends in Maine; therefore, my dear sir, I thank you for extending to me the privilege of coming, and trust I have not intruded upon you.

Lotels, the Indian Maiden.

Speaks for Caleb M. Bean, Mrs. Susan B. Tidd, Edward Gaffney, Warren Fuller, Caroline Mitchell, Henry A. Clark, James Skein, Mary B. Hagar, Mary McCarron.

How do, Wilson brave? Lotels going to work for the spirits now.

CALEB M. BEAN.

Here's a spirit who says he went out of the body five years ago this month. He worked in the Merrimac Print Works in Lowell. He says: My name is Caleb M. Bean. I was a very young man when I died. I was in an accident; I was caught in the shaft of the machinery, and was so terribly mangled I could not live in the body, and died almost immediately. I felt very sorry to leave my family and friends. I felt as though my place was here, and for a little while I was much distressed in consequence of the accident; then I began to see things in a different light, and felt better. Now I am happy, contented, and much pleased with the spirit-world. I find it a pleasant place to live in. I have not seen any accidents taking place over there. I do not think such a thing in that world ever occurs, and it makes me feel very comfortable to believe so. I wish my friends to know I have come back to give them my love and greetings. I want them to realize that I have the power of coming to them. Everything

is as natural to me now as it was five years ago. Only I feel that I have been learning something in the meantime, that I have been passing through a course of education which had unfolded a comprehension of many things to me, so I consider myself more fairly educated than I was before the change which took me from the earthly condition. Like other spirits, I would be very glad to come and talk personally to my friends, and I think I will be able to do so. I have many times returned to visit those whom I once knew, and have endeavored to exert an influence over them, which I think has, at times, been felt, and which I know has done no harm whatever.

MRS. SUSAN B. TIDD.

A spirit gives Lotels the name, Mrs. Susan B. Tidd. She has been dead three or four years from the body, and lived in Webster, Mass. She was about sixty-five or sixty-six summers old. She just wishes to send her love to her friends and tell them she is happy. She would like them to know she comes to their homes, and that she is not now tired and feeble, but strong and well. She has found pleasant companions and friends in the spirit-world, and has also had the pleasure of welcoming some near to her since she passed over. She says she seems to have every wish gratified, and her desires to learn more and understand things are gratified, for every opportunity is given her in the spirit-world.

EDWARD GAFFNEY.

A spirit gives the name of Edward Gaffney. He was forty-two years old. He was once a corner. He lived on New York Avenue, Staten Island. He wants his friends to know he is all right. He was not born in this country, but lived here quite a while. He says: "I return to report myself, that all my former friends and companions may know I am safe in the spirit world, and that my condition is a good one. It is true I have met with some unpleasant things over in the body, but I have had some clouds around me, but they are passing away, and every day I learn something new, of which I can take advantage, and so live a better life. I am quite contented and satisfied with what has come to me, but I thought if I could have my former friends know I was still friendly with them and would like to meet them, it would give me great pleasure and might be the means of conveying knowledge to them."

WARREN FULLER.

Here's a brave who has only been out of the body a very little while. I should think a few years would be a sufficient time to get acquainted with the spirit-world, and to get strength and to manifest to his friends, that they may know he is not dead. This is what he says: He wants all his friends to know that life everlasting has come to him; death has been overcome; the trials and experiences of material life are fading away, leaving only their results and remembrance. He feels to rejoice that victory has been given him over death and the grave, and that he finds himself in the full possession of his own mind, knowing every thing, growing stronger, and that all weariness is passing rapidly away. This brave lived in Sharon, Mass. He gives the name, Warren Fuller. There is some particular person, a lady, with whom he would like to come into communication. He thinks he can give her something that will be of benefit to her mind, and also to her physical condition. He is trying to gain power so as to be able to communicate through some other medium what he wishes to give.

CAROLINE MITCHELL.

Another spirit gives Lotels this message: "I wish to send my love to my friends in Boston; that rest to her. One of my dear sisters has been anxiously waiting for some message from loved friends on the spirit-side of life. She has often wondered why we did not come and speak to her; why, if Spiritualism was really true, some dear friend of hers could not open the gates and banish all doubts from her mind, give her some knowledge or tidings of immortal life. I wish to tell her that we have not been able to do so, because we have never found an instrument whom we could use, although we have attempted many times to speak to our dear one, there has always been some barrier before us that we could not overcome. Tell her that we have come to bring our best love. We are happy in the spirit-world, but are not so selfish as to wish to enjoy all the blessings and privileges of the higher life without taking any thought or interest in those dear ones who remain in the body. We often return to their homes and linger by their sides, hoping to implant in their minds some thought that will grow and produce good results. We are seeking to exert an influence over their lives which will be spiritually purifying and uplifting, as well as endeavoring to guide their personal affairs for their best advantage. We know that shadows have been pressing around the dear one of whom I speak to-day; we know that she has been a broken-hearted one; that many trials have sprung upon her, but she has grown strong in the conflict. She knows she is a very different woman from what she was fifteen years ago, because she has gained experience, grown strong through trial, and learned many lessons which have enlarged her life and expanded her mind; therefore we think she need not repine over the past, but feel that all has been sent to her for a beneficent purpose, and by-and-by she will understand that the heavenly blessings, her disguise—blessings which will prove of immeasurable benefit to her in the future, as they have almost done already. Caroline Mitchell.

HENRY A. CLARK.

A little brave comes here, about twelve summers old, and gives the name Henry A. Clark. His mother lives in Boston; her name is Julia Clark. He wants to send his love to his mother, and tell her how happy he is in the spirit-world; that he goes to school there, and his teacher is an old gentleman whom he used to know when he was a little bit of a boy, about four years old. He says: "I want my mamma to know I have been going to school to 'Father Johnson.' He was my father, but everybody called him so. He was just as good as he could be to the little children whom he met, and we all loved him. He died when I was a little fellow about six years old. I used to cry about him, and think it was too bad I would never see him any more. When I went to the spirit-world almost the first one I saw was 'Father Johnson.' He took me away to a beautiful place where he lived, and had three other little fellows for pupils. He was going to school to him ever since. We all love him very much indeed. I think my mother will feel pleased to know this. She always had great confidence in this friend, and felt that whatever he did was right and beautiful. If she thinks I am under his care, she will feel more reconciled to my loss. I want her to know I am not lost; that I am with her a great deal of the time. I have seen her when she has been feeling very sad, and I have been able to comfort her, and go away from the body. Tell her we are all alive and happy in a beautiful world, and one of these days she will come to us, and live in a home that is sweet and pleasant. I want with my mother about three weeks ago to visit an old lady who is sick, that my mother thinks a great deal of. I want to say that that lady is a medium, and I believe I can write a message through her hand that will please my mamma, and give her some satisfaction about spirit life. Just as soon as I can, I am going to try to make use of her medium powers, for the purpose of communicating with friends we used to know in Boston."

JAMES SKEIN.

I see a spirit now who has been in the hunting-grounds a great many summers. He is very spiritual—has grown so since passing from the body. He was spiritually inclined when here, and could not seem to hold on to the forces of physical life; so, although he felt he had a work to do on earth, he was taken up to the higher existence. He went out by an accident. This Lotels gets from the guide here. This spirit wishes to speak to his friends, the blessing himself and friends, and dear sister. He says: "Please tell dear Cassie we are with her, that we have tried to minister to her life and guide her in the way which she should go. We know of the sorrows and afflictions that have come to her—how her heart has many times been bowed down with grief—and she has felt herself misunderstood by almost every one with whom she came in contact. We know of her aspirations, her eager desire to learn more of the laws of nature, to investigate the realms of knowledge, to gain culture and information, and I wish to say to her: We are assisting you; we are guiding you in the ways which you may not perceive, but which, when you come to us, you will realize have been for your soul's best unfoldment. We have witnessed your unselfish endeavor to uplift and benefit others, to make their lives more practical and moresweet, and also to teach them concerning their own selves, that they might rise up from ignorance and become self-asserting, self-helpful. We know all these things, and we rejoice over the strength of character that has been given you for the purpose of performing a good work. We bless you; the heavenly Father who reigns above bestows his benediction of love upon you; and when you reach the heavenly world you will rejoice at the discipline which has been yours, because you will understand that it has prepared you to mingle with educated, cultured beings in the heavenly world. James Skein." It wishes his message sent to Mrs. Cassie Lee, of Cincinnati, Ohio.

MARY B. HAGAR.

Now Lotels sees a spirit who says she lived seventy-two years on earth, and she would like to send a few words of love to her friends here. She lived in Germantown, Pa., and gives the name of Mary B. Hagar. She says: "I only come to send my love to my friends, and to tell them I have the power of coming back from beyond the grave, and manifesting the love and sympathy which is in my heart for those dear friends who are here. I want to come to them in a quiet way, and am hoping to do so sometime. I have found it so many things that were strange to me, that I never understood before, and I feel as though I could not keep them to myself, but must give them out to those friends who do not possess them who would benefit by the knowledge. I hope by coming here to get strength, because I am trying to reach my friends who are in the body. Tell them that I cannot express my love to them, but only send them a little token of it, that they may feel I have not forgotten them. I was the wife of Mr. F. F. Hagar."

MARY MCCARRON.

I see a spirit now who seems very anxious to say something; she doesn't come very close; I don't know as Lotels can get it very straight. The name is Mary McCarron. She says she was out of the body a long time, almost twenty years, and she is going. She lived in Central Falls, R. I., and has friends there whom she wants to reach, and to tell them that the spirit-world is very different from what she imagined. She sees no darkness or clouds of any kind, only bright sunshine; she did not pass through any unpleasant stage or place before she reached the light. She says: "I have remembered many things of the past, and some of them have caused me sad thoughts; I have regretted things which I did not do, but that is all. I tried to do the best I could, and make life pleasant; and I find that I do realize a beautiful life in the world which I have entered. I hope to get power to speak for myself one of these days, so I will not say any more now, only to send my love to my friends, and tell them they need not fear death; whether it comes to them after months of preparation, or steals upon them suddenly, it will not do them any harm, and the life which is last, which is animated and conscious, lives forever, and it will find a fitting abiding-place."

Report of Public Séance held Feb. 5th, 1884.

Questions and Answers.

Q.—[From Kansas.] Are the family relations that exist in earth-life at all recognized in spirit-life?

A.—Family relations, as existing in earthly life, are recognized, and in many instances continue in the spirit-life. If the members of a family are united in the bonds of affection, if they are in sympathy and accord with each other, the same relationship is continued in the spirit-world. But if there is discord, inharmonious, friction, among the members of families on earth, so that they cannot be held together in sympathy, then the family relationship formerly existing is discontinued upon entering the spirit-world, because the bond was not that of kinship, but of individual members of such families gravitate to their true positions, seeking their own kindred, and new ties are formed with others more closely allied to the spirit.

Q.—Has the controlling influence ever met with spirits who lived on the earth thousands of years ago? If so, what are their conditions and employments?

A.—We have met with spirits who lived on earth thousands of years ago. Some of these spirits are engaged in ministering to the needs of human kind now dwelling in earthly bodies; they are attentive to the demands of the age, and are busily employed in seeking to discover and utilize laws that will be for the benefit of the people of earth. Other spirits who existed on earth "thousands of years ago" have passed on beyond the material existence, and are engaged in imparting to those who have come to the spirit-world, the wisdom of truth which they have gained, and of the many studies which they have entered upon, and which they are desirous of transmitting, not only to mortals, but to spirits who exist in an intermediary state, between the higher spheres of exalted life and the lower physical existence. The occupations and conditions of such spirits as those mentioned by your correspondent are varied, according to their individual tastes and characteristics; consequently it would be impossible for us to unfold before you here any descriptive notice of their spiritual life. We believe the time is coming when mediums will be unfolded, through whose agency recitals portraying the spiritual life of such ancient spirits will be given to the world.

Q.—What is meant by the term "fallen angels," as used in the Bible?

A.—We consider the term as badly expressed. We know nothing of fallen angels. Angels we understand to be messengers, ministers, or comforters to others, and we know of none who are or ever could have been "fallen." We presume the term is meant to apply to spirits who are undeveloped, in a condition of grossness, and associated with physical life, and whose tendencies are downward rather than upward; those spirits who are ignorant, but who may rise from their low condition, gain purity and attain a height of goodness, such as more exalted souls have already attained. The time will undoubtedly arrive when there will be no "fallen" spirits, or undeveloped souls of any kind.

Q.—What is the "Day of Judgment," spoken of in Scripture?

A.—The only day of judgment of which we have any knowledge whatever, is that period of awakening which comes to the spirit when it is brought face to face with its own life, made not only the past career, and to realize not only all the deeds of the past, whether good or evil, but also all the opportunities for doing good, or being wise and pure and sweet, which have been omitted. When such an awakening comes to a quickened soul, and it realizes the vast importance of life, as it has never done before, then a day of judgment certainly comes—or a time for becoming its own accuser. The soul must be its own judge; it must decide whether its past has been used to the best advantage, or whether it has proven, at least, in part, a failure—and it will suffer or rejoice accordingly.

Mrs. Mary A. Rea.

I have wanted to come here before, but I could not get the past week; I have been told to do so, and felt badly because I was not able. I lived in Boston. I left my husband here and my dear friends, although I was English born, and had dear ones upon the other side of the water. Since I passed out of the body I have visited the old country, and have seen those who were dear to me. I have roamed in various places, and have felt so free in spirit, so enlarged in power, that I cannot express it to you. I have been attending a school, and I want of which I would like to speak to my friends, if I do not wish to do it here. I want to come somewhere where I can be alone with them, and tell them that I have roamed in various places, and have felt so free in spirit, so enlarged in power, that I cannot express it to you. I have been attending a school, and I want of which I would like to speak to my friends, if I do not wish to do it here. 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