

In Advance.

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MAN is the superlative being, the last, great est. and yet incomplete effort of creative energy. I shall consider him in the two-fold aspect of a physical and spiritual being, related on the one side to the material world, and on the other to the spiritual. Since the motto "Know thyself" was carved on the portal of a Grecian temple, the study of man has been the most absorbing pur suit of the thinker, for all departments of science cluster around him as a centre, and a perfect knowledge of him is a comprehension of the universe. Early was the momentous question asked by the soul blindly calling for an understanding of itself: What is man? The solution was felt to be fraught with infinite consequences, not only in this life but the interminable future, which was vaguely shadowed OII Ult understanding o savage man. The answer early given, in the very childhood of the race, became the foundation of the great religious systems of the world. The conjecture of untutored minds became the received system of causation, and growing hoary with age arrogated to itself infallible authority, and required implicit faith, and the exercise of reason only in making palatable the require ments of that faith. Conceived in an age when nature was an unknown realm, and law and order not imagined to control or direct causes to effects, when science opened her mysteries to the understanding, and one by one dogmas claiming infallibility were shown to be false, there of necessity was antagonism and conflict. I do not propose to enlarge on the theological aspect of this subject more than incidentally. That treatment has grown threadbare, "stale, flat and unprofitable," for every drop of vital juice it contained has been extracted long ago. The interminable sects, wrangling over the dogmatic solution of this vital question of man's origin and destiny, arriving at nothing determinate, wrangling with ach other and themselves, are not incentives to follow their paths. If metaphysical theology contained the germ of truthful solution, satisfacfon would have resulted ages ago, and the mind, pposing contented with the answer, would have inployed its energies in other directions. Inad there is restlessness, turmoil, conflict and decision, and never has been an answer so bad and deep in catholicity of truth as to meet demand. If science fail also, it is not the trievable failure of assumed infallibility. Its chings are ever tentative, and prophecies of al triumph. As the most ennobling study of ankind is man, the crowning work of science the solution of this vexed question. By scite I mean accurate knowledge, close and careobservation of phenomena, and the concluns drawn therefrom. MAN A DUAL STRUCTURE. While Theology, Brahminical, Buddhistical or Christian, teaches that man is an incarnate pirit, independent of the physical body, created miracle, supported by a succession of miras, and saved by miracle from eternal death, aterial science, as at present taught by its leadg exponents, wholly ignores his spiritual life, d declares him to be a physical being only. It not my purpose to reconcile these conflicting ws. Truths never require reconciliation. They er conflict, and if the results of two different methods of investigation are at variance, one or the other is in error, and the only reconciliation s the elimination of that error. The egotisms of ology and the pride of science array their voles in opposition, while the truth remains unestioned in the unexplored middle ground. an is neither a spirit nor a body, he is the inmate union of both.' In and through his physibeing, the spiritual nature is evolved from forces of the elements and is expressed. here is somewhat more enduring than the re-Itants of chemical unions, actions and reactions his physical body. Beneath this organic conruction is that which remains, to which it is scaffolding which assists, while it conceals e development of the real edifice.

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live. The rupture of a nerve fibre, the obstruction of a valve, the momentary cessation of breath, the introduction of a mote at some vital point, brings this most complex structure to eternal rest. By what constant oversight, by what per-

sistency of reparation is it preserved from ruin ! This physical man is an animal, amenable to the laws of animal growth. His body is the type of which theirs are imperfect copies. From two or three mineral substances his bones are crystallized, and articulated as the bones of all vertebrate animals, and over them the muscles are extended. From the 'amphioxus, too low in the scale of being to be called a fish, a being without organs, without a brain, little more than an

elongated sack of gelatinous substance, through which a white line marks the position of the spinal cord and the future spinal axis, there is a slow and steady evolution to the perfected skeleton of man. His osseous structure is the type of all. The fin of the fish, the huge paddle of the whale, the cruel paw of the tiger, the hoof of the horse, the wing of the bird, and the wonderfully flexible hand of man, so exquisite in adaptations as to be taken as an ungualified evidence of Design, are all fashioned out of the same elementary bones, after one model. The change of form

to meet the wants of their possessors, results from the relative enlargement or atrophy of one or more of these elements. When the fleshy envelope is stripped away from them, it is astonishing how like these apparently divergent forms really are. In the whale the flesh unites the huge bones of the fingers, and produces a broad, oarlike fin; in the tiger the nails become retractile talons; in the bird some-of the fingers are atrophied, while others are clongated to support the feathers which are to offer resistance to the air in flight; in the horse the bones of the fingers are consolidated, and the united nails appear in

the hoof. If there exists such perfect similarity in the bony structure of man to the animal world, the muscular system for which it furnishes support offers the same likeness. Trace any muscle in the human body from its origin to its terminathe function it performs, and shah dissect the most obscure or disreputable member of the vertebrate kingdom, and you will find the same muscle performing the same function. The talons of the tiger are extended and flexed by muscle. similar to those which give flexibility to the human hand, and the same elements are traceable n the ponderous paddle of the whale.

More vital than the bony framework, or the muscles to which it gives support, is the nervous system, seemingly not only the central source of vital power, but the means of union and sympathetic relation of every cell and fibre of the entire body.

asserting conclusions of such momentous consequences.

If it be claimed that man is a natural being, originated and sustained by natural laws, that he came without miracle, then do we unite the margins of the human and animal kingdoms, and are satisfied with placing man at the head of the animal world. An interminable and unbroken series of beings extends in a gradual gradation downwards, until the organs by which the phenomena of life are manifested are lost one by one, the senses disappear, and we arrive at what has been aptly termed "protoplasm," not an organized form, but simply organizable matter, or matter from which organic forms can be produced.

If in reviewing this chain of beings, slowly arising by constant-evolution, we closely examine several of its consecutive links, we shall find that while each ascending link is anyarently complete, yet it is only the germ out of which the next is evolved in superior forms. Each link is a prophecy of future superiority. We can trace the fulfillment of the prophecy of one age in the next, until man appears at the last term in the physical series.

They who teach us this doctrine of evolution, which is to life what the law of gravitation is to worlds, also teach that united with the doctrine of "conservation of force," our hope of immortality is a dream.

What a sham they make of creation ! What a turmoil for no result ! Infinite ages of progress and evolution, during which elemental matter, by force of inherent laws, sought to individualize itself and incarnate its force in living beings; ages of struggle upwards from low to high, from sensitive to sentient, from sentient to intellectual, from zoöphyte to man ! And now, having accomplished this, and given man exquisite susceptibility of thought, of love, of affection, making him the last factor in the series, he is doomed to perish! What is gained but this travail of the ages? It would have been as well had the meyal slimes, or the mastor of and mainfloth U pre-historic times, as with man. As each factor in the series prophesies future forms, so does man read in the same light prophecy forms beyond. They cannot be in the line of greater physical perfection, for in the days of Greece and Rome man was as perfect physically, as is seen by their sculptures, as to-day. Ages ago this exceeding beauty was attained. It cannot be in the evolution of a being superior to man, for as in each lower animal imperfect organs or structures, or partially employed functions, are improvable and perfected by succeeding forms, in man the archetype is complete, and no par-

Investigation would at least "require modesty in converse with us directly with their own voices, audience to go on his platform and declare that and tell us of immortality. After all my experience I am free to state that I have met with no the clique of doctors, who that evening invested medium more willing or desirous that everything her home with their determined wills, were the should be conducted honestly and fairly than in spirit life alike bent upon crushing her mediat Mrs. B. She has been not only willing that all powers. Thus, those on earth acting on the mepossible precaution should be taken to avoid the dium, and those in the unseen world warring semblance of trickery, but has insisted that it upon her controls, made a joint attack and sucshould be, even when those present did not ceeded in their united efforts to give honesty an think it necessary, she herself being the greatest | appearance of fraud, and scored one to the cred.t skeptic.

It is not requisite that I occupy your space in any enumeration of the various "phenomena," so-called, that have occurred at her scances, as they have been similar to those that have many times been recorded as occurring elsewhere. I think, however, from what statements I have read and from remarks made by persons present that the forms and features are generally more tangible and distinct than they usually are at most materializing circles.

Now why the question of the genuineness of Mrs. Boothby's, or any other person's scances, should hinge on the fact that any one individual is admitted to them or not admitted, is a problem that some possibly may, but which I am una ble to solve. There is not, probably, one Spirit ualist who has not, at some time, been told he could not attend a certain scance, or who, after having been admitted, has not been told to leave it. Some time since I applied to a lady, well and favorably known as a materializing medium, for a seat at one of her scances, and my application was refused. But I did not rave, and declare the whole thing a "swindle" and the lady a "humbug" for that reason. I remember long ago walking about three miles to attend a circle. It was in the infancy of the cause, and if, luckily, we got anything, it would be considered very meagre in this day of abundance of spiritua food. I was rather weary when I reached my friend's house, and almost regretted I came so far to get so little; but I consoled myself with the thought that the few raps I might hear, and the message of half a dozen words I might rethireneyould abundantly reward me, because of from those whom I had buried and called "dead." So I seated myself, with others, and thought it good to be there. But I had scarcely done so when the medium said I must leave the roomshe did not know why or for how long, she only knew I must do so. I made my exit rather reluctantly, and found myself, with the sombre light of a tailow candle, in a cold room, where 1 sat for about two hours, revolving in my mind the old adage, "All doubtful things are very uncertain."

In such experiences some individuals labor under the impression that mediums have no rights he named. The entire form of the lady was which skeptics are bound to respect. But, thanks to common sense, there are some who think they have. The experience of Mrs. Hull at Portland, and of several other materializing mediums in the West, has led these sensitives to act with an increased degree of caution, and it is high time that the public was led to understand that a lady has a right to guard herself against a possibility of personal injury without subjecting herself to a charge of being a fraud.

| been passed, the primary principles of scientific | er worlds meet us face to face, sit at our side, | the same way as Sunderland caused one of his of bigotry and ignorance.

This is but one of hundreds of instances, occurring in all parts of the world, indicating the character of the opposition and one mode of its procedure.

Therefore, I conclude that if the gentleman to whom you allude was refused admission, there was some good reason for it. And, supposing he was not a imitted, what then? Is it to be presumed for that reason that trickery and deceiv hold carnival there? Is it to be presumed that of the hundreds who attend these séances, not one is as acute and as ready to detect fraud a he? But Mrs. B.'s séances are not confined to herown house. They have been held in score, of other houses-the residences of families as intelligent and as desirous of knowing the truth as any one can be-and, thank Heaven, as deter mined to assert and defend it when known.

In conclusion, let me add a single word for all nedlums. They are sensitive, mentally and physically, to an extreme degree. They need the sympathy, the aid, the protection of those strong in earthly magnetisms. Their unseen attendants give them spiritual strength, but it is for those who yet occupy these earthly temples to give them that material strength which they so much need. JOHN S. ADAMS.

West Roxbury, March 18th, 1877.

Spiritual Phenomena.

MATERIALIZATION.

Fo the Editor of the Banner of Light: "Last evening I was present at 1027 Ogden by the internet usual Sunday evening scance held having a few hours previous assault anisted. held at a friend's house, and the prospect was by no means encouraging for a successful séance There were some twenty visitors present.

It was a long time before any manifestationof consequence occurred, but finally two female forms opened the curtain alternately, that we're identified by Mr. Wolf (a gentleman present well known to Spiritualists) as being the materia alized spirit forms of a lady and her waiting maid who were killed in some railroad accident which tastefully arrayed in the purest white, while her head was surmounted by a beautiful coronet on the front of which a diamond-like gem ever sparkled and shone with star-like brightness The waiting-maid was clad in garments of a more sombre shade. Both these forms were presented for a short time at several intervals, sometimes both together, but generally separate. On one or more occasions they were accompanied by another spirit, clothed in white garments, who I think Mr. Wolf said was associated, when in earth form, with the other two in some way. Soon after these spirits retired, the glorious angel, Elizabeth du la Rue, opened the felds of the curtain, and had the temerity to exhibit her fully materialized form arrayed in its customary resplendent robes at the very moment when she must have known it could be seen by all present that the veritable Elizabeth du la Rue was their sitting in the first row of the circle tending baby . (That is, allowing all that is said be true.) Still another female form presented itself. clothed in white, but seemed unable to stay. Then came on the scene the real star of the even ing, the brilliant, sylph-like and bewitchingly graceful form of the little "Princess" as she is called, but who probably represents as well some. Persian or Eastern dancing girl of most rare accomplishments. She was petite in person, but of exquisitely perfect proportion, and moved and danced about the room more like a butterfly than a human being, scarcely touching the floor with the toes of her taper ankles and feet, as she kept time with the music performed by a blind organist, (whom I think it might be well for Philadelphia Spiritualists to patronize.) Her beautifulball or dancing dress seemed studded with dia monds and gems throughout, that glittered in its wavy and ever-moving folds like stars of the first magnitude in the firmament. The lovely vision remained at intervals for minutes at a time on the floor, finishing each dance in succession acalled for by the music, and ever and anon approaching to within a few feet of the front row of the circle, when, as if to screen her face from too ardent a gaze, she would gracefully unfold and throw afore and aloft a snowy gossamer veil. rivaling Queen Mab's in delicacy of texture and material.

PHYSICAL MAN.

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First, as most tangible and obvious in this intigation, is the physical man, the body, the mple of the soul. The student, even when imed with the doctrine of materialism, arises m the study of the physical machine with der and surprise akin to awe, declaring man fearfully and wonderfully made.

The brain has been aptly compared to a central telegraphic office, and the nerves to the extended wires, which hold in communication and direct relation all the organs, and from which the functions of each are directed.

The nervous system is the bridge which spans the chasm between matter and spirit, and the battle between Materialism and Spiritualism must be fought not only with brain, but in the province of brain. The issue directly stated is this : Does the brain yield mind as a result of organic changes in its cells and fibres, or is mind a manifestation through and by means of the brain of something beyond and superior? The Materialists boldly assert that "mind is a secretion of the brain, as bile is of the liver." They claim to be scientists, and rely only on facts, yet the most profound in their ranks admit that the structure of the brain is a mystery, its functions unfathomable, and really nothing is absolutely known of the offices it sustains to the body, or the methods by which these are performed. They are satisfied with the investigation of what may be called secondary relations and effects. The chemist has found phosphorus and sulphur in the nerve substance, and hence it is claimed that they are essential to thought. So much phosphorus, so much thought, and so much waste product of decomposition. These philosophers have gone so far as to prescribe as diet for students. Fish abound in phosphorus, and are hence the best brain food. But you feel assured that phosphorus never wrote Homer's Iliad, or solved the problem of gravitation. It is not phosphorus, or carbon, or nitrogen, however vigorously oxidized, that pulsates in the emotions of friendship or love; that feels, and thinks, and knows; that recollects the past, and anticipates the future, and reaches out in-infinite aspirations for perfec-

tion. Phosphorus will not, nor will any of the elements, nor any of their combinations. The actions of thought on the brain, the effort compelling the body to serve the bidding of the spiri may consume this element and many others, as the movement of an engine consumes the coal and wastes the steam, but the coal and the steam, are only the means whereby mind impresses itself on matter.

The Materialist studies the brain as a person wholly unacquainted with an engine, and mistaking it for a living being, might be supposed to do. He would observe its motion; and weighing the coal consumed and the products of combustion, would say that they appeared in steam, which after propelling the piston was waste. The design in the engine, the effect of these combinations and this waste, this observer would claim to be the guiding intelligence. And he would further argue that so much coal in the grate, so much water in the boiler, and you have so much intelligence, and the waste may be predetermined by chemical formulæ !

Until the threshold of the structure of the neris not surprising that we die, but that we vous system and the functions of the brain have present seance, at which the dealzens of the oth- in that instance to assume a spirit-form - in the aperture who wished me to come t him. 1

tially developed organ indicates the possibility of future change.

Progress having arrived at its limits with the body, changes its direction, and appears in the advancement of mind. Death closes the career of individuality, and we live only in thoughtsour selfhood is absorbed in the ocean of being. Mankind perfects as a whole, and the sighed for millennium is coming by-and-bye.

Of what avail is it to us if future generations are wise and noble, if we pass into nonentity? Of what avail to them to be wise and noble, if life is only the fleeting hour? Not yet will I believe Nature to be such a sham-such a cruel failure.. The spirit rebels against the supposition of its mortality. ' The body is its habiliament. Shall the coat he claimed to be the entire man? Shall the garments ignore the wearer?

This is the animal side of man. Physically composed of the same elements, and having passed through these innumerable changes, he is an epitome of the universe. As man was foreshadowed in remotest ages as the crowning-type in the series of organic life, so man foreshadows superior excellence. Springing out of his physical perfectibility, arises a new world of spiritual, wants and aspirations, unanswered and unanswerable in mortal life.

F THERE IS AN IMMORTAL SPIRIT, IT MUST BE ORIGINATED AND SUSTAINED BY NATURAL LAWS.

If this be true, we are to seek the origin of the individualized spirit with the origin of the physical body. We are to place the growth of one with that of the other. The physical body is the scaffolding by which the spiritual being is sustained, and when matured sufficiently, remains after that support is taken away.

A certain stage of progress or perfection must be reached before this result, else all living beings would be immortal. Like the arch, which unless completed falls as soon as the scaffolding is removed, the spiritual part of the animal falls at death. Continue the task still further and place the keystone in its position, and the arch remains self-supporting.

MRS. BOOTHBY'S SEANCES.

To the Editor of the Banner of Light:

Noticing a paragraph in your issue of the 17th in reference to Mrs. Boothby's séances, and having frequently enjoyed the privilege of attending them, I wish to add my testimony to that of hundreds of others, to the honesty of the medium and the genuineness of the manifestations. The first indications of spirit presence and power I witnessed occurred in New York in 1850, and since that time I have seen about all phases of it, and been familiar with its history from the period of those "sittings" at which we felt ourselves well paid if, after an hour or more of patient waiting, we heard a few faint raps, to its

Again, we should remember that in this matter of mediumship there is "a power behind the throne"; that it is not Mrs. Boothby that grants or refuses an application for a seat at the spiritual banquet. The host is behind the vail, he is unseen, and yet he controls the whole; and when the request is made it is he who answers it, and not the passive instrument before us. But, alas ! the public is not cognizant of this fact. In its ignorance of spiritual laws it knows nothing of it, pools at it if even suggested, and the medium is obliged to incur the displeasure of the applicant, and, in many instances, listen to his opprobrious epithets.

The unseen workers in this cause know best the conditions required, and being masters of the situation feel authorized to control them. The refusal of a person does not necessarily imply personal unfriendliness. Years ago, when Mr. Sunderland lectured on mesmerism and biology, and Tremont Temple was crowded with interested auditors, some of those present were forced to go upon the platform and make an exhibition of themselves. Where one was susceptible to this power hundreds were not, and it would have been considered very foolish for those who could not be thus acted upon to have denounced those who were, as deceivers, swindlers and dupes. And it was not from any ill-will of the lecturer that they were not moved. It was simply because certain temperamental or magnetic conditions must exist in the person to produce those results:

There are hosts of beings in the spirit-world determined to stay the incoming tide of spiritual light and human progress on earth, and they work in unison with those of like desires yet tabernacled in the flesh. They labor to this end with an earnestness and a determination in comparison with which the recent contest of the two great political powers for the presidency was tame and feeble. They seek to discourage the aspiring, to throw obstacles in the way of the investigator, to give an appearance of fraud where none exists, to make honesty seem like deceit, and build up mountains of distrust out of molehills of misapprehension.

The experience of Mrs. Hull, to which I have alluded, is an illustration of this. I believe Mrs. Hull to be a genuine medium : a truthful, conscientious woman, who was magnetically forced -overpowered by the combined wills of those determined to prove her an impostor, and caused

Just before leaving Boston, some two week . ago, I held a private séance with Mrs. Rockwood, No. 14 East Springfield street, when Theodore Parker came to me, (as he frequently does there. and through quite a number of other mediums.) and said that the next time I went to a materalizing circle, it was his purpose to present his self to me in a way that I should feel sure of his identity. Being aware that spirits are frequently unable to perform all they promise, (probably through lack of proper conditions,) I placed but little reliance on what was said, and his words on that occasion had escaped my memory, until Mr. Bliss announced to me that there was a spirit ut

LIGHT. BANNER OF

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thoughts. But no sooner did 1 look upon the face presented, than 1 felt sure that it could be no did many wonderful things, considering they other than his, from the strong resemblance it were materialized spirits. The presiding spirit, other than his, from the strong resemblance it bore to several portraits 1 have seen of him. The nose especially was exactly like his as it has been represented, and the whole expression of countenance indicated beyond cavil a man of marked mental strength and intelligence, and of high moral and polite culture. He seemed to be much pleased at our meeting, and spoke several times to me in whispers. Every feature and line of his face was as distinct as possible. While I was quietly regarding them, the folds of the curtain opened, and out stepped again the beautiful Princess, and turned her face archly toward me. As I returned to my seat in the circle, the little coquette instantly joined me and danced by my side, until I had nearly reached my place, when she went capering back on the tips of her toes, and vanished for the evening behind the folds of the cabinet.

I think some other spirits manifested immediately after this, but am not entirely sure." Mr. Bliss, however, soon summoned me to the aperture in the cabinet, at the request of Capt. Davis, who is, I think, the most prominent conductor of the circle on the spirit side. Capt. Davis greeted me cordially, and as a mark of especial regard twice placed his cap on my head. I was both surprised and pleased to find that Mr. Parker had not yet left. He too again greeted me very kindly, directly after which a female spirit, clothed in not over brilliant white, opened the fold of the curtain, but almost immediately disappeared, being, seemingly, too weak to hold control. I thought that Mr. Parker might have remained in the cabinet for the especial purpose of assisting this spirit to materialize.

Directly after this the sainted Elizabeth du la Rue again suddenly opened the folds of the curtain and stood within a yard of me. 1 thought her aspect was more pensive than I had ever seen it before, but whether this was caused by the little piece of flirtation she must have witnessed in connection with the little Princess, I am unable to say.

There was a very genial, straightforward gentleman from the northwest part of Pennsylvania, as he told me in the circle, whose name I did not learn. The Indian chief Black Hawk came to the aperture in the cabinet, and beckoned the gentleman to come to him. After their interview was about ended, I happened to say that I once saw Black Hawk in New York, with some few other Indians who had been delegated to wait on their great father, Gen. Jackson, who was then President. I remembered that one other of these Indians was known as the prophet, but did not recollect the others. I also remembered pretty distinctly Black Hawk's features, especially his aquiline nose, from which probably his name was derived. By his request I went to the cabinet, where he greated me most cordially, and slapped the top of my head with his hand pretty severely in token of good fellowship. He looked the Indian in every particular, even to the feathers (I think of the eagle) that stood upright on the fore part of his head.' But no sooner had I placed my eyes on the renowned Indian warrior than his countenance reminded me of what I had forgotten, that a son of Black Hawk constituted one of the delegation, who I now well remem ber very much resembled. Mis Ja Willitow looked younger than the old chief, and I feel sure that it strikingly resembled, the son as I saw him in New York some forty years ago or more, both in dium is a blonde.) She said her husband, and complexion and feature.

Next came running out of the cabinet, full of life and fun, the little Indian squaw, Blue Flower. She is perhaps four feet in height, and was dressed in brownish colored clothes, with the exception of a white pointed fringe around the bottom of her outside garment, which was an ornament she had acquired lately, and was, as I understand, an indication or badge of progress. After her usual greeting all round, Blue Flower ran up to Mrs. Bliss's baby and looked inquisitively into its face; she then went to a table on fore. Presently a white misty object commenced which stood a music-box, which she wound up with her own hand and set it going. To show the strength of the little creature-after first asking me to take up the box in one hand, that I might observe its weight-she also lifted it in her. right hand and carried it about the room.

know that Mr. Parker was not at the time in my clearness and as lifelike as so many living persons. All conversed freely with the circle, and "Capt. Ben," gave freely of his whiskers which he clipped off and gave to all who asked, and this was kept up night after night, without any apparent diminution of the fine, black, luxuriant growth. Among the wonders to be met with at these scances is the sudden opening of the cabinet door when talking or singing is going on inside ; while the door is swung wide open, the audience rush up, see nothing but the medium sitting in her chair in a deep trance, with mouth hermetically sealed up, and the talking continues for some minutes by answering and asking questions. This is a phase I have never witnessed with any other medium after the spirit-form disappeared. But history is fast repeating itself. We read in the scriptures where I think it was St. Paul, speaking of his conversion, makes the remark, " Hearing a voice, but seeing no man." Mrs. Wilson has done a work here that will add greatly to the strength of our cause, notwithstanding the miserable efforts of Bishop, who was here at same time, under patronage of the

churches, showing off his burlesque (pretended) Yours truly, D. A. EDDY. imitations. Cleveland, O., March 28th, 1877. -

MATERIALIZATIONS IN SAN FRAN-CISCO.

We are in receipt of a long communication signed by M. Porter, Mr. Lee and wife, M. Douglass, Miss E. Douglass and Mr. Napier, all of Sacramento, giving the details of a private séance they recently attended at Mrs. C. M. Sawyer's, a materializing medium in San Francisco, from which we cull the following facts: The cabinet contained two compartments, separated by a wire screen. In the rear one, behind the wire door, the medium entered, and being seated, the door was closed and securely fastened, precluding the possibility of her face being seen at the aperture of the cabinet. " Elow," one of Mrs. Sawyer's controlling spirits, very soon appeared at the aperture, and after opening the door of the cabinet, showing herself and the medium at the same time, stepped out, saying "Good evening," and then returned. The next figure that appeared was that of a girl of about twelve years of age, in white flowing robes and very black hair. She stepped out of the cabinet, spoke the name of "Emma Douglass," and vanished. The next was the figure of an old man, who walked out some ten feet from the cabinet to where Mr. Porter sat, led him up to it, where he could see the medium sitting in the inner room, behind the wire screen. This apparition then vanished. Mr. Porter was asked by a voice from the cabinet to put his hand inside the aperture ; upon complying, it was grasped firmly by a hand which he recognized as that of his father, by the loss of its middle finger. This was a surprise to Mr. P., for he did not know that his father was in the spirit-world, but supposed he was still living in Canada. The door was then thrown open, reyealing the medium sitting in a chair, fully entranced as before. The spirit advanced and stood beside Mr. P., who recognized his father, looking as natural as in life. He gave his name as John Porter, and said he had been dead over two years. He then entered the cabinat appeared was that of a woman, holding an infant in her arms. She was dressed in deep black, was of medium height, dark brown hair and black eyes, (the medaughter were in the room, and she asked to speak to them, and had brought her little one with her. She then stepped out of the cabinet, and walked directly to Mr. and Miss Douglass, who at once recognized her. The daughter was very much affected by the unexpected appearance having kissed husband and daughter, entered the cabinet and disappeared. Again the cabinet door was flung open by the invisibles, and all could see the medium in the same position as beforming in the cabinet, which gradually became more distinct, and grew larger; presently it advanced to the door, when the forms of two little children could be distinctly seen, a boy and a girl, apparently about six years of age, holding each other by the hand. They spoke, but not loud enough to be understood. But what astonished the beholders most was the appearance of a luminous semi-circle over the heads of the children, which gradually grew brighter and brighter, until the words "Truth is dawning at last," could be read plainly; then all vanished as gradually as in the process of forming. This closed the séance, and the medium was found, very much exhausted, in the compartment in which she had been securely locked at the beginning of the sé-

The Annibersury.

The Twenty-Ninth Anniversary in Brooklyn, N.Y.

OFFICIAL REPORT. To the Editor of the Banner of Light:

The Brooklyn Spiritualists celebrated the 29th Anniversary of the Advent of Modern Spiritualism at Gallatin Hall, 422 Fulton street, on Sunday, April 1st. Both afternoon and evening services, which were well attended, were held in the large hall; and in the afternoon exercises the

the marge man; and in the atternoon exercises the Children's Progressive Lyceum participated. The hall in which the services were held, and which is one of the largest and finest of the Brooklyn assembly rooms, was tastefully decora-ted with flags and Lyceum banners. The plat-form and sneaker's desk were wrafusely decore ted with mags and Lyceum banners. The plat-form and speaker's desk were profusely decora-ted with flowers, the floral offerings being all the more attractive and beautiful from the admira-ble and artistic arrangement of them by the ladies of the Lyceum. Mrs. Ilussey, who had charge of the matter of decorating the hall, was, before she came to Brooklyn, Guardian of the Bridgeport Lyceum, and there as here she never failed or grew weary in her labors for the Lyceum cause.

The Lyceum procession, as it passed up and down the main aisle, the children all in white, singing sweet songs, presented an appearance that was as imposing as it was beautiful. The singing was followed by a recitation by Miss Jes-sie Peterson. Little Jessie-"Rosebud," as we call her—is a great favorite, and though scarcely oight wars old has the solf mession and artiseight years old, has the self-possession and artis-tic taste of a trained and experienced speaker. The Chairman, Mr. Charles R. Miller, deliv-

rife on the opening address, and was followed by Mrs. Dr. Cooley, who read extracts from Emma Hardinge Britten's History of American Spirit-ualism, the selections being the account-now become historical-of the first raps at Hydesville.

In the order of exercises, which was printed and distributed through the audience, Dr. Wil-liam Fishbough was announced as the second speaker, but in explanation of his absence a let-ter was read full of cordial greeting and good will.

The singing was under the direction of Mrs Dr. Cooley, Mrs. Clara A. Allen presiding at the piano. An anniversary hymn, [published in Ban-ner of last week,] prepared for the occasion and dedicated to the Brooklyn Spiritualist Society by Mrs. C. Fannie Allyn, was sung by the choir, the Audience joining in the chorus. Mrs. Helen M. Slocum, of New York City, was

the next speaker, in introducing whom the Chair-man said she was an old and faithful worker in the cause of Spiritualism. Years ago, when it cost more of self-sacrifice and moral courage to be publicly identified with Spiritualism than it does to-day, Mrs. Slocum—representing in her own person the divine gift of mediumship—was an active worker in the cause. At one time Mrs. S. was President of the Vermont Spiritualist Association. She had always given evidence of her faith by her works. The Chairman said he esteemed it a great honor to stand on the same latform with a lady having a record so honorable and a life so full of usefulness.

Mrs. Slocum, after a few preliminary remarks asked why did Spiritualism appear when it did Because the way had been prepared for it, the time was ripe. What was the condition of the time was ripe. What was the condition of the public mind at the advent of Spiritualism? Peo-ple had learned too much to be satisfied with the doctrines of total depravity and eternal punishment, and a cry seemed to reach to heaven from the multitudes upon the earth who were begging to know what there was beyond the grave. And apparently the great demand was a magnetic power of sufficient force to cause the door between he two worlds to swing back noiselessly upon its hinges never to close again. George Fox had prepared the way for Spiritualism; his mission the mind from the outer world before they could get into harmonious relations with the spiritworld. If we would only become passive we could receive spiritual impression. This was the great spiritual movement of Fox, which has left its impress indelibly on the race. Fox did not claim that his impressions came from spirits, but he believed them to be from God, when doubless they were through the agency of spirits. Neither was John Wesley known as a Spiritualist, though his belief in their presence and communications was the vital power which gave him success. [In proof of Mrs. Slocum's statements in regard to Wesley, she quoted from his journal.] What, and clear recognition of her mother. The spirit the speaker asked, was the condition of the religious world at the advent of Spiritualism? Total depravity and eternal punishment were preached in all our Orthodox churches. She told of the conflict her own mind had had with those ideas, her friends all being members of Orthodox churches. She was not able of a surety to say she had experienced the "new birth," and this thought turned the whole of life to gloom and despair. Night after night she had' spent in agony praying to God for light, that she might feel the assurance of faith. Who can live in devouring flames? This was the condition of the speaker's mind when Spiritualism revealed itself. Mrs. Slocum related some most interesting personal experiences. Her father came to her and showed her that the lowest and most degraded being yet had bright possibilities. Every human soul had a grand and glorious future somewhere in eternity. She then became a medium, seeing and hearing spirits; she could tell whenever a friend was about to die, and just after one had been passing away she distinctly heard the voice saying, "The golden gate still stands ajar; another and a dearer one will soon pass through which prediction was verified by the sudden death of a daughter of sixteen years. The regular speaker of the Brooklyn Spiritualist Society, Mrs. C. Fannie Allyn, followed Mrs. Slocum. As I have not preserved any min-utes of Mrs. Allyn's address, I will give the brief eport as I find it in the Brooklyn Daily Times : "Mrs. C. Fannie Allyn was the next speaker. She claims to speak under spirit control. She speaks from subjects given by the audience. In most churches there is a prayer before the ser-mon. The Spiritualists have what they call an invocation' before their lecture or address: 'Oh life and power of Truth, each day we come to thee in thought, seeking wisdom and inspiration. Not in the name of God do we bow, but to mighty and holy law, which we find in flower and fruit, in sod and sky; that law which shall yet event-ually mold all of us into something far nobler than our loftiest inspirations ever conceived.' Mrs. Allyn now takes the questions all together in her hand and proceeds to answer each sepa-rately. 'What does Horace Greeley think about counting in President Hayes?' 'Why did Oakey Hall run away ?' Instead of giving any answe to these two questions, she gave the 'retort cour-teous' in this manner: 'I know well those ques-tions did not come from Spiritualists. I have heard some people say that Spiritualists are a little unbalanced. Let me suggest that there may be a little lunacy outside of Spiritualism.' "Can a Spiritualist believe in the divinity of Christ?" 'Yes, it was possible to do so-but not if he exercised his reason.' Next came: 'Spir-itualism from the Spiritual Standpoint.' This was exceedingly well done; the delivery was very rapid; at times rising to impassioned elo-quence. Now it is just this phase of Spiritual-ism that bothers me. The Spiritualists claim that Nellie J. T. Brigham and C. Fannie Aliyn are entirely uneducated women. Now, as they both are graceful and quite eloquent public more reasonable, instead or trying to establish at both are graceful and quite conquent path centre to space for this point, to recognize, say, the centre of our universe or cluster of worlds as the end of our migrations? EVENING EXERCISES.

The evening exercises were opened by singing the following hymn, written for the occasion by Mrs. C. Fannie Allyn. The hymns were dis-tributed through the audience on printed slips, enabling them to join the choir in singing :

THE GOD IN MAN. Tune-"Auld Lang Syne." Tune-"Auta Lang Sphe." Old friends return and sweep the strings Of Love's unbroken lyre, And while the spirit music rings, Our hearts in Joy aspire; And forms grown weary on earth's sod, Grow strong to join the van. That brings the Fatherhood of God, And Brotherhood of Man.

Those who have mourned our cruel graves, Now learn to weep no more; The olive branch of promise waves Above each pilgrim's door, We seek and find, in sky and sod, The law since life began, That brings the Fatherhood of God, And Brotherhood of Man,

And Brothernood of Matt. Great carnest cries from prison walls Have ponetrated far; The Gates wide open stand for all, No longer inst "vafar." Hail, then, oh Life in sky and sod, Let Science lead the van; Proclaim the Fathernood of God, The Brothernood of Man.

The air is filled with living thought, And old scenes pass away; The present is with glory fraught, That no'er shall know decay; And deep within our life are felt The heralds of the plan That brings the Fathei hood of God, The Brotherhood of Man.

Pause not to weep, stay not to sleep, The "kingdom " now hath como; Bind up the wounded, ald the weak, Till "Justice " shall be done. Away with Anger's fearful rod; Life's forces dare to scan; Hall ! Fatherhood of God within, The Brotherhood of Man.

The Chairman then presented Mr. William C. Bowen as a well-known Spiritualist, and a gentle man who needed no introduction to an audience of Brooklyn Spiritualists. Mr. Bowen said : As we are all aware, to day is Easter Sunday.

or Resurrection Day; and the most significant and beautiful thing about it is its hint of immortality. The Christian Church celebrates to-day the resurrection of the *physical body* of Jesus Christ, (not a well-attested historical fact, but a theological fiction,) amid the surroundings of gorgeous architecture and adornment of beautiful flowers, with the accessories of eloquent in-vocations and addresses, and soul-stirring music, all in commemoration of an old time supersti-tion. If they have any reason so to do, how much greater reason have we as Spiritualists to celebrate our twenty-ninth anniversary of the scientific demonstration of immortal life, by the wonderful phenomena at Hydesville and Roches-ter, that ushered in the era of Modern Spiritual ism. These phenomena have been seen and heard alike in the dwellings of the lowly and the palaces of the rich and influential, and, together with the philosophy which is an outgrowth from them, have made the circuit of the world to cheer and make better mankind. Some say that "Spiritualism is dying out," (the wish is father to the thought,) simply because they do not see a gigantic organization as the result of its twentynine years' work. The Christian Churches have organized and fossilized; Spiritualism has done neither, but has been like the leaven in the meal and it will eventually leaven the whole lump. It numbers its adherents by millions, and some of numbers its adherents by millions, and some of them (as was to have been expected) have been villfied and persecuted. The pretext of protect-ing the English public against fraud in the Slade case, was simply the old spirit of persecution re-vived, with Slade the Spiritualist and true gen-tleman, as well as Chas. Bradlaugh, Annie Be-sant, and Mr. and Mrs. Elmy, the noble and en-thusiastic Rationalists, for victims of blind preju-dice and ecclesistical spirit. dice and ecclesiastical spite.

Some Spiritualists are trying what they call a "new departure." They want Jesus recognized as the spiritual leader. His name is one of the brightest and tenderest of human history, but the genius of Spiritualism takes no man, however grand or noble, no book ever written however ittlads, is man and the second spirit simply and only the volce of the Eternal Spirit speaking in your consciousness and mine. We need not doff our hats to the church.

I like these anniversary days; there should be more of them. It is exceedingly to be regretted that the 29th of January, the birthday of the illustrious patriot and genuine philanthropist, Thomas Paine, is never celebrated by the Spiritualists of Brooklyn. Spiritualism moves on steadily, surely; and it will still continue to "shine forth as brightness," and "the salvation thereof, as that of a lamp that burneth." Mrs. C. Fannie Allyn followed Mr. Bowen with a most accentable address in answer to pu

of the friends of the cause, who turned out in large numbers. I hope that the success which attended the celebration is an omen of further good fortune yet to be attained to by the society during the year.

We need laborers ; there is work, for them ; we hope they will not look quietly on and see a few bear the heat and burden of the times. The cause demands the united effort of all who

the cause demands the united effort of all who accept the facts of spirit communion; if they will come forward, and engage as laborers in the vineyard, a harvest of rich fruitage awaits them, and the joyous songs of the harvesters will wel-come others home."

San Francisco, Cal.

To the Editor of the Banner of Light: The Spiritualists of San Francisco celebrated the 29th Anniversary of the Advent of Modern Spiritualism on the 31st of March and April 1st. The hall was decorated with a great profusion of rare and fragrant)flowers, donations from friends. rare and fragrantyllowers, donations from friends. The chosen officers were Mrs. Laverna Mathews, President; Hof. Warren Chase and Mrs. Dr. French, Vice/Presidents; J. M. Mathews, and Mrs. H. F. M. Brown, Secretaries. The meeting was opened with singing by Mrs. Cressey, 'Waiting, only Waiting.'' Mrs. Mathews then repeated the following poem, given to her by a spirit Indian malden : THE WATER-LILY.

giveii to her by a spirit Indian malde THE WATER-LILY. In the forest, in the lowland, On the margin of a streamlet, Where its waters, dark and sluggish, Outward creep, boyond its borders; Where ithe lizard and the serpent, And the myriad crawling republes, Fratien on its poisones vapors; Where the brazit and the serpent, And the myriad crawling republes, Fratient on its poisones vapors; Where the brazit, with dusky philons, And a bill like two great paddles, Frames her nest to hatch her birdlings, Frames her nest on hatch her birdlings, Frames her nest with cry and clautor; Silently upon the surface Of the bosom, smooth and trangull, Up from out the mud and vermin, Up from dark and billy maters, Up from the water-filly floating; Sending out delicious fragmate, Hosting all the lower orders Whith the perfume of its sweetness-Shooting down its thy rootlets, Feening on the mud beneath them, Gathering life from noxious vapors, Opening out a thing of Leauty Prom what secret laboratory, In the dark *adéris* of ges, Sprang on life such perfumed beanty? Whence the spirit in that flower? Whence the gent that gove the beanty? Whence the gent that gove the beanty? Whence the gent that gove the beanty? Whence the spirit in that flower? Whence the gent that gove the beanty? Whence the gent that gove the beanty? Whence the dark and sliny pool The water-lift greets our sight,

Who will even dare to know 11? As from the dark and slimy pool The water-Illy greets our skilt, And one by one its leaves unfold In golden meshes of delight, So from the hand of the Divine The spirit's woof Inwrought, Unfolds its elemental life, Through endless ages taught. My friends, we still are children, In the babyhood of thought, And as such we well may question Whence these inner mysteries wrought? Warren Chase, in the onening lecture.

Mr. Warren Chase, in the opening lecture, gave a very interesting history of Modern Spiritual-ism. He summarized the work that had been wrought in the quarter of a century just past, and, looking forward, he predicted a religious, political and social revolution. The angels, he said, through honest mediums, are doing the good Mork. Mrs. Dr. French gave a brief inspirational lec-

ture, in which she welcomed the angels who were gathered with us to celebrate the day; and we were invited to join the celestial army in every

good word and work. Mrs. Hendee, a faithful apostle of the angels, gave a sketch of her twenty years' work as a medium.

medium. Mr. J. L. York, of San Josć, made one of his well-timed speeches. As is his custom, he gave old theology some burg oritioloms, but for the new ism he had brave and hopeful words. Mrs. Eliza Fuller McKinley, one of the early mediums, bore her testimony in a brief speech in behalf of Spiritualism. She is now an invalid, but confident that her work is to be resumed, and that a higher development will prepare her for that a higher development will prepare her for the new labor. To her prophecy we all responded

"Amen i" Mr. Bates, of Wisconsin, in a few words de-clared himself a new convert to Spiritualism, and said he had, under some influence, been led to write. He proved his assertion by reading some of his poems

Mrs. H. F. M. Brown opened the Saturday

Blue Flower looked the Indian in every particular, was very talkative, and remained on the floor in full sight perhaps half an hour, dividing her time between talking and dancing.

A highly pleasing manifestation' that occurred at this circle was the presentation of spirit hands, which I was invited to come up to the cabinet and witness. One delicately formed female hand was first presented at the cabinet aperture which 'I took in mine and examined. Then came another of the same character, followed by others, until I counted six distinct hands. After the first hand was examined by me, it commenced to move about, and as each subsequent one was added to the number, the motion of all was accelerated, so that I was unable to count them reliably after the first six appeared, although I think there must have been a dozen or more present at one time. They came alike from above and below, and on either side of the cabinet. I placed my head a little within the aperture, when my face, beard, neck and head, were immediately covered with moving hands. All of them were of the softest and most delicate texture. There could have been no deception in this manifestation, as the hands were as distinct and well formed as any lady's.

The materialization circle closed with the appearance on the foreground of old Mrs. McCarty, a familiar spirit of the circle, and the boy Billy, the "boot-black," both of whom were clothed in very dingy, indifferent garments. It was very droll to observe how the old woman manifested an undoubted affection for the little boy by constantly scolding at him in her Irish brogue, and occasionally pushing him back into the cabinet with a threat that if he did not behave better he should not come out again.

THOMAS R. HAZARD. Philadelphia, April 2d, 1877.

MANIFESTATIONS IN CLEVELAND.

To the Editor of the Banner of Light:

Mrs. H. Wilson, materializing medium, wishes to announce that she will be at home at her place of business, 471 Sixth avenue, New York City, on and after April 10th, ready to receive calls.

Mrs. W. has been in Cleveland two weeks, holding séances with great success. A great many Spiritualists who never had an opportunity of seeing a materialized face before have now been fully gratified. The faces appearing at the aperture of the cabinet in rapid succession were just as varied as those in the audience, and with as much

"S. J. FINNEY'S NOTES." To the Editor of the Banner of Light:

ance.

The mortal whose brain whirls at the thought of a "Deific centre," may scoff at the ideas put forth in "One of S. J. Finney's last notes," but all must confess that the thought is beautiful. Now whether this or the reverse be true, our mind has ever been-and we believe to our everlasting benefit-carried back to the Fountainhead from which flows the river of life.

Although we would not attempt an argument in proof of a "Deific centre," yet it seems to us what we know at the present time of the law which governs the motions of the heavenly bodies in space, would draw us to the conclusion that, however distant, there is a grand central point of attraction of all the planetary bodies throughout the immensity of space; and, reasoning thus, the mind will naturally settle upon this point as the "Deific centre."

Let us accept for one moment this idea of a centre somewhere in space; then can we as easily dispose of its circumference of boundary? We think not. For even to imagine a boundary we have to think of something outside, and what can there be outside any less ponderable than space?

If, to satisfy the longings of the human heart, the mind must fix upon a point beyond which the soul of man will never reach, would it not be more reasonable, instead of trying to establish a centre to space for this point, to recognize, say,

We do not wish to appear as one who thinks he can enlighten the advanced minds of to-day as to the ways of the future life, or of things appertaining to the material universe; yet it gives us unspeakable joy to recognize in this glorious company of bright orbs one unbroken family, and one of the untold millions that people the immensity of space, holding an unchangeable position through the coming ages of a never-end-ing eternity. HENRY C. CALL, ing eternity. Bangor, Me.

"I was surprised," continues the Times re-porter, "to find that it was six o'clock. The three hours had passed so pleasantly I had taken down no note of them; and as I am no Spiritualst (though for some time looking for light in that direction) this alone must prove that I had fully appreciated the afternoon's entertain-ment."

The Chairman declared the assembly adjourned to 7% o'clock.

merous written questions which were handed in from the audience, closing with one of her most brilliant impromptu and inspirational poems.

Dr. A. B. Smith, who is, and has been from its first organization, one of the main pillars of the Brooklyn Spiritualist Society, was, as he came forward, most cordially received by the audience. Dr. Smith is richly endowed with spiritual gifts of healing. For twenty five years he has been a faithful servant of the spirits, his labors as a healer having been crowned with the most abund-ant success. Dr. Smith said : My friends, it is too late for me to do anything more than to appear before you in response to your call, to bear my testimony to the truths of Spiritualism. There is no aspect of Spiritualism that is more encouraging, or that is exerting a more widespread influence in this and other communities, than that of healing the sick by spirit power. When the clouds of prejudice are removed, there will be no longer any controversy as to the superiority of spirit power-clairvoyance and magnetism—over drugs and mineral poisons as reme-dial agents in the cure of disease. In the beginning of my mediumship as a healer, my spirit guides promised to stand by me in every emergency, and they have done so, and I have been able to overcome all obstacles. In the beginning of my mediumship I was a farmer—never studied medicine—knew nothing about it—was very much opposed to practicing the healing art; but my spirit-guides were persistent, and would give me no rest until I yielded to their requirements.

Dr. Smith's brief address was listened to with deep interest. As a clairvoyant and magnetic physician, his career has been completely suc-cessful, and his extensive practice in the "City of Churches" is a great element of strength to our cause. "By their fruits ye shall know them."

The singing of C. Fannie Allyn's "New Doxology," the audience rising and joining the choir, closed our interesting and ever-to-be-remembered Twenty-ninth Anniversary Celebration in the "City of Churches."

NEW DOXOLOGY. Grand fount of Life and Love and Light, Inspire our hearts to know the Right; Let us respond to Truth's high call, With "Peace on earth, good will to all."

Baltimore, Md.

Levi-Weaver, Esq., Conductor of the Children's Progressive Lyceum, sends us the following additional particulars concerning the celebration in this city, under the auspices of that organization. He says :

"The programme consisted of recitations, dialogues, vocal and instrumental music, and tab-leaux, all which were executed in a manner that reflected great credit upon all the participants, and gave evidence that the members of the Lyceum are progressing indeed.

The audience was large, and demonstrated its appreciation and approval of the exercises by

requent rounds of applause. The Wootton family, consisting of six persons, brothers and sisters, all of whom have musical talent, and are a host within themselves, volun-teered for the occasion, and added great *esprit* to it. The solos by Miss A. R. Wootton were masterly efforts, and the songs, in which all the fam-ily participated, whilst they delighted the audi-ence, gave evidence of brilliant musical genius.

The tableaux of Mercy and the Goddess of Lib with beautiful scenic effect. The programme was not concluded until a late hour in the even-

The occasion was a great success, not only in the performances, but in the bringing together

afternoon meeting with the question, "What have we done for the spirits?" She said if the law of compensation holds good in the higher spheres, we are indebted to the inhabitants there-of for what we have received. If we are forever asking, and never returning measure for meas-ure, we are reprehensible in the extreme, and must be so regarded in angel-land; some time our every obligation must be canceled.

Auntie Taylor, a venerable Quakeress, made a few remarks in vindication of the "new and liv-

Dr. C. O. Thomas, another Friend, came for-ward, and confessed himself a great sinner, inasmuch as he was sick; some law had been vio-lated, and the punishment was being meted out. Mr. Fucay, a member of the Methodist church, spoke in vindication of the Bible, of Jesus as the Savlour, and in defence of Sunday schools where Orthodox doctrines were urged upon the chil-

Mr C. M. Stowe took quite another view of he matter. He presented a rational religion, a faith founded in love, good-will and good works. Both gentlemen made manifest in their remarks

onest heartedness and large charley. Mrs. King spoke earnestly for mediums. "Give hem strength, hope, confidence. Uphold them by tender sympathy and honest appreciation, hen great good will be outwrought."

The meeting on Saturday evening was opened by the following original poem, given by Mr. G. C. Irvin:

FLORA, THE GODDESS OF FLOWERS.

Once on a time, as the story goes, On a florcy cloud in sweet repuse, An angel of light, from ber home afar, Lured by the twinkle of this earth-star, Guided her light barque down through the blue, Lighting on earth as soft as the dow.

Long had the Sun retired to rest Un his crimson couch in the far-off west, And Night alone with her starry crown Saw how this angel of light came down.

Soft is her footstep as falling snow, As hither and thither, to and fro, Lightly she trips, or swiftly she files, Sowing the seed of a glad surprise;

And as she sows a mystle rhyme Flows from her lips like distant chime Of bells tuned to sweetest melody, Or the rippling tides of a sliv'ry sea, And I learned this song from a star-beam The song that the angel sang that night: a star-beam bright

Grow, Violet, where the failing dew Lingers latest thy strength to renew; And you. dear Pansy, stay close by-Watch Violet with your golden eye.

And, Lily dear, on the lakelet's breast Thy sputless head shall lovingly rest. The dancing waves thy companions be, For both are the emblems of purity.

From out green leaves shall the Daisy peep, O'er the lowly cot shall the Woodbine creep, The Lilac climb o'er the window-sill, And its fragrant breath the homestead fill; And while 1 'm sowing 1'll not forget To find a place for sweet Mignonnette.

And Hellotrope, with its fragrance rare, And form of beauty, shall make more fair. The home of man, while the Bose, my queen. As fair a flower as e'er was seen, In beauty and grace without a peer, Shall bloom anew each month of the year.

And thus did the angel sow and sing, And forth from the ground did the flow'rets spring, And for the rom the ground did the flow'rets spring, And I fancy the sun shone far more bright For the magical change that was wrought that night; Hills, valleys and plains were clothed anew In garments that rivaled the rainbow's hue.

Then let us crown with garlands of love This beautiful angel from above, Who brought these gifts to brighten life's hours-Sweet Flora, the peerless goddess of flowers.

The poem was well illustrated, as the sweet inger stood among all the flowers mentioned in

W. H. Mills gave a lecture on the "New Reve-tions." He claimed that the new revelations lations." had been made to the soul senses. In the new light man sees himself the divine, the embryo God. He holds within his grasp power, wisdom,

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knowledge. The being whom we call God has endowed him with riches, beauty, grace, excel-lence. To him the opulent earth and all the

The command is, "Be worthy thy vast heritage." Mr. York made some carnest remarks in re-gard to the "lack of back bone among Spiritual-ists." He chastised the Unitarians for their want of independence "the Unitarians for their want of independence; "they dare not avow their faith in the angels, even when convinced of their presence.'

Mrs. Mary A. Snow spoke in defence of the Unitarians. She knew them to be honest and faithful workers. Her remarks were well received.

Mr. Irvin read a fine lecture upon the "Birthday of Spiritualism." Mr. Herman Snow in a good and reverent

spirit rebuked Spiritualists for their lack of faith in Jesus and for rejecting the Christianity of the past. He advised all to gather in the good, no matter where found.

Mrs. Ada Ballou related her early experiences as a medium, and spoke carnestly in behalf of Children's Lyceums, urging the necessity of schools where creeds were not taught.

Mr. C. M. Plumb, of Boston, gave a grand lec-ture. He wished to know of what advantage Spiritualism had been to the world, to the *individ*ual? He asked : Are we more faithful in the discharge of life's duties? more just, more charitable? Are our sympathies enlarged? Do we reject that which (either through food, drink, etc.) destroys the body and pollutes the soul? The President followed with a plea for the children; she urged the claim of the Lyceums to our attaction.

our attention. Her fine points were warmly applauded.

Mr. M. E. Morse read a paper upon "Unity of Interest." He plead for a new order of govern-ment, better society, a new social system. He could see no redemption for the world so long as every man's hand is against his brother. Unite, work as one man, and blessings will come.

Warren Chase made the concluding remarks. His happy way of smoothing rough points, and of giving to each a well-done, was a sort of sweet benediction.

On Sunday evening, Mrs. Ada Foye gave one of her public scances for the benefit of the Ly-ceum. The hall was packed with earnest souls. ceum. The hall was packed with earnest souls. As a test medium, Mrs. Foye has but few peers. Her clairaudient powers have been wonderfully developed within the past year. In seeing, hear-ing, writing, rapping, she gave, on Sunday eve, remarkable tests. Not a few left the hall wiser and happier for her rare gifts. J. M. MATHEWS, Sec. H. F. M. BROWN, Assistant Sec.

Banner Correspondence.

Spiritualism in New Orleans, La. To the Editor of the Banner of Light:

 On Sunday evening, A pril 8th, 1877, after Prof.
 E. V. Wilson had closed his principal discourse, which was remarkably interesting and full of soul-moving eloquence, Judge R. G. W. Jewell, President of the New Orleans Association of Spiritualists, introduced the subjoined preamble and resolutions, prefacing them with the follow

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ing remarks: I have deemed the present a proper occasion for an expression of appreciation of Mr. Wilson, not only as a member of society, but as a teacher of his fellow men and as a Spiritualist. In giving expression to my own views in this matter, I believe I am safe in saying that I think we will find a similar feeling or responsive throb in the breast of every man and woman who has had the breast of every man and woman who has had the happiness of listening to his utterances during his stay among us. This feeling of approval on my part I have endeavored to convey through a preamble and set of resolutions which I now hold in my hand. I propose to submit them to you for your approval, trusting that all will be endorsed without a dissenting voice. In taking even a bird's eye view of the immense field of thought traveled over by Brother Wilson in his discourses before us. I have found it necessary discourses before us, I have found it necessary to make these resolutions longer than I wished to have them. But I hope that will not be re-garded as much of a fault. I will now read them: Whereas, The New Orleans Association of Spiritialists, having engaged the services of Prof. E. V. Wilson for one month, found his ministrations of so much advantage to its members and the public-by the rapidly increasing in-terest in his teachings-as to request him to extend his stay amongst us for three mofilies; and Whereas, The last engagement has now expired by limit-ation, much to the regret of the members of our Associa-tion, by which we are to be deprived, for a time at least, of his valuable assistance in the acquisition of spiritual in-tellgence and organic cohesion, by which we are the bet ter enabled to propagate our cherlshed principles; and Whereas, It seems to be an appropriate occasion for us, as an association of Spiritualists, whiles speaking kindly of our deparing brother, to briefly define the platform of principles upon which we stand, so that our tellow-men and wohner, in and out of the church, may not misunder-stand us; therefore. 18, Resolved, That while we believe in the existence of an undefined graf first cause, creator and universal gov-ernor of all things, we necessarily reject the doctrine of discourses before us, I have found it necessary

of the inmates were killed, as your readers are aware ere this. Had the warning been heeded the calamity might possibly have been avoid-ed. The family to which this medium belonged, as well as the physician himself, are all strictly Orthodox in their religious belief."

Maryland.

BALTIMORE.—Charles E. Brooks writes: "So the dear old Banner has commenced its forty-first volume, and with increased interest and strong determination has been launched again upon the troubled waters of time. Good! It has bravely, kindly, but earnestly battled with the billows of opposition in its past voyage, and will undoubt-edly succeed triumphantly in doing so in behalf of truth, right, and justice in future. How can it possibly be otherwise, as from week to week it continues to receive the assistance of helping and loving hands from the 'unseen shore'? Many of your correspondents have said from time to time that they would 'rather go without one meal than to miss the weekly advent of the Banner' in their homes; for my part, I could well dispense with *two meals* rather than to be deprived of its visit for one week. It is, without flattery, the best paper I ever read, and as good a one as I ever hope or expect to read. I ob-tain it regularly of my newsdealer, and can always find much-in its columns to instruct, guide, and console me in hours of meditation and seasons of darkness. I have daily grown strong-er by its friendly greetings. God bless it ever."

Vermont.

BARNET. — James Edson, in renewing his subscription, says: "The Banner is like good wine, it improves with age. I cannot see how any true Spiritualist who has the means can get along without it. It contains both mental and spiritual food, such as we need for our spiritual progress and development. I consider that we are only on the threshold of spirituality yet, in comparison with what can be attained even in this world. I hope that your subscription list will be so increased before long that you will be enabled to increase the size of the Banner, as you have hinted, so that you will have more room for contributions that must be accumulating in your sanctum, thus enabling you to give your readers still more_interesting matter to digest. Long may the Banner wave to disseminate spiritual truths.

NORTHFIELD.-D. T. Averill, in the course of a recent letter renewing his subscription, writes: "Do without the Banner of Light! *Never*—or not till poverty stares me most sternly in the face. I would rather do without any— ay, all other papers which it is my pleasure to peruse from week to week."

Ohio.

SMITH'S LANDING.—Charles Johnson writes recently, "Another grand exposure(?) of Spiritualism! In the neighboring town of Felicity, Professor DeLille, assisted by Professor Cacy, have caused the dry bones of Orthodoxy to shake with glee, the M. D.s and D. D.s backing them up with gusto. But these valiant 'Professors' (?) did nothing in the open light; when they performed their wonderful feats utter darkness was necessary; then when the light was repro-dueed the church hear of worked theorem. duced the change had been effected, though no one could see them do their tricks, as they promised. They gathered up a good many stray quar-ters, but no one was the wiser for their visit."

Pennsylvania.

PETERSBURGH.-J. J. Evans, in filling an order, says, "A friend recently handed me a copy order, says, "A Friend recently infinite in the a copy of the Banner of Light, and according to my un-derstanding of its contents it is a light indeed. I was greatly interested in the beautiful doctrine it advocates, and trow it is true. It is the first publication on the subject I ever read, but do not suppose it is to be the last."

New Hampshire.

WILTON. – Mrs. U. M. Batchelder writes : 'The Banner has been to me a weekly feast for the past ten years. I never open its pages with-out finding something that does me good. May it continue to wave till all are brought under its folds.'

SPIRITUELLE.

BY THOMAS S. COLLIER. High up against the northern sky

Behold her beauty glow-The sweet, lost love that passed me by So many years ago ;

"The Proof Palpable of Immortality." At a time when the public mind is being so deeply agitated with regard to spirit-materializations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title heads this article. The volume embraces within its pages the solution of the most important question which ever claimed the attention of the human race, viz : the existence of the spirit after it leaves the mortal form ; and, as it is the fruit of one of the most active and reflective minds in America, it should receive the attention of the great mass of investigators and Spiritualists alike.

I look forward to that time in the not distant future when a truly fraternal comity shall prevail throughout this continent, from that habitable part of it which is nearest to the arctic regions to the tropics, and from the Atlantic to the Pacific ocean, and when this sentiment shall find its natural expression, not in lawless and desolating expeditions or hostile inroads of any kind, but be manifested and continually increased by those peaceful exchanges of the products of human industry which yield profitable em-ployment and make homes happy. Nature her-self, in the varieties of climate and resources, has provided for this plan by permanent and beneficial laws, against which we make our tem-porary and detructive statutes. How Elicit porary and destructive statutes. -- Hon. Elijah Ward (N. Y.), before the U. S. House of Repre-Elijah sentatives.

In Memoriam of Mr. George N. Wilcox, Late of Madison, Conn.

In Memoriam of Mr. George N. Wil-cox, Late of Mudison, Conn.
From Matison, Conn., April 8th, of congestion of the brain, George N. Wilcox, agel 60 years.
Never have 1 responded to a summons to conduct services over a cast-off form with a sadder heart, for this man was my friend, and being myself a mourner it was difficult to reach the capacity of a consoler. Many times have 1 rested from fatigning and exhansive labors at his home; and when for no cause other than that 1 entertained views and ophions upon religion not generally accepted, 1 was as-salled and persecuted, and the use of public halls denied me, he was brave enough and strong chough to set at def-ance public epinion, and for the sake of the truth which he loved, and the principles he would mathetain, to open his dons, and invite such as would to come and listen. It was a beautiful Sablath afternoon in June, and they came by twos and threes, until so many had assembled that the capacity of the home was homiclent, and then he gath-ered the eager throng under the large clms that fronted his dwelfug, and making of the steps a reversor. I spoke the words which, but for the timely action of him whose transition is recorded allove, the bigots would have suc-creded in suppressing. He will be remembered by N. Frank White, Mrs. Middlebrook, and Laura Chipy Shith, on the occasion of the grow meeting leid at Madison, un-der the auspices of the State Association, as furnishing en-tertion and not only for personal tayors, but for his independent and tearless advorcey of the cause we all love and are laboring to build up, Ishall ever hold him the grane-transactions, quiet and mobtrusive in manners, though firm and unyielding when once his convictions were set-ted, and highly esteemed and respected by alt, and passed away leaving the assume that he work the chareful having been relused, from the lact that the writer was ex-pected to conduct the service. So they dyne, one after the other, the brave defenders of our faith, Capt Lewis, J. H.

Passed to Spirit-Life:

From Springfield, Mass., on Saturday morning, April

14th, Mrs. Susan C. Williams, wife of H. S. Williams, of Boston, aged 50 years.

14th, Mrs. Susan C. Williams, wife of H. S. Williams, of Boston, aged 50 years.
Thus has a long and painful sickness, which from its in-ception baffied the skill of many excellent physicians, and gradually wore out the patient even under the best nursing and kindest care, terminated in the liberation of a spirit who during her earthy lite has made many friends, and contributed her skine to the aid and comfort of others.
Always liberal in her reightous views, she came in due time to share with the rhusband the cheering and rational faith of Spiritualism. Of excellent judgment, genhal with her friends, and practical in the biewealence, she was highly esteemed by her associates, and especially in Bos-ton by the members of the Spiritualist Ladies' Aid Society, of which she was for two years President. A beautiful floral wreath forwarded by the ladies of this Society to adorn the casket, and cheer with the pure and exquisite symbolism of flowers the occasion of her burial, seemed fully to express the sweet and gracious friendships which she had inspired.
The funeral services, attended by relatives and a largo company of her Spiritualist Iriends, at the house of Bro. E. W. Dickinson, at Springfield, was rather the byos celebration of a spirit's birth into the higher life, than an occasion of mourning and guoun. A profusion of flowers were becautifully arranged around the body, and upon the casket, which rested in the unids of a circle of familiar friends and acquaintances. A quarterie of volces sing ap-proprinte spiritual longs. Dr. Storer read selections from a poem by Gerzál Massey. Cephas B. Lynn offered a ten-der, caim and hespiring invecation, and memarks full of spiritual consolation and the body fluences of the higher life were made by Dr. H. B. Storer and Mrs. Sarah A. Byrnes. The body was conveyed to Jewett City, Ct., for burial,

Byrnes, The body was conveyed to Jewett City, Ct., for burlal, From Wilmot, N. H., April 2d, Capt. Baruch C. Clough,



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BY EUGENE CROWELL, M. D.,

Author of " The Identity of Primitive Christianity and Modern Spiritualism," etc.

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Interpreter and out of the church, nor interpreter and were and use; there fore.
 18t, Resolved, That while we believe in the existence of an undefined great first cause, creator and universal governor of all things, we necessarily reject the doctrime of the Trinity as inexplicable and absurd. Hence that the dogmas of atonement and justification are regarded by us as mythological stories, decidedly incompatible with a fair idea of the perfection, witsom and justice of the great, over ruling Spirit-Father whom we call God; and they are by us wholly discontenanced and condemmed.
 2d. Resolved, That we accept the sacred volume known as the Obristian fitties and theatament, as the best history now in possession of man of the facts and times therein referred to; and that whils we holleve that both volumes abound with much that is worthy of our serious consideration, adoption and admiration, yet we are not bifned to the fact that the super line is much in each that is glaringly erroneus, unatural, impractical and contradicory: well calculated to mislead the superficial and over zealous mind, when governed by a bilind in the common mind, that the exact intent of the wholeve the common mind, that the exact intent of the writers can be reached and construction of such passages in these books as seem to have an unatural or obscure meaning to the common mind, that the exact intent of the writers can be reached and construction of such passages by instructed by the views of Prof. Willson in comprehensible creation, which passages in the site and transmission of the second of spirit and reasonable discomprehensible, that the inter of which being subversive of the writes can be reached and construction of such passages in the site of the writes and the subolities and besolved. The the construction sually given to such passages in the site of the writes and the subolities and the subolities and presented there for known and more present of besolved. That we beever much pleased and advantag

The preamble and resolutions were then voted upon by a very large audience, and were adopted without a dissenting voice.

It was then

Resolved. That the foregoing preamble and resolutions be published in the Banner of Light and in the Religio-Philosophical Journal, the editors of said spiritual papers being requested to comply with the desire expressed in this resolution.

R. G. W. JEWELL, President. ANSEL EDWARDS, Seo'y N. O. Asso. Spir'sts. New Orleans, April 9th, 1877.

Wisconsin.

DE SOTO .- Mrs. C. H. White, in forwarding the name of a new subscriber, says : "I cannot tell you what a comfort the Banner has been to me in the midst of trial. It has led me to see the 'silver lining' to the cloud. May it long carry hope to the sorrowful."

Missouri.

ST. LOUIS .- P. Loesch, 1207 Olive street, mentions in a letter an instance of premonition which occurred in that city the day previous to the burning of the Southern Hotel (the largest but one in the country), which took place at midnight, April 10th. The case was told to him by a physician, who said that one of his patients was in distress all day Tuesday about the people in the Southern-Hotel, and wished some one to go there and warn them to leave at once or they would lose their lives. "She would exclaim in great agony, 'I see them being brought out from the ruins in coffins and shrouds.' No one paid any attention to her appeal, supposing she was merely in a state of delirium. At one o'clock that night the Hotel was on fire, and a number azine.

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There all the long, long night I see The smile her bright face wore ; And there she fondly waits for me

On God's eternal shore, 'Forever, evermore! Ah, more than twenty years have passed

Since one sweet night in June I leaned against a swaying mast

And watched the sinking moon ; A light breeze o'er the ocean came,

The rippled waves sang low, And with a tinge of opal flame Their crests were all aglow,

That night so long ago.

And as 1 watched the moonlight, rolled Across the boundless sea,

Floating along its mellow gold, A vision came to me, White-robed and glad; with lips whose dew Was sweet as flowers that lie

In nameless valleys, open to Wide sweeps of southern sky, And brooks that ne'er run dry.

Like sparkling gems her bright eyes shone ; I felt her perfumed hair

Sweep o'er my face, and on my own Her lips left fragrance rare.

We spoke no word, we breathed no vow; What use of such? Ah, me!

I feel her presence with me now, And will while I can see That star in heaven shine free.

Far in the north that brilliant star Burnt with a radiance fair.

And sent its silvery glory far Through trackless wastes of air. One moment, clasped in fond embrace,

Love filled us with delight: And then I saw her shining face Slow paling through the night, the Along that radiance bright.

A lone ship, with tall, swelling sails Swept grandly o'er the sea, Beyond the storm-vexed zone of gales;

The sheets were flowing free, The bell had tolled the midnight chime, The breeze was low in tone

And bright with light to last all time The star in heaven shone-A soul's celestial throne.

There is the star; for twenty years

I've seen its beauty glow, Where tropic paims wept dewy tears, Where fell the polar snow, Where cannon sang the battle's song,

Where golden glory lay Stretching the green clad coasts along— I'll see it while I stay In this frail home of clay.

We unhesitatingly assert, and are pre-pared to prove by their writings, that the founders of the Methodist church were Spiritualists. Mr. Wesley, in his controversy with the celebrated materialist, Dr. Priestly, used as his strongest argument the well-attested facts of the return of persons who had died, demonstrating not only their identity, but the immortality of the soul. Dr. Adam Clarke, the most learned commentator that ever wrote, believed that they could not only "communicate with, but make themselves visible to mortals." Mark the contrast between the Doctor and the latest commentator, who has made himself, more than the subject, ridiculous, by his reckless assertions relative to Spiritualism.—Rev. Samuel Watson, Editor American Spiritual Mag-

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aged 68 years.

aged 68 years. Ho was endeared to us by many ties. He leaves a widow and an adopted daughter, a resident of Concord, Mass. Ho was for many years captain of the military company in Wilmot, and for the last twenty years has been Justice of the Pence, and also for a number of terms has served as coroner for Merrimac County. Uniting with no church, embracing no sectarian views, he lived an honest, apright liffe, and was ever kind and lent a holping hand to the poor, many a poor travefer has been provided with food and rest in his dwelling. The widow and fatherless, the penniless and unfortunate, have always had his sympathy and mate-rial aid. We believe that as he reached the shifting shore angel-bands clasped his in a loving embrace, angel-forms gave him a joyous greeting, and he found "the gates ajar." Mass. Uoncord, Mass.

From Bucksport, Me., March 29th, Mrs. Polly, widow of Reuben Stubbs, aged 94 years and 5 months.

of Reuben Stubbs, aged 94 years and 5 months. Mrs. S. was endowed with fine chalrwoyant and medium powers, she having for many years both seen and conversed with loved ones gone before, and being strictly truthful they found in her a channel through which they could being to mortals the bread of He direct from their beautiful homes in the Summer-Land. She has sown much good seed in earth soil, and has walked down the decivity of life hand in hand with the angels. Itl she arrived at the silent river, when they took her over to her reward on the other side. S. W. TUCKER,

From Netawaka, Kansas, April 6th, of heart disease, John Hatch, formerly of Worcester, Mass., aged 61 years 2 months.

He has been a firm believer in Spiritualism for many years, and a subscriber to the Banner of Light. His sud-den departure deprives us of the visible presence of a good and useful citizen. C. R. H

PUBLIC MEETINGS, ETC.

Semi-Annual Convention of the New Hamp

shire Sinte Association of Spiritualists. The New Hampshire State Association of Spiritualists will hold its regular Semi-Annual Convention at Bradford, will hold its regular Somi-Annual Convention at Bradford, May 1ith, 12th and 13th. Bradford is situated about twon-ity-six miles from Concord, on the Concord and Claremont Raliroad. Taking everything into consideration – the mountain scenery, which is grand and imposing, the hos-nitality of the Spiritualists, good hold accommodations, the rairoad facilities, &c.-the place is well suited for the Spiritualists of the State to hold a grand council. The services of Geo. A. Fuller, of Sherborn, Mass., and Mrs Carrie Tryon, of Nashua, N. H., have been secured for the entire Convention. Let all those who are interested in the advancement of Spiritualism in the Granite State assemble at this Conven-tion, for the purpose of adopting a rational Platform of Plainest possible terms, Rules of Government for the State Association of Spiritualists. The committee will do everything in their power to make all the meetings interesting and instructive. Furthermore, all who attend this Convention come with the deter-mination to help make this one of the grandest ever held in New Hampshire. Geo. S. MORGAN, Pres. GEO. A., FULLER, Sec'y, Sherborn, Mass. CHARLES A. FOWLER, DR. SYLVERSTER WOOD, Geommittee. May 11th, 12th and 13th. Bradford is situated about twen-

Quarterly Convention at Lockport, N. Y.

Quarterly Convention at Lockport, N. Y. A Quarterly Convention of the Spiritualists of Western New York will be hold in the city of Lockport the first Friday, Saturday, and Sunday in May next, holding ses-slons at 2 and 7 o'clock'on Friday, and at 10, 2, and 7 o'clock on Saturday and Bunday. Our Lockport brothren have extended a cordial invita-tion to hold these quarterly gatherings with them for one year, and will, as on former occasions, do what they can by entertaining and otherwise, to make them Reasons of great interest and profit. Elequent inspirational and nor-mal addresses, good musicaud singling, and other interest-ing and appropriate exercises, may be expected. Respon-sive to this fraternal invitation, your Committee trust their most liberal offer may be so generally accepted as to test their capacity to the utmost, and we also trust that all Spiritualist lectures, mediums, singers, &c., will, with-out further invitation, attend and coöperate to make this the best of the many excellent conventions hold in West-ern New York.

the best of the many excenent conventions and hamlet, ern New York. Come, friends, como from city, village, and hamlet, with well-filled baskets, prepared to serve picnic dinners at the place of meeting, thus relieving our hespitable en-teriainers from preparing for us dinners at their homes, J. W. BEAVER, GEO, W. TAYLOR, A. E. TILDEN,

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SPECIAL NOTICES.

Notices of meetings, sectors application by etc., should be forwarded to this other as easily as Modal of each reck, in order to insure follocation in the same week's rek. It. order to their itton of the Batter.

And the matter the second of the second of the second at the transformer that the second of the s be taken fordistinguish between editoria artistes and th communications condensed or otherwise of COTEC-2006 ents. Our commissive open for the expression of impe-sion free thought out we can of undering. To endorse th e thought, but we call of underlage to endorse the index of op bloc to which correspondents give ut-

Banner of Light.

BOSTON, SATURDAY, APRIL 28. 1877.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province street (Lower Floor).

WHOLESALE AND RETAIL AGENTS.

THE NEW ENGLAND NEWS CO., B COURT ST. SEW YORK : THE AMERICAN NEWS COMPANY, 20 AND R CHAMBERS ST.

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PUBLISHERS AND PROPRIETORS,

The Letters and communications for the Editorial De-partment of this paper should be addressed to LUTHER OLEY, and Bushness Letters to DEAAC B. RICH, Banner of Light Publishing House, Reston, Massa

Monthes Spinfill vill Mo-The key which unlocks the mysterle of the Past, excludes the Present, and demontrates the Future existence of man.

Vale! Dr. Bruce: "Think of me as Back at my Old Post, Helping to Man the Siege Gans of the Church !"

The old churches are att dead. The x-wome - Univer-scalist, Churches are att dead. The x-wome - Univer-scalist, Churches Swederbow zero, sciencial-iv, and the likes show to signs of M_{+} . Turn a theistina Spiritude ratio by bitth and training. There are some others who would a think, not object to be known by the that name. Are you not one of that a turb of Churt some fixing de doal and be that name, or some object which would be that the a probability of the carthy provide shall be a ver-lable on for the other that it is shall be a ver-lable on for the other that it is not of hight for Mag with the Reference of the first one of hight for Mag with the the source of hight for Mag with (55).

Early last spring, like a thunderbolt in a clear sky, there shot across the path of liberalism in New England a scintillating (and as the result proves evanescent) meteor - announced to the public as the Ex Rev. Dr. Bruce, once a member of the Universalist ministry, now a self commissloned disciple of organization for Spiritualism on the basis of a religious system of "cultus and worship." What good works he may have accomplished in his former life we are unable to outline to our readers, as our acquaistance with him dates from the opening' hours of 1876, and therefore we can of right speak only of him as we have known him. Among the first of his acts was the issue of the following notice in the columns of a Newburyport, Mass, journal dated Saturday, April 1st :

Saturday, April 1st: ⁹ CHRISTIAN SPHRTUMEISM, -- The attention of the public is respectfully solicited to a SAW WOVEMENT to establish (THESTAN SPHRTUMEISM, -- The attention of the public is respectfully solicited to a SAW WOVEMENT to establish (THESTAN SPHRTUMEISM, -- The attention of conscien-flows survey of the present evaluation of Christeedomi are convaried that the time is fully come when a new reli-glows depictione should be taken. They field deeply that mederalific rests upon a new spirit, and that the resignors wants of men, theday, can only be met by a broader and deeps risterioretation of relighen than is to be found in the current teachings of the chatteries. The alm of the new ments next is to indicate and organ-ize the religious thought which underlies all modern life, and scallend a 'entries and were hip' for all such as by their, hack of interest in existing church ergandications are prac-ticative with all spiritual block for the in the rist of and modern d the mean at the bard forth in a before and model of the mean and the bard forth in a before and models of the mean and the bard forth in a before by *Dr. d. Edvarial Bardens*, "So at sheet," All are containly in which."

Dr. Bruce has seen fit, in certain quarters, to provide for the payment of pew rout from those We have quoted this notice' entire, because complain that he has been grievously misrepre-

shown clearly, it will be necessary to recapitulatsomewhat :

In our issues for December 26th, 1876, and Jan. 20th, 1877, we took occasion to scan the action of ment was to be a success, inasmuch as it was started in the old downward sloping groove [of personal ambition] in which so many efforts had

been placed before, and at the termination of whose deflection they had been dumped so incontinently into the murky waters of oblivion ; of Darwin, Swedenborg and Jesus. He can we further declared that we had never opposed practical organization; but had always maintained that the work of forming the battalions in the army of Free Thought must begin with the raising and enrolling of companies, rather than "signed by James Edward Bruce, and entitled " An the appointment of generals; that we had always said, let there first be local societies, organized at least on a financial basis, if no further agreement

was practicable, then would come naturally and needed, a National Association. Such we held to | following choice sentences : be the true path toward a solid and abiding organization, and we see no occasion to change or emend our utterances at the present time-local organizations on a financial basis (similar to those recommended by the Religio-Philosophical Journal) being to our mind the only practical

solution of the problem of organization. We in both those editorials took occasion to point out the creedal bias which infilled the utterances of the official and accredited representative of that Convention, Dr. James Edward Bruce, as in his character of "The Terrorist" (ride Peebles,) he moved up and down the platforms of the camp and Sunday grove meetings, and stated that it was useless for the remaining officers of that " tentative "(?) movement to disclaim any creedal idea on its part while its representative in the field was so uncompromising in his declarations concerning "Jesus, the Central Sun," Jesus, at whose feet that now maniacal wanderer among the tombs, Spiritualism, would one day be found sitting, "clothed and in its right mind,"etc., etc. But as the summer waned, and Dr. Bruce felt the pulse of the people, so did ists, with whom the beginning, middle, and end of the heat of his addresses die down, till from his | the universe is, ' That spirits communicate,' and spring pronunciamento in Newburyport, Mass., whose interest in Spiritualism seems exhausted in "The leadership of Jesus, then, is our first word. the scenic displays of a materialization, or a tip This is our buttle cry. Let us not be misunderstood-the absolute headship of Christ; this we ac-

cept as the sign of a standing or falling church," he subsided to an autumnal peroration in New Hampshire like the following:

frampsonce take the following: = Resolved, that it is not Christian Spiritualism, nor bewish Spiritualism in any of its separate forms, nor yet Nodern Spiritualism in any of its single phases—but Srin-rit A.Liswiltself, as seen under the light of all the leaders, and as written in all the Bibles of every great religion, and as resting upon the whole extent and all the facts of the en-ders of the spiritualism in the extent and all the facts of the en-gandze and establish in the earth.⁴ In the light of this fact, and the accompanying one that Rev. Samuel Watson, President, had ig-

nored, as far as he was himself concerned, any lesire to sectarianize Spiritualism, and that Drs. Dewey, Main, et als., had in our columns strongly differed from the Convention's agent, we pronounced the New Movement as originally organized to be a "dead letter," inasmuch as if words had any meaning, that Movement, if it ever had life, had it on as clearly sectarian a ground as any upon which the church denominations rest, and had also a backward look toward the fleshpots of the creedal Egypt.

In these editorials we used expressions which, though afterward strongly objected to by Dr. Watson in a letter to our columns, have proved prophetic in the case of one manager, at least, or would appear so by reference to the extracts from an "Open Letter to Prof. S. B. Brittan," given near the close of this article : "What becomes of the New Movement, which perhaps some of its inaugurators at least hoped would supply pulpits to those accustomed to fill them, and

now is ashamed to bear the title, we have no other recourse than to make the amende honorade. We made the statement upon the showing of his public utterances, and when we did not the Philad Iphia Convention, and stated that we [understand the chameleon-like character of the could not from the outset feel that this Move. | man, and now find ourselves unable to tell by his and practice ever so much discretion, it is seldom language where he does stand. Christian Spiritualist, Swdenborgian, Universalist, he evidently has been, and in his "open letter" he threatens to go forth to war against the "devil of naturalism " in the service of a new trinity, composed probably tell what he means by his present position-and he alone.

And now from the columns of a Boston cotemporary for April 19th sounds a wailing Jeremiad, Open Letter to Prof. S. B. Brittan," in which he resigns his offices as Secretary of the Philadelphia Convention, and Chairman of its Business Committee, and recommends the appointment of Prof. in due time the State Associations, and after, if Brittan in his place. We quote therefrom the

Brittan in his place. We quote therefitom the following choice sentences: "DEAR SIR-Having taken time to think maturely of the plan of organization sketched by you at our recent meeting in New York. I have arrived at two conclusions: First, that you onght to go forward and present your plan and press it upon the attention of the Convention. Second, that I ought to withdraw the plan of organization scheduler and press it upon the attention of the following and press it upon the attention of the following and press it upon the attention of the following and press it upon the attention of the Convention. Second, that I ought to withdraw the plan of organization I have contemplated, and retire from the field of active work, so far as is necessary to insure free course and an open field to a plan which, although on its first presentation it seemed I could wholly endorse, yet fuller thought, the uph If h is convinced me it is the best thing possible now, and the only form in which Spiritualistin any considerable numbers can, to-day, arece, is yet a plan with which, personally, I could not be satisfied as adequate. either to scure me the spiritual helps needed at the sources of individual life, or to disclose that deep religious ground, which is my judgment, is theonly sufficient basis and guarantee of that one eternal method of God with man, which Providence has hither to hid among the foundations of science and philosophy, for the growth and development of man and soclety in the modern world. It is already infinated that this Convention will be called together, at no very distant day in Washington. At that Convention, no doubt, several plans of organization will be brought in for discussion. I had intended to hay before that boy a plan for the organization for human life in the called in the solution of Iffe's great central problem viz: the reconciliation of individual liberty and social order."

His little experience of six months among the people, and his more painful experience among the newspapers, he says, " have convinced me that, though I might have in contemplation a method which interested me, it did not interest Spiritualping table, or a contulsed pythoness."

the secnic displays of a materialization, or a tip-ping table, or a contulsed pythoness." "An honest confession, they say, is good for the soul. And I wish to record here that, after triad, I refire discon-fied from the field. Tam deepy satisfied that no breath and uo word of mitne is wanted or can be made acceptable to splitualists to day. I am in science a Datwillian. In philosophy a follower of Swedenberg, and in religion a dis-ciple of Jessis. And Splitualism, Jam profoundly con-vinced, will one day so Orient itself as, coordinating all three of these great points of view, make them the funda-mental ground of its science, philosophy, and religion. But that day is not yet. I shall not live to see it. . . . The splitual leadership of Jesus, the love of God, and the broth-holo of man, unbroken. In two worlds—this is the trick at Washington. Action without some compromi-e which shall. In effect at least, lower this standard, is already clearly impossible. I doubt if half-a-doz-n of my associates in the Philadelphia movement could be found, whose adherence to these principles is such that, at the ex-pense of division, they would feel called upon to in-ist up-on retaining them. I could build nothing without them, *Houseilly belive there is nave grouter*. Splitual brites had the division distored the see in the phase of that like had and deadest of the seets, but still some how bold on these essentials of religion and splitual Philosophy, they reast-light for splitual to hild bright. Jesus is the eader of men.'. It had an weered to my mind better had we sadd is is the splitual leader of one-she should be trenches for twenty years and found the division day and the trenches for twenty years and found the division day is added to them as bound be effective. I had stood in the trenches for twenty years and found the devision day that and enders of the splitual found is more men move-ment, athaneou the should be office the should be force, and the reast-light explitual is a f

ent think of me, and think kindly, if you can, as back at my old post, helping to man the siege guns of the church." and think [By the way, let us here remark, parenthelically, that we have had an interview with Rev. Mr. Mountford, since the publication of this letter, and he assures us that he never made any such remark to Dr. Bruce, or authorized anybody to make it, and that it is a sheer fabrication as far as he is concerned.] If language means anything it would scem that this belligerent gentleman has withdrawn or is about to withdraw the light of his beaming countenance from the path of Spiritualism, and is even' now ready to seize a biblical hand-spike and assist in the heaving "out-battery" of any of the church columbiads where his services may be required. We hope societies desiring a creedal artillerist will make due note of the fact, though the sadness which pervaded his heart at being wrongfully accused of having invited people to "come to Jesus" may possibly militate against him in that direction. But perchance he means nothing of the sort, and may turn upon us at no distant day, and deny that his words had any such bearing. Perhaps he will declare that like the texts he has been wont to pound in days gone by, they possess an esoteric meaning which is veiled from the vulgar eye. We shall see. In conclusion, whether Dr. Bruce remains with Spiritualists, or goes out to drill with the crew of one of the "siege guns of the church" is a matter for himself to decide. Spiritualism itself (a combined science and religion as well-whatever ex-reverend deserters may say to the contrary) will go on grandly, as in the past, owning the leadership of no one in the mortal form, but drawing its inspiration from and owing its guidance to, the Eternal Spirit of Truth, who bestowed it at this time as a rich gift to a needy world, and smiling in pity at the little minds who presume to sound the death-knell of its usefulness every time it fails to square with their own petty conceptions of what it should perform.

Twenty Years.

There are obstructions and inharmonies in all human callings, and the editorial vocation is the very last one that can claim to be free from them. Let the editor manifest ever so much judgment that he is rewarded with an open and unqualified appreciation, whether his course lies in one direction or its opposite. The tasking service which has fallen to our share during the past twenty years, in the editorial conduct of the relieved, and our heart been made profoundly glad, by the sincere sympathy and the material cooperation of numerous friends, who, it would seem, have felt that the work in which we are engaged should be firmly sustained.

In making the long passage of these two decades of years, we are free to confess that we have many times faltered and fainted by the way. We have many times sent up most earnest supplications to our friends in the spirit-life, asking that we might be relieved from the heavily responsible position which we promised the spiritworld we would occupy. Our trials have been the power or the endurance to sustain them. But from the upper spheres, "Have we once failed to sure you at the outset that we had the power to carry you safely through the Red Sea of opposition which we knew lay beyond? And have we failed faithfully to do so? Remember that the angel world has you in its keeping, and will guard you well."

They answer us further, that they will have continually in their care and keeping this instiprotect and strengthen it so long as we continue faithful to the behests of those wise and good souls who originally saw fit to select us, together with many more, to assist them in establishing on earth a great and blessed fundamental truthnamely, "the immortality of the soul and the possibility of direct spirit-communion." It was a simple work that lay before us from that day, but it was one of the gravest responsibility; not to be measured by the common or even by the higher tasks of life, which are but fleeting in their results at best, but reaching out beyond the busy and near present into the broad and tranquil future, when the spirit shall assert and maintain supremacy in things of earth as well as in those of the spheres above.

Although weary and spent in these protracted. exertions of well-doing, we feel warranted in saying that we have kept the faith when too many in the like situation would have faltered and perhaps fallen by the way; when they would at least have lain aside the armor as too heavy to be borne: and we have been able to do it only through the unfaltering encouragement given us from time to time by our angel-guides. And we are borne up by a consciousness that they will be with us to the end; by the assurance which they give us that, after our hands can no longer carry the standard of the truth that is perfect emancipation, it will be carried on, high advanced as at present, until it sheds the welcome light over all nations and peoples and tongues. And in that blessed assurance we continually abide.

Independent Slate-Writing.

We copy the following from the Boston Herald of last Sunday, reported for that paper by Mr. Kerwan, a strong skeptic in regard to spiritual henomena :

"Mr. Charles E. Watkins of Cincinnati, O., who has been endorsed by Spiritualist publica-tions as a medium of uncommon power, is now in this city, at '86 Dover street. Mr. Watkins not only obtains writings between closed states a la Slade, but can read folded pellets and anons writter nd folded, a la Foster A visit to his room on Friday afternoon resulted in the witnessing of some strange and startling feats and most curious revelations, some of which may be forthcoming in due time. Mr. W. has the faculty of doing wonderful things, and with a little better 'development' could easily discount Foster, and approach to Slade in efficiency. While the writer held two slates-just purchased -together jointly with the medium, a message seemed to be produced on the inside of one them, both having been examined before. W Writ ing was produced on the slates under the table, lium, and while convinced the writing was not done by spirit power, he was at the same time at a loss to account for the phenomenon. It is only fair to Mr. Watkins to say that he does not claim that the work is done by spirits, or is not done by them. He produces the results, and that is sufficient for the present. Some of his exploits in reading folded slips of paper were quite wonderful. The writer, in preparing the slips, wrote with a pencil, so lightly and indistinctly that he could scarcely read the names so written himself yet the medium deciphered them by some mental or other sleight quite readily and correctly. It is evident to even this skeptical writer that Mr. Watkins is destined to create a sensation in the spiritual world before he departs for the world of spirits." According to the above statement Mr. Watkins does not claim that the work is done by spirits, or is not done by them. He produces the results, and that is sufficient for the present." This statement may lead to erroneous conclusions without explanation so far as Spiritualists are concerned. Mr. Watkins called at this office on his arrival in Boston, and announced himself as a medium for slate-writing manifestations, similar to those produced in the presence of Dr. Slade; and to the query we put as to who were his controlling influences, he replied that the principal one was Dr. Slade's spirit wife. That Mr. Watkins is a medium for the manifestations described above we have not a particle of doubt, as several of our personal friends have tested him in this office, and admitted the phenomenon of independent slate-writing in the medium's presence to be genuine, as several correspondents in the West had previously done in these columns. Also we are assured that Mr. Watkins responds correctly to slips containing names that may be written upon them. Now when the medium tells a skeptic he does not claim that the work is done by spirits, and assures us he does so claim, what reliance can be placed upon his professions?

Proofs upon Proofs. The daily, or secular, press has a fondness for driving at every object, hint or suggestion which even indirectly involves Spiritualism, but there are occasions when it is forced, merely in recording current items of intelligence, to throw up its hands and confess itself beaten. Such was recently the case with the New York Times, a paper that never omits an opportunity to slur the proofs of a communion between spirits in the body and out. On the 23d of March it gave in its Banner of Light, has been greatly assisted and 'news columns the intelligence of the finding of the body of Mr. Platner, a merchant of Auburn, N. Y., who was lost overboard from the Wall street ferry of New York on the night of Nov. 21st, 1876. The body rose to the surface on the 22d of March following.

It was Mr. Dick, a friend of the drowned man, who identified the remains. He did it through the mediumship of Charles II. Foster, who is at present holding scances for spirit communication at the Winthrop House, Bowdoin street, Boston. The whole account was given in the Banner of March 31st, and no doubt impressed the mind of every one who read it. Mr. Dick so many, so great, and so often repeated, that we | read the name of his friend-"Gardineur C. Plathave often been inclined to believe we had not | ner "-on the back of Mr. Foster's hand, written in blood-red characters. Mr. Foster told Mr. in every instance the response has come to us Dick that his friend's body was held fast under a pier, and would not be released for several keep the promises made to carry you through months. And it was not. But for what Mr. Fosevery trial that might come? Did we not as | ter so distinctly communicated the body would. in all probability, never have been identified. Why do such journals as the Times refuse afterwards to give the credit to spiritual mediumship which can no longer be denied?

Inquirers into the mental phase of Spiritualism will do well to visit Mr. Foster, while he remains in Boston, and test his powers to their individual satisfaction. He announces that he will gladly tution to which our life work is given, and will afford all clergymen an opportunity of investigating his gifts " without money and without price.

The Phenomena

In Rochester, N. H., in presence of Mrs. Pickering, continue to excite much attention. The Haverhill Tri-Weekly Publisher of April 21st, after giving a nearly two-column account of her scances, summarizes the history of the case as follows:

First, these manifestations have been going on for a year or more in the presence of a circle of six persons, who have accorded to them honesty and sincerity in believing the manifestations to be real and not feigned. Second, these meetings be real and not feigned. Second, these meetings have been attended quite frequently by interest-ed parties in Rochester, from Great Falls, Dover, Salem, Mass., and from this city. Third, about two months ago, on the occasion of a visit by a party from this city, the medium was thoroughly examined by a committee of ladies as to what her clothing consisted of, and as to any conceal-ment of material for the performance of a trick, and then at once transferred to the cabinet. Fourth, at a scance since then her head, chest, arms and hands were securely enclosed in a sack, which critical observers are sure was not displaced, and yet the manifestations appeared as usual. Fifth, the last critical observation [which occurred April 19th, and which the editor states was conducted by ten of the most critical and unbelieving skeptics of Haverhill] was first ap-plied to make it sure that what was done should not be the work of confederates, and that was successful and satisfactory. The fair inference is that there was never confederate aid supplied, and the late tests in that direction give import-ance to the previous examination of her person and the enclosure in a sack.

Re-opening of the British National Association of Spiritualists, etc.

Mr. Harrison, editor of The Spiritualist, London, Eng., informs us that during the Easter Holidays alterations have been made by enlarging the elegant rooms of the British National Association of Spiritualists, and that the reöpening will be celebrated by a dramatic and musical entertainment, in which some of the highest ability of England will be represented. He adds that Dr. Crowell's "Primitive Christianity and Mod. ern Spiritualism," Mr. Epes Sargent's "Planchette," Mr. Dale Owen's "Debatable Land," and Miss Lizzie Doten's beautiful poems hold their ground in Europe as standard and most valuable American contributions to the literature of Spiritualism.

sented, and that (if we do not misunderstand him,) he is not-or rather was not a Christian Spiritualist at all, or, if he was, he had no idea of infusing any of his belief among Spiritualists in general." Then came the report from the columns of the Merrimac Journal-corrected in the margin by Dr. Bruce himself, and brought to our offive by a lady friend of his, with an intimation to print, of which matter we shall further speak in the course of this article; then came in linked procession, like the long drawn thunders of a new Apocalypse, his lengthy letter to our columms, and the epistles of Wm. Fishbough, Dr. Dewey, and others ; soon the mountain began to labor, and in due time brought forth that feeble rodent, the Philadelphia Convention, which last July met-with such a paucity of members and such a plethora of ideas (?)-to revolutionize the spiritual movement, and teach the unseen intelligences who have thus far engineered the triumphant course of the Modern Dispensation "the, way they should go!"

In all these matters, from his initial call, as published above, to the declaration of principles, etc., put forth by the Philadelphia Convention, Dr. Bruce towers aloft as the Jupiter Tonans of the movement-the representative of its views, and its official missionary and shekel collector.

The Convention over, behold Dr. Bruce speeding like a vast (?) engine of destruction, northward and eastward, toward New England, breathing, like Saul of Tarsus, threatenings and slaughter on his opponents at the Modern Damascus. Met at his first appearance before a Spiritualist camp-meeting audience, at Highland Lake, by what perchance he interpreted to be "the devil of naturalism" (which he has been fighting so long) in the shape of earnest questions from Dr. H. F. Gardner, Miss Lizzie Doten, Dr. H. B. Storer, and others, he inaugurated a campaign, during the continuance of the season, in which, like Milton's warring angels, he caught , through "3 very imperfect newspaper report of up whole hills of rhetoric and mountains of invective, and hurled them at his adversaries, his bitterness at Shawshene Grove, especially, calling forth the reprobation of several of the speakers in conference.

We have felt to have no personal issue with Mr. Bruce, but we submit that we have been perfectly correct in the course which we have taken in the past, in criticising his discourses, and differing with his opinions, always doing so as one mind in the mass, and not desiring to arrogate to ourself even the semblance or shadow of authority in the premises. Judging from Mr. B.'s course from the commencement of our acquaintance with him, and from the views loudly proclaimed by him, and for a while not disowned by his confreres, we held the New Movement to be instinct with the spirit of creedalism, and could arrive at no other conclusion.

In order to properly set the matter before the reader, that the consistency of our line of opera- | Christian Spiritualist by us as a false accusation, tion may be seen, and the veering character of we will, in the light of events occurring subsethe New Movement and its Missionary may be quent to our act, cheerfully withdraw it; if he

the regular Christian collectors? ignoring' [of any desire to sectarianize Spiritualism] at the outset, on the part of Mr. Watson or the Movement, must be understood as applying wholly to himself and his conceptions of that Movement, as there were others there-if he had never read the Winchester creed-who were full of its spirit, who had pleasant and perchance regretful memories of the milpits and pastorates of the long ago, and who cherished no very deepseated repugnance to the idea of driving down the creedal stakes anew."

"The leaders [of the New Movement] see that their efforts have fallen flat upon the massesthat they have mistaken the temper of the people-and are either hastening to retire from ground which they find untenable, or are endeavoring to make the public think they are. Time will show whether the retrograde is made only in seeming, and for the popularization of their scheme, or whether it is an honest step taken because of conviction."

If language means anything, in Dr. B.'s case subsequent events prove it was evidently not a step in harmony with his convictions, but rather a tub thrown to what he considered the popular. whale

What was the result of our honest summing up, from our own individual standpoint-one as satisfactory to us as was Dr. B.'s to his own mind? Why, we received from this ex-Reverend an article for publication in reply, accompanied by a letter of transmittal of such a Christlike (?) and amiable (?) character that we could not see our way clear in publishing it. He therefore sought redress at the hands of Brother Watson, of the Spiritual Magazine, in the April number of which that article appears, in which, among other unsavory acts, we are accused of endeavoring to fasten the charge of creedalism on Mr. Bruce and the movement the first third of a lecture delivered by me the first Sunday in April, three months before the New Movement was thought of."

Imperfect or not, it is but justice to ourselves to state that that report, corrected by Mr. Bruce himself, which he says was brought to our office without his knowledge, was really given to us by a lady friend of that gentleman himself-a per-on so fully in his confidence that she brought a request from him that if his article appeared she might be allowed to see the proof sheets, as she was accustomed to his handwriting!

Dr. Bruce also wildly asseverates that he never -oh never called upon Spiritualists to "come to Christ," to "come to Jesus," etc., and evidently would have the people believe he would not have been guilty of such a reprehensible act. The sincerity (?) of the man in this will be seen, as we progress in this review; but if in-

deed he now regards the being denominated a

The Detroit (Mich.) Evening News, while it cannot feel to endorse Spiritualism, is yet ready to acknowledge that to many minds in the community the bald, unsupported, and sometimes ridiculous assertions of the peripatetic mountebanks who profess to "expose" (?) it are as far from truth on the one hand as are the sheerest utterances of the most unreflecting believer on the other. It thinks it is about time for somebody to arise and expose the shallow operations of these mountebanks who are "exposing" Spiritualism; but as we look at it the mountebanks themselves are doing their own exposing, and in many cases with much greater rapidity than they wot of.

See advertisement of Hudson Tuttle's readable book, and greenback one to your parlor table at once. Such books ought to be in every Spiritualist's home. Yes, and in the hands of every intelligent individual in the land !

Frank T. Ripley writes from Detroit, Mich., where he is working at present, that Baldwin failed recently to awaken any enthusiasm there: "He hardly paid expenses-in fact, he did not pay expenses, and the daily papers came down upon him heavily." Mr. Ripley is making his way by easy stages toward Boston.

A pleasant word from a correspondent, concerning the Spiritualists of Chicopee, Mass., will appear in our next.

Lottie Fowler,

The celebrated trance medium, whose name is a household word to the believers resident in both hemispheres, is still located in Boston, at the Spiritualist Home, No. 46 Beach street, where she may be found by any who may desire to avail themselves of the opportunity to consult her for tests of spirit presence, business advice or kindred subjects.

The father of this distinguished worker passed on from the scenes of earth to those of the spirit home on March 26th, at his residence in Boston.

The Richmond (Va.) Whig says much local excitement has been caused in that vicinage by a rumor which has been in circulation for several weeks, to the effect that the "ghost" of a young lady who met some years since with a sudden and terrible death while visiting one of the large manufacturing establishments upon the James River, to see the machinery in operation, is now plainly seen, whether by day or night, when her husband visits the place. The account concludes as follows :

"The ghost, or spirit, or whatever it may be termed, has on several occasions remained near him [the husband] until he moved toward her, when she or it would quietly move away in the dim distance. These appearances of one who has been dead for more than fifteen years, have not only been witnessed by the husband, but by many persons who knew the lady well during her life, and vehemently assert that they have seen the visitations."

We have a great variety of splendid original essays, reports of lectures, etc., on file for publication in the Banner. Rich numbers coming. Send in your subscriptions, friends. By making every exertion in your power to extend the circulation of this paper, you so much advance the cause you believe in and advocate. Indeed, every paper devoted to Spiritualism should be fully sustained.

Frank A. Way informs us that he has erected, on his farm at West Burke, on the line of the Passumpsic Railroad, a commodious house for the accommodation of the traveling public, and the Holmes media will pass the summer season there in giving scances, commencing about the first of June.

The stockholders of Onset Bay Grove Association, with their friends, will make an excursion to their grounds at East Wareham, Mass., on Thursday, May 3d, leaving the Old Colony dépôt at 8 o'clock. See advertisement on our fifth page.

APRIL 28, 1877.

BANNER LIGHT. OF

A Pleasant Reunion.

On Monday evening, April 9th, Mr. and Mrs. Harvey Lyman, of Springfield, Mass., were surprised by a party of some fifty or sixty ladies and gentlemen, most of whom were Spiritualists of many years' standing. Harvey Lyman and his estimable lady have been self-sacrificing laborers for the cause of Spiritualism for years. Their house has sheltered weary itinerant lecturers, and mediums by the score have received kindnesses at their hands. Dr. Jack, of Haverhill, on behalf of the company, presented beautiful floral offerings to Mr. and Mrs. Lyman. A

florist of the city sent an exquisite bouquet. Both Mr. and Mrs. Lyman feelingly responded. Remarks were then made by Mrs. Sarah Byrnes, Mr. Cephas B. Lynn and others. The sweet harmonies of song by the choir of the Free Religious Society followed. The spirits then controlled Mrs. Lincoln, Mrs. Byrnes, Dr. Jack and others. The evening was enjoyable to all, and the renewal of old friendships on all sides was a marked feature of the occasion. Long may Harvey Lyman and his companion live to enjoy the truths ^a of the cause for which they have labored so faithfully.

Anniversary Meetings.

On our second page will be found reports of the services at San Francisco and Brooklyn, together with additional particulars of the Baltimore celebration.

The exercises at Battle Creek commenced on Friday evening, March 30th, and closed on Monday noon, April 2d, the sessions being well attended. Speakers present : Messrs. Fishback. of Missouri; Gibbons, of Kansas; Dr. Spinney, of Detroit; Mrs. Morse, of Illinois; Whiting, of Milford ; T. H. Stewart, of Indiana ; Dr. Johnson, of Michigan. There were many mediums present, and tests given were very fine. The State Board of the Michigan Association were present and joined in this Anniversary.

At Council Bluffs, Ia., Mattie Hulett Parry addressed the people, of which matter we shall speak more fully hereafter. We have also on file for publication the official report of the services held at New Orleans, La.

Religious Disputes

Among all classes of believers-Spiritualists not excepted-seem to be the order of the day; and tion) has, since her vacation, become so improved, now we have to chronicle that religious difficulties have invaded the Indian Empire as well, and that the Hindoos and Mahometans are at loggerheads about the celebration of one of their feasts. At one of the solemn festivals in honor of a certain goddess the Mahometans have a habit of dis guising themselves in different ways, commemorative of certain mythological or legendary events. This year the Hindoos adopted the same practice, but the innovation was taken as an insult by the Mahometans, who thought that their religious rites were being travestied. They fancied that the Hindoos were adopting their costumes in mockery of their religion. The English authorities interfered to prevent the innovation, but the Hindoos revolted, and petitioned for the right to make such changes in their religious rites as were deemed to be in accordance with the progress of the age.

Dr. Slade at The Hague.

We are informed that Dr. Slade is having excellent success in his present field of labor, his scances being reported as simply marvelous. The following card tells the story of the high appreciation in which this medium and his gentlemanly agent are held by their new-found friends:

To the Editor of the Banner of Light:

Please be kind enough to acquaint the readers of your most valuable paper that, by decision of last night, Dr. II. Slade and J. Simmons have been elected honorary members of our spiritual-

istic society, Oromass, here. You will be good enough to consider this letter circula The Secretary of Oromase, ad interim. The Hayue, 5th March, 1877.

A New Book. LIFE BEYOND THE GRAVE, described by a Spirit through a writing Medium, is the apt title of a little volume of communications from the invisibles through a medium in London, on a wide but deeply interesting variety of topics. The list is one of the widest scope and bearing. Some of them are as follows: The human body and, its material surroundings, as seen by spirits; the relations of the embodied spirits to the disembodied ; why spirits return to earth ; danger from false spirits; the clothing of spirits; death described; condition of the spirit during bodily sleep; effect of bodily disease on the spirit; power of spirits to injure the body; personal magnetic spheres; the ill effects of concealing our thoughts; punishment of a bad man in spiritlife; the form of the spirit body; how the spiritbody grows; first impressions after death; the pain of dying; man leads two lives in two worlds at once; necessity of work for spirits; spirits at our meetings; the happiness attainable on earth; wealth a hindrance to future happiness; the philosophy of prayer; how prayer is answered;

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and, we shape our own future. There is a fresh charm in the plain directness of these communications which will cause them to be widely sought for and universally enjoyed. They come as close as possible to the comprehension and experience of every one, and in that way are full of the promises of the highest and most permanent benefit. There is a great deal in these pages that is calculated to beget contentment and peace in the human heart. The very atmosphere of the book

is confidential and soothing. No more practical advice in relation to life could be given than is given on its pages. And it brings the other world and this so close together that there is a feeling of repose excited that is especially conducive to the growth of the spirit here and hereafter. We can cordially commend these beautiful and time ly spirit communications to all readers, and say of them that they form a manual that will guide

and bless those who adopt and follow it. Published in London by E. W. Allen, and for sale at the Banner of Light Bookstore. For price, etc. see advertisement.

Seances at Jamaica Plain.

Mrs. Brightman (formerly known to the public as Mrs. Seaver, the medium for materializa in point of health, that she has resumed her scances. On account of the distance from Boston of her present abode (Middleboro', Mass.), she has made arrangements to visit Jamaica Plain on the last Thursday of each month, holding an afternoon scance on each occasion at the home of Mrs. Hancock, on Burrough's street. We are informed by Miss Mattie A. Houghton, electro-magnetic physician, 8½ Montgomery Place, who recently attended one of these scances, that the mediumistic powers of Mrs. Brightman are as strong as ever before. On the afternoon in question the place of meeting was filled by those desiring to witness the phenomena. During the scance, among the forms appearing (some thirty in number, most of whom were known at once), Miss Houghton recognized those of two lady friends who had passed on. Frequently two forms appeared at the aperture, while the medium, entranced, was occupying her seat, the voice of "Willie," her young control, pointing out the

fact by a continued conversation with the audience outside the cabinet.

The beautiful message from spirit JOHN PIERPONT which was published in the last number of the Banner, is so characteristic of the man, so outspoken withal, so full of spiritual truth, that we would fain allude to it at this time, and ask those who have not perused it to carefully do so. He was our stanch friend when on earth in his body of flesh, and is still our friend, an active worker in God's great vineyard, as he states in his message. He says, "I am no stranger here; I come because I love to come; I come because I help to do this great work. It is part of my mission. I love to sing the song of Spiritualism and its redeeming power, for it strengthens every weakened heart and makes ea :h hour of life more precious." Thank God, Father Pierpont still lives! Thank God that his active soul is in our midst to-day, to uphold our hands and to inspire us to continue our labors in the glorious work in which we have toiled so long. Were it not for the assurances we receive from such men as Brothers Pierpont, Parker, and a host of other spiritual workers, that we shall be protected from the powers of darkness-it matters not whether these nowers come from the undeveloped in spiritlife or from the dense darkness of old theology here-we should have given up the contest long ago. But they assure us that a brighter day will yet dawn for all the true workers, notwithstanding the inharmonies of the present.

Movements of Lecturers and Mediums.

P. C. Mills, Dorchester Station, Mass., will answer calls to lecture anywhere in New England.

Warren Chase lectured in San José, Cal., during April, and may be addressed at Eureka, Humboldt Co., Cal., during May. Mrs. Chase is very successful in her mediumship, and accompanies Mr. Chase in his travels on the Pacific Coast. They will visit Oregon in July and August.

Mrs. II. Read, said to be an excellent medium, has removed from New York City to Saratoga Springs, to recruit her impaired health.

Professor Milleson, spirit-artist, will speak in Lynn, Mass., on Sunday, 29th inst., afternoon and evening, before the First Society of Progressive Spiritualists. His lectures are all illustrated by paintings done under spirit control -little understood by the public generally-and are said to belong to an entirely new field of spiritual science.

Prof. William Denton was announced to speak in Brockton, Mass., at the Universalist Church, Sunday evening, April 22d. We regret that the notice, forwarded to our address, failed of reaching us in time.

Augustus Day informs us that Dr. T. H. Stewart's recent lectures in Detroit, Mich., were much admired.

William C. Massey writes from Farley, Ia., that Dr. E. W. Stevens, of Janesville, Wis., has recently accomplished much satisfactory work as a lecturer and medium at that place, and cordially recommends him to the attention of societies elsewhere, who may be in need of'a speaker. Mr. Massey says the friends there would be happy to receive a visit from any medium who may feel moved to respond to the invitation.

Dr. W. L. Jack will be at his Haverhill office, 60 Merrimack street, Post Office Block, about the 29th of April.

Nettie Pease Fox is speaking every Sunday morning and evening to good audiences in Mahler's Hall, St. Louis, Mo. The hall is new, centrally located-1007 Locust street-and has been permanently engaged.

Henry C. Lull, of Boston, has been speaking of late in Lowell, Mass.

Mrs. Lou. M. Kerns is now in New York City, at the Grand Central Hotel.

William Wiggin writes us that Mrs. Nellie J. T. Brigham has been engaged for one year to lecture for the Society which meets at Republican Hall, New York.

J. Madison Allen is at present in Ma theld, Mass., where parties desiring his services can address him.

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon.)," our talented English correspondent, proposes to issue when a sufficient number of names is secured, will be received at this office.

Mrs. Susie Nickerson-White (whose advertisement appears on our seventh page) has recovered from the illness which for two weeks past has prevented her from transacting business, and is now ready to receive sitters again.

1 Mr. Berks Hutchinson, surgeon-dentist, of Cape Town, South Africa-and a prominent Spiritualist-is now on a tour to Europe, partly of pleasure and partly professional. He expects to reach London in May.

IFT It is claimed by the Oswego, N. Y., Times that the spirit of an English soldier who passed from earth nearly a hundred years ago is astonishing a strictly Orthodox family in that city by materializing at regular intervals at their home.

RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first, and fifteencents for every subsequent in-section. MPECIAL NOTICEN. - Forty cents per line, Minion, each insection. BUNINENN CARDN. - Thirty cents per line, Agaie, each insection. Payments in all cases in advance. BUSINESS COMPLETE ASSOCIATION OF

General Advertisements printed on the 5th page, 20 cents per line for each insertion.

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANTI-For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mas. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F.10.13w*

Change of Locality.

DR. WILLIS may be consulted at the QUINCY If USE, in Brattle street, Boston, every Wednes-day and Thursday till further notice, from 10 Ap.7. . M. till 3 P. M.

THE OVERWORKED BRAIN needs especial care in the choice of stimulants. Business men and invalids gain added vigor by the use of Chocolate or Cocoa in place of tea or coffee. The prepara-tions of Walter Baker & Co. retain the highest rank in the market. All grocers sell them,

A Clergyman writing to a friend says, "My voyage to Europé is indefinitely postponed. 1 have discovered the 'fountain of health' on this side of the Atlantic. Three bottles of Peruvian Syrup have resented me from the fangs of the fiend Dyspepsia." Dyspeptics should drink from this fountain. 2w.Ap28.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-DR. BUTTER-FROM LOCK OF HAIR.—DR. BUTTER-FIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. Enclose One Dollar, with name and age. Address E. F. BUTTER-FIELD, M. D., corner Warren and Fayette sts., Syracuse, N. Y. Guan ANDER FURDER CLEAR OF DURAN GUARANTEES EVERY CASE OF PILES.

Ap.21.13w*

SEALED LETTERS ANSWERED by R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3 3 cent postage stamps. Money refunded if letters sent are not answered. 4w*.Ap.21.

DR. S. B. BRFTTAN treats chronic diseases, es-DR. S. B. BRITTAN treats chrome diseases, es-pecially such as are peculiar to the female con-stitution, by *painless methods*, using the best remedies known to niodern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtile and psychological agents. Rooms at 232 West 11th street, New York. Patients visited at their homes when ne-

cessary. MRS. NELLIE M. FLINT, Electrician, and Heal-ing and Developing, office 200 Joralemon st.cet, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Ap.21.4w*

J. V. MANSFIELD, TEST MEDIUM, ANSWERS sealed letters, at 361 Sixthav., New York. Terms, t3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.7.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City D.30

COT DR. J. T. GILMAN PIKE, Eclectic Physi-cian, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS, J. J. MORSE, the woll-known English lecturer, will act J. J. MORSE, the woll-known English lecturer, will act in future as our agent, and receive subscriptions for the **Banner of Light** at filteen shiftings per year. Parties desiring to so subscribe can address Mr. Morse at this resi-dence, Warwick Cottage, Old Ford Road, Bow, E., Lonion, Eng. -

ROCHESTER, N. Y., ROOM DEPOT, WILLIAMSON & HIGBEE, Bookschers, 62 West Main street, Rochester, N. Y., Reep for sale the Spirifuni and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT. On the Application of Electricity as a Therapet

To Onset Bay Grove, THE STOCKHOLDERS, their friends and all who feel interested in seeing this new Spiritualist Camp-Ground and Summer Resort, will make an excursion Sort, will make an Andrew Stranger, May 3, Thursday, May 3, David at 8 o'clock A, M., and re-

5

Leaving the Oid Colony Dépoi at 8 o'clock A. M., and re-turning arrive in the city at 6 r. M. An opportunity will then be offered for Stockholders and others who wish to purchase, to select their joits and be-come acquainted with the favorable location, natural beau-ties, and adaptation of the place for the purposes above named. Chowder and Refreshments can be obtained or, the ground at reaso table prices.

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by be accompanied by cash to be sent of a and a wall a by be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mall or express.

AT Catalogues of Books Published and Fo. Nale by Colby & Bich sent free.

EXCURSION

AND MAY-DAY PICNIC

IMPORTANT NOTICE.

All who intend to participate in this excursion, partice living on the line of the road and others who deshe to avail themselves of the cheap face offered by the Association, must purchase their lickets in advance, of any of the un-dersigned. To all such tickets will be furnished at ONE DOLLAR

ONE DOLLAR the round trip. No thekets sold at stations except at regu-tar rates, and orders must be sent in inmediately. No postponencent or account of monther, I.S. WILLANS, 24 To spine Place, Boston, DR. H. B. STORER, 29 Indiana Place, 39 April 29

April 2

REMEMBER THE OLD STANDARD

FAMILY MEDICINE,

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It is a significant fact that now this tanding the long period of time that the "PATN KILLER" has been before the world, it has not shown the least sign of waning pom-larity, but on the contrary the demand for it has steadily increased, and "Path Killer" is now a household word, both at home and in all foreign countries where eleffica-tion exists, and is one of the principal means by which the missionary is enabled to approach the leathen. As an Ex-ternal and internal Remedy, it has no equal. Its effect is spink and size, and can be used with safety. Every family stoudd have it ready for financed with safety. Every family of the soft of the world. "FERRY SATS of the world."

JUST ISSUED.

"The Analysis of Religious Belief,"

BY VISCOUNT AMBERLEY.

Son of Lord John Russell, late Premier of England.

 Λ WORK of profound research, and just the thing for inquiring, thinking people. The lengthy and able article on "desus Christ" is alone worth four times the orice of the work.

Republished complete in one volume from the London edition, (2 vols, svo), and at one fifth the price. Cloth. \$3; leather, \$1; morocco, gilt edge, \$1.50. Sent by mail at \$3; leather, \$1; morocco, \$10 roge, yrown, with the set prices. D. M. BENNETT, Publisher, 141 Eighthetrown, New York, 4w-April 23, 50 (2017) street, New York.

> DR. J. H. RAE, tic Agent.

April 25.-- 2teowie

A spirit representing himself to be Rev. Isaac White, late of Trinity Church, Newport returns to give his testimony in favor of direct spirit-communion. See his message on the sixth page. As we have no knowledge of this individual-whether the statement made is correct or not-we hope some one who may be posted will verify the message or otherwise. Knowing that those whom the religious world calls "dead," can and do return and manifest-the good and the evil alike-we desire to publish the truth always, and nothing else.

James Freeman Clarke said recently that no soul, however low its ethics may be, but has some notion of Obligation, Responsibility, and Conscience-and so also some conception of another life after death; but until these three ideas have begun to be developed, man is only an animal; when they are present, no matter in how poor a form, he shoots up into the dignity of a man, and becomes but little lower than the angels.

We have published of late several communications relative to the so-called materializationmanifestations at Mrs. Boothby's séances in this city, and print another in this issue from the pen of Mr. John S. Adams, a gentleman well and favorably known in Boston. It seems he endorses her mediumship fully. But as we have not seen the lady, we cannot speak of this important phase of mediumship from personal knowledge.

We advise Rev. Mr. Mallalieu to peruse Paul a little more closely, and then ask his own soul if his wholesale condemnation of the Spiritualists is in conformity with the teachings of that apostle. Either Paul is wrong, or Bro. M. is. We suggest that this irate gentleman of the Methodist persuasion preach a sermon next Sabbath, taking for his text I. Cor. xiii: 1.

AMERICAN CHURCH .- Mr. Charles Ellis commences a course of free lectures on Sunday afternoon, April 29th, at 3 o'clock, in Amory Hall, Boston. Subjects: I. Authority. II. The Infinite Impersonal. III. Prayer to God an Absurdity. IV. Reconstruction in Religion. The public cordially invited.

An encouraging letter in regard to the progress of Spiritualism in Washington, D. C., from our valued friend John Mayhew, Esq., came to hand just as we were about closing up our columns for the press. It will appear in our next number.

Dr. D. Higbie, of Mungerville, Mich., says he will send back numbers of the Banner of Light, Religio Philosophical Journal, and the Truth-Seeker, to any person forwarding him stamps to pay the postage.

The irreverent New Bedford Standard says of Mrs. Brooks, the charming and talented artist whose Centennial "Iolanthe" will ever live in the memory of all who have seen its delicate tracery: "She is exhibiting now butter sculpture in Boston. No one can do it but her, and it is worth a churn-ey to the Hub to see it. - She is a perfect dasher as a butter sculptress." "Yes." the Boston Herald adds, "she's the cream of the profession. There's no oleo-margarine about her." She can be found by those desirous of viewing the process at Amory Hall, Washington street. Boston.

John Thomas writes us from Kirksville, Mo., under a recent date, that on the evening of the 4th of March, a highly successful materialization séance was held at Terre Haute, through the mediumship of Mrs. Anna Stewart. There were present on the occasion: Henry Von Pool, Mr. E. L. Lewis, Lucie E. Lewis, Mary E. Wolfe. and Dr. N. B. Wolfe, Cincinnati, O.; Mr. and Mrs. Harveck, of Southern Illinois; Mr. Stienbach, of Evansville, Ind.; and Dr. A. Pence, Mrs. A. Pence, Capt. J. Hook, of Terre Haute, Ind.

Prof. Samuel Maxwell, M. D., ascended to higher life April 11th. A series of resolutions passed by the Faculty of the Philadelphia University of Medicine and Surgery as a tribute to his memory will appear in the Banner for May 5th.

We have assurances from the committee who have had charge of the Slade Fund in England, that a detailed account of the expenditures will be forthcoming soon, which will be of a nature they hope entirely satisfactory to the donors

Hon. J. L. O'Sullivan is now having, in conjunction with Count Bullet, remarkable experiences at Paris with the materializing medium Firman.

J. J. Morse lectured April 15th at Meyerbeer Hall, Liverpool, Eng.

A correspondent at Baltimore says he regret seeing an extract in the Banner from the "Bee" in regard to the lecture of II. N. Rothery; that its publication in that paper was simply a subterfuge.

A Chicago correspondent writes that the scances of Dr. Ernest J. Witheford are well attended; also that Mrs. Cora L. V. Richmond's lectures are awakening the widest interest in the cause.

The London Spiritualist says-and says truly-that professional jealousy among the media and workers is the strongest shadow on the face of Modern Spiritualism.

The Banner of Light Public Free-Circle Meetings are held every Tuesday, Thursday and Friday afternoon, at precisely 3 o'clock. The public cordially invited.

J. William Fletcher has left Rome, and is now stopping at Lake Geneva, in Switzerland. His health is somewhat improved.

The call for the National Woman Suffrage Convention came too late for insertion in our columns.

Dr. T. A. Bland sends us a favorable comment on a recent lecture by Mrs. F. O. Hyzer, in Rochester, N. Y. We shall print it next week.

The concluding lecture of Mrs. Rich mond's course on "Spiritual Spheres" will appear in the Banner for May 5th.

Read the essay on our first page, entitled Physical Man, by Hudson Tuttle, Esq., author of "Arcana of Spiritualism," etc.

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A GIFT.-J. L. PATTEN & Co., 162 William street, New York, will send every reader of the Banner of Light who will furnish them their address, and 3-cent stamp for postage, a sample package of TRANSFER PICTURES, with book of instructions. These pictures are highly colored, beautiful, and are easily transferred to any ob-ject so as to imitate the most beautiful painting. Ja.6.-Steow

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Jan. 13.-18 **R** H. SPALDING, Jobber and Retailer in Sil-rable Cutlery, Facey Goods, Yankee Notions, Kec, 251 Washington street, Boston. Iff-Feb, 10.

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LIGHT. BANNER OF

Melzar.

I took a stronger hold on life, I at once sought and found out what I could do. Although this

brother of mine is rather an erratic man-that is

to say, he has his peculiarities—yet he works with a will when he becomes interested, and he has

Message Department.

6

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. RUDD, are reported revolution, and published Cach week in this Department. We also publish on this page reports of Spirit Messages

given each week in Baltimore, Md., through the medium-

given each week in Baitmore, Mu, inrough the menuin-ship of Mrs. SARAH A, DANSKIN: These messages in-fleate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-consequently those who pass from the earth-sphere in an undeveloped state, eventually progress to a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressas much of truth as they perceiveno more.

The Banner of Light Free-Circle Meetings Are held at No. 9 Montgomery Place, (second story,) ner of Province street, every TERSDAY, THURSDAY, TRIDAY AFFERSOON, The Hall will be open at 2 o'el

TRIDAY AFTER NOW, The Hall will be open at 2 o'clock, and services commence at 30 clock precisely, at which thus the deors will be closed, neither allowing entrance nor erress until the conclusion of the scance, except in case of absolute necessity. The public are cordially include. As most of the messages given at the flanner Cir-cles and published on this page are from eather stranger-aptrix to our modium and ourselves, it is desirable that those who from time to time may reregnize the party con-municating should forwards of hyerifications to this office for published on this sum everylated by the stranger-form the stranger of the stranger of the stranger further stranger of the stranger of the stranger for published on the stranger of the stranger further stranger of the stranger of the stranger for published on the stranger of the stranger for published of the stranger of the strange

Tequest, Ouestions, answered at these Seances are often pro-pounded by individuals among the andience. These read to the controlling intelligence by the Chairman, are sent in the controlling intelligence by the Chairman, are sent in Forrespondents, To Donations of flowers solicited, Lewis R, WH.SON, Chairman,

BEPORTS OF SPIRIT MESSAGES

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

Invocation.

Thou who art from everlasting to everlasting, wilt thou hear us as we come to day before thee, asking for strength, power and wisdom to bring to the children of earth, that we may strengthen their strength, and give power to their power, until they shall realize the spiritual within them; and thine be the glory, now and forever. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We are ready for ques-tions that may be offered, Mr. Chairman.

Ques. – [From the audience.] Why do spirits returning to earth differ so much in their esti-mate of the Bible, some telling us to cling to it,

and others denouncing it? ANS.—Spirits see as mortals see; they realize as mortals realize. When they come in contact with the Bible some realize the spirituality of it, others do not; consequently they return to earth telling their story as they receive it. Man must understand for himself, and not trust either spirit or mortal, but trust his own reasoning powers. Would he understand the Bible, would he under-stand God, would he understand the spiritual, he must trust his own reasoning powers; if he does not, then he is likely to be found walking in a blind path. God's greatest gift to man is reason. He must use it. When he fails to do so he makes g great mistake a great mistake.

Q.-[From W. B. M.] Which kind of money Q_{--} [From W. B. M.] Which Kind of money is best for this nation as a national legal tender? A.—Probably your questioner thinks that the spirit-world must be interested in the traffic and trade of the earth. True, we do talk over these affairs in spirit-life, and are interested in all that benefits humanity. We can only express our idea; perhaps some other influences might ex-press themselves ontiruly contrary to us for press themselves entirely contrary to us, for we differ in our opinions in spirit life, even as you differ here, but not quite to the same extent, because we can, if we will, more readily obtain knowledge than can you. Now our opinion is, that when everything was upon the hard plat-form, if I may so express myself, there seemed to be ware life were touch and ware benefit Maria Kingman Marston. Maria Kingman Marston. I ife, light and sunshine have broken upon my than there is to-day; and my feeling is that a reg-ular, good piece of gold or silver is a better piece of money than so much inflated paper. For my own part, were I here on earth, I should want that money which would firing me the most in return. If the gold dollars will bring a better re-turn than a paper one, and if a hard currency makes traffic better and less inflation, then let us have it. Let us call that money best which does the most good, which brings to the poor man the most bread, which gives him work and the best pay. Q.-[From the audience.] Why are the "ex-posing mediums" now traveling over the coun-try so unsuccessful in their endeavors to expose Spiritualism."

Spiritualism? A. —Truth ever asserts itself, wherever it may be found. Though you and I know there is a spiritual philosophy and a spiritual truth, we need not proclaim it to the people; and we would not lay our hand upon any individual who wishes to expose Spiritualism. We would not lay our hand upon a Bishop or a Bennelt. We would say to them, "Go; do your work, as in the past you have done it, and know this: that when you have lived out your earth-life you will go to the place prepared for you." Spiritualism has been "exposed" for the last twenty-nine years. From time to time it has been "annihilated," it has been "laid aside," but it ever rises from its ashes, Phoenix like, and asserts itself, and pours asnes, Fracmix like, and asserts listen, and pours coals of fire upon the devoted heads of those who say, "Down, down at our bidding !--why wilt thou not go down?" We say to those who have unsuccessfully exposed it, "We will do for you whatever we can if you are suffering, but, oh mortal, listen while we speak to you: Be truth-ful. Tell what you know, and no more." And we say to guary medium in the lond. Ba true to we say to every medium in the land, Be true to yourselves; be honest and sincere; live such pure lives that bright angels may gather to your side, and then you need not fear. Only those who wallow in the depths of infamy and crime need fear the angel-world. For whatever class of spirits you bid to your side they will be your companions. Remember that they are ever ready to appear. Understand that you are sending into the spiritual every moment of your lives thoughts and aspirations, and what you most seek will come to you. If you desire those which will lead you down into the depths of shame, you will surely gather them to your side. If you would have bright and beautiful angels, live such lives that pure, bright spirits may be attracted to you, and then they will draw nigh. You have your choice. We have no control of the matter, but you have. Then we say to the individuals before us, Be true to yourselves; live bright and shining lives; then you will have no need to fear that the angels will desert you. Q.-[From the audience.] Which is the most beneficial to soclety-Baldwin's *expose*, or Moody and Sankey's meetings? A.-Truly, Mr. Chairman, the question is a us-ing, and yet I am glad to hear it. If I must give my opinion, as a spirit, I will say they are equally beneficial to humanity. Moody and Sankey have their work to do, and they are doing it to the best of their ability. I do believe that Boston will be as hard a place for them as any they have ever been in, because there is such a concentration of spiritual force here. Baldwin's *exposé* is of benefit, for it shows pretty conclusively what a man can do if he tries. It shows pretty clearly, on the face of it, that if you call upon those who know but little of the subject you are talking about, you can stand as number one; and it shows pret-ty clearly, also, that there are certain phases in his expose that he cannot explain. When he his expose that As cannot explain. When he fully explains every position, then we shall have nothing to say. But he, also, has got his work to do; let him do it. And I trust he will do it with a will, because I do not believe anything is worth doing at all unless it is worth doing well. I think it is not an inharmonious thing for him to go hand in hand with Moody and Sankey; they belong together. Excuse me for what may seem strange language. I must speak as I see and as I feel.

but with a feeling that it is my duly as a clergyman to appear before this audience to day and assure them that I know Spiritualism is true; that this great gift which God has bestowed upon certain individuals called mediums is a truth. 1 would that I had understood it more fully while I walked the earth, for then should I have known that I was one of those individuals, and that God himself spake unto me through his individual angels. I feel no shrinking, no feeling of shame, but rather that I must bow before you, and say Would that I had known this power before Would that I had known that Spiritualism was really a truth! Would that I had been aware that the power which controlled me was greater than any power of earth! I feel that I must make a movement, I must make a pathway for the salvation of others. If any fail to recognize me, I cannot help it. I have done my work to the best of my ability. I endeavored to teach of .God as I understood him, but since coming away I have learned so much of spirituality, so much of the great spiritual hereafter, that I wished to return to earth and speak my thought, saying to those who knew and understood me, and as the one who tried to establish a mission church in the city of Newport, I am here. I know whereof I speak. Be not discouraged in your work. If you only work in the name of the great Master, you shall succeed. I would say to them that Spiritualism is true. I have proved it, I under-stand it. My name is Rev. Isaac White, of Trinity Church, Newport, who died Dec. 30th,

Ann F. Paine Moore.

Mr. Chairman, will you give me the privilege of saying that Ann F. Paine Moore, of Wren-tham, Mass., where her old body was buried, re turns and would say to her friends and her beloved husband that if they wish to communicate with her the only way of doing so is by repairing to some medium, who can give them the information which she will be willing to bestow? Should they call upon such an individual she would be glad; if not, all is well.

Marian Davis.

I come from New York City. I lived down where they call it so dark. I wish to get to my brother George, and if you will write a letter to him I think he will get it. I wish to say to him that I am with him, that I watch over him. When he's about selling his papers I work with him, and I try, every way I can, to have him sell a heap of 'em. Tell him not to get discouraged, I 'll be with him, and help him every time. Will you please say this, sir? [Yes.] I'm not a big girl, but I am about twelve years old.

Ellen McGrath.

Shure, sir, I am here meself ; me name is Ellen McGrath. I would like to send a letter to John, who lives here in the city of Boston. Shure, sir, it's near the North End—it's Salem street, I think it is; an' I'd like to say to him that I am round, an' I'd like to have him take care of the childers, an' me old mither, an' not to be dis-couraged. If he would like Ellen I 've no discouragement for him, an' no fault to find. If he thinks she'd make his house happy, then go there, an' take her to his house, but be careful what he does. Shure, Patrick, me brother, some times looks over your papers, an' he'll hand him the message—it will get to him. You won't be mad wid me, sir, for coming? Faith, sir, an' I know no other way of sinding a letter to me friends. You can realize, can't you, sir, that whin you die there's but little chance of coming, unless you come through some such place, an it's much discouraged ye are whin ye try to come, for but very few can get in. It's much like the old Scriptur, "many are called, but few are chosen." So we find it here. It's a great privilege 1 feel I've been granted to come here an' send a letter, sir. Thank ye, sir. I'll be go-ing, an' I won't trouble ye no more.

Maria Kingman Marston.

like to hear from me that I am here, and send my love to every individual who desires it, and say to them I have clasped hands with Charlie. I know that my Redeemer liveth. I am redeemed, joyous and happy. Maria Kingman Marston, of North Bridgewater, Mass.

would ask of him that he would call upon one of those beings whom he has learned to look upon with distrust and with contempt. If he will please call upon one of them, he will hear that which he will be glad to hear. I passed away about one year ago.

Susan Gershom Bowker.

My name is Susan Gershom Bowker. I came from Savannah. I would like to say to my friends in Massachusetts that if they will listen to me I will tell them where they can lay hold of dollars. If they don't care to do so, then it is nothing to me. I will try to improve the spiritual, and let go the material, and care not for that which belonged to me in the past. I come to friends near Boston, Mass.

Nathaniel Whiting.

I am extremely glad of the privilege which I enjoy to-day of coming to this room and making myself manifest the best way I am able, and saying that 1 believe your world is a humburg, com-pared to ours. Seeing that, I find I still have a work to do which nobody but myself can do, and work to do which hobody but myself can do, and that as I am growing stronger, as spiritual strength comes to me, as I have improved myself and learned to understand myself; and learned to develop what power I have, I now return to earth often, and would be glad to talk with any who may have known me in earth-life. My spirit-home is inhabited by my loved ones, the flowers are blowing birth of the result of the result of are blooming brightly there, and I love to sail on the lakes—yes, with the Indians—and I love to greet friend after friend as they come here. Why, I believe we should sooner weep when man is born, than to weep when he dies, as you call it, but I should say, when he is born into the king-

My name is Nathaniel Whiting. I passed out of this form in Watertown, Mass., some five years ago. I think it was in November. I was about sixty-nine years old.

Mary Clarke.

My name is Mary Clarke. I understand, since My haule is Mary Clarke. I understand, since I have come to spirit-life, more of my organiza-tion than I ever understood before. I know that I had a good deal of scrofulous difficulty. I knew something of this; in fact, I employed a physician once who was a Spiritualist. Most of my friends are of a different belief, I might say are of the Orthodox belief; and I know that some of 'em grassinger and citize. Ladica think fewers his are sincere, and others, I believe, think favorably of this thing, but they dare not really investigate it. It makes but little difference what they be-lieve, for eventually they will all have to take hold of this truth, this philosophy, and they will be obliged to acknowledge the fact that there is no such thing as death. I have left those on earth that I loved and cared for, and they will be surprised at my coming, yet I felt that I would like to come. I passed away not quite in your city, but a little out. I have some friends here who will read my story and will wonder why. are sincere, and others, I believe, think favorably who will read my story and will wonder why I came here. I came here because it is the only outlet open to me, and I had no invitation to go elsewhere. When they will give me an invita-tion, and not feel that it will affect them in their church affairs. I will come and talk with them church affairs, I will come and talk with them.

Josie —

I want to send a message to my mother. Say to her that Josie is close by her every day, that she must n't take these things to heart so strongly; she must just say, "What can't be cured must be endured." Tell her that father and I and Lottle are working all we know how, to help brother. I want to say to my brother Orrin M. L., that that which we warned him of, for so L, that that which we warned him of, for so long, has now overtaken him, and the only thing for him to do is to turn round and be a man— stand on his own feet. We think he has had quite enough experience, both here and in the West, for him to turn round and look in the glass, and say, "Now I am going to be strong." I want mother to know that I have come, and that I can come and I want here to understood that I can come, and I want her to understand that We are taking care of her, all we can, and that we are taking care of her, all we can, and that Aunt Naney is helping me. I want to direct my letter to Louisa M. L. It will be pleasant for her when she comes to spirit-life, but the chair is not ready for her yet.

salvation is sure, for I have every chance to work it out. I have met many of my friends who have come up here since I went away. I have a pleasant home, by the lake-side, and all that I need to make life happy. I can stand and gaze upon the waters, and watch the Indian with his cance. I can look into the waters and see the fish shooting to and fro, without the least feeling that I want to eatch them. I can hear the birds sing in the trees, and they are far more musical than any birds I ever heard carol their songs here. I can walk in the forest, I can enverse with those that have learned of the spirit. with those that have learned of the spirit-life and can teach me, and yet I find the more I learn and can teach me, and yet I and the more I learn the more there is to learn. I sat myself down this morning, saying, "I know nothing," I real-ly am an ignoranus, for I find such a mine full of knowledge ahead of me that it seems to me it will take all eternity, and more, to learn It; and yet I am rejoiced that it is so. The old idea that heaven was a place of rest and of music was ex-pleded long are. ploded long ago. Now heaven is a place of work, if you call it heaven; the spirit life is a place of work. Work we must. It is imperative. We have no lazy drones here, for each one has some force which compels or impels him or her to do something for humanity. I have never found, even in the lowest spheres of spirit-life, that there is any idleness, but ever a ceaseless work-ing. Though we judge each other, yet "Judge out that there is a spirit life, that Ing. Though we judge each other, yet "Judge not, that ye be not judged," is the rule. It used once to be, "Cry aloud and spare not." As it was once part of my duty to cry, or to be a crier, so to day 1 cry aloud and spare not, for I say, This is a grand philosophy, and Spiritualism is true. My name is G. M. Dawes. I passed away from Brookline.

Carrie. We are having a nice time, and enjoy-ing ourselves, and I can have all the rose bushes do we dedicate our country, and not to anarchy, or the love of rule and despotism." now that I want, and all the pets I care for, and that soon I will try and make him understand that I am with him often. I was twenty five years old, and I have been gone away about two years and a half. Incizar. I have long sought an opportunity of commu-nicating with a very dear friend of mine. I will simply call him brother Henry G. It is many a long year since I passed out of this earthly form into spirit-life, still I have always lingered near him, I have watched over him from time to time, year after year, and I have caused him to do very many things for the spiritual improvement of mankind. When sent out by an assassin-if I may so speak—I was not sent into oblivion, but I took a stronger hold on life. I at once sought

Daniel.

A friend has asked me to give a few ideas, and consequently I am going to do it. I would say most distinctly, that neither sprits nor Spiritualism ever teach that secret killing is a good thing. We do not believe in it, neither by drugs nor magnetism. We do not believe in killing, or taking life in any form, for we believe everything has its right to live-every individual has a right to his life and to her life. We came sim-ply to express this idea, because we were called upon to speak it. I give my old name-Daniel.

Charles Pierce.

Will you please say, Mr. Chairman, that Charles Pierce, of this city, who passed away about two years ago, returns here, and if his friends would like to compare notes with him he will be very glad to do so? I was thirty one years old.

Dr. Graves.

I am drawn hither to-day by one through whom I spake in carth-life, a medium. I passed away from earth, and really felt that my usefulness was over, but I was attracted to one who was at-tracted to me in earth-life, and I found that through her I could manifest, and could send out an influence, and I endeavored to send her forth to the public, but she resisted with all the power of her nature, and would only work for me under cover. It was like a light shining un-der a bushel, and I became almost disgusted with it, yet, knowing her truthful nature, I could not leave her, and I always tried to alleviate the suf-ferings of herself, her mother, and her family. Now she has come up to spirit-life, and I no longer find mysolf attracted to her idea, not that longer find myself attracted to her side; and I ho longer find myself attracted to her side; not that I have been constantly with her, for I have tried to do all the good I could, wherever I might be needed, but she has been a medium for me. Now that she has come to this shore I no longer find her presence necessary as a means of communi-cation, and I felt as if I would like to come somewhere within a public circle, and say to the friends that if there are any mediums in their midst, any through whom I can do good, I shall be glad to manifest myself. I have had various experiences in earth-life, and some strange ones in spirit-life, but God knows that, through the earth-life, I tried to do the best I could; and through the years that I have been in spirit-life I have tried to do the best I could there. I would send my love to those who have so constantly relied on me in the past, and who feel that they lost a something in the future, when their medi-um passed from sight. I give my name as Dr. Graves. Perhaps I shall be known by many Taunton, Mass., people, particularly by some of the Spiritualists there.

Theresa Bowker.

Many questions have come up to me from my sister, who takes your paper, and who is a Spirit-ualist. I did not believe in this doctrine when I passed away. I knew nothing about it whatever. I heard some of 'em talk of it, yet it had for me no great pleasure. I used to live in your city, Rice. I did the best I could under the circum-stances which surrounded me; if anybody can do any better I am glad they can. I am not used to public speaking, Mr. Chairman, but an uncle of mine has encouraged me to come here and give a message. 1 would say to my sisters and to my brothers that this thing is true. They had better be true to themselves, and do as father and mother would be glad to have them do, and do nothing else. Brother Lazarus is with me. My brother Andrew is with me, also. My father's name was Dimmock; they used to call my moth-er Peggy. There is a friend here by the name of Dexter. I want to say to my sisters and broth-ers, those who remain, that if they will try to do ers, those who remain, that if they will try to do the best they can, I shall be very glad, and I will help then all I know how. I know all about the Daniels affair—I know all I've suffered. It's all right. I'm in a fair way of having a bright, shining home, if I only continue in the path I am in now, and follow the directions of the dear ones, the bright wisdom spirits, who are above. Tell them I send my love to all. My name— Theresa Bowker.

James Webb.

Will you please say, Mr. Chairman, that James

Mrs. Danskin's Mediumistic Experiences.

[Part Sixty-Five.]

BY WASH, A. DANSKIN.

Theology having given man no definite idea of the future life, leaves him without the power to hold in memory, with strength or clearness of perception, the loved ones who pass to the inte-rior world.

a will when he becomes interested, and he has done as much for the spiritual cause as any other man in the country. He has always worked with my hand upon his head, with my mother in her silence all around him, with her benediction, kind and true and loving, ever about him. We have ever tried to sustain him, and now in the days when we find his steps failing we long to reach out and hold him, we long to take his hand, and to gain a power to help him. We hand, and to gain a power to help him. We come to your Circle-Room for this purpose. I trust I am welcome, sir. I passed away from a Southern city. I wish to say to my brother, "Look up, look up, the angels are coming, and your house is being prepared. Your eyes will be opened to a brighter sunlight, and those that you have so warmly sustained in the past are gathering about you to hold your hands when you shall come into spirit-life. Be not dis-couraged; do not feel that you are not appreci-ated; rather feel—no matter what comes—we are

helping you, and shall guide and guard you to the end of your life." Please say this comes from brother Melzar.

Maria De F-t.

I have a message which I would like to send to friends of mine here, and I know no way of reaching them excepting through this avenue. I have tried at various times and various places and have never been able to reach them yet, but to-day, coming in here through the courtesy of some of the friends who control, I find the con-ditions easy, and if I can be allowed to do so, I know that my friends will read your paper. I think I can encourage them and strengthen them by sending this note; yet I have friends here on earth who would feel so badly to see my name appear in print that I would rather not give it in full. This is my excuse. I wish to say to those friends, J., and H., and W., that a power has been held over them for the last two years by a splrit and have never been able to reach them yet, but held over them for the last two years by a spirit who when on earth was near to me, and whom I have tried to develop and unfold since its I have tried to develop and unfold since its coming to spirit-life, but with the old prejudices which existed against liberality still in mind it has resisted every effort of mine to do what I feel is a conscientious duty. I know that they—my friends—are mediumistic, although they do n't believe it, and in the midnight hour there has been an influence exerted over them which here made there focul was the due to was far which has made them feel wretchedly for weeks; not only has it affected the mind, but it has affected the body. Now, I come to day, bring-ing with me a strength and gaining a magnetism from here which I trust I can carry back and use to free them from this condition so that they from here which I trust I can carry back and use to free them from this condition, so that they need not any longer be exposed to it. Not only that, but I trust I shall be able to unfold and en-lighten that spirit who has been near them. They need not be afraid of Spiritualism; it is not going to hurt them. Let their medlumship de-velop, and bring forth all the power they have. I will aid them all that it is possible for me to do. Say to them, be of good cheer. You can sign my name Maria De'F—t. I came from New York State originally. State originally.

MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF

MRS._SARAH A. DANSKIN. During the last twenty years hundreds of Spirits have conversed with their friends on earth through the medium-ship of Mrs. Danskin, while she was in the entranced conlition-totally unconscious.

Rev. Isaac White.

David Litchfield.

I'm afraid, sir, I've not got strength enough to tell my story, but if I have, I want to tell it. My name is David Litchfield, of Thomaston, Me. I come here to say to my friends, or anybody that would like to hear from me, I would be most delighted to tell them the story of my life since I 've come up here. It's a pleasant world, I en-The flowers bloom, the forests are more joy it. The flowers bloom, the forests are more beautiful than I ever dreamed, the rivers flow so gently, the mountains are so high, I never expected to climb to their summits, yet I can, and look down on the valley beneath. All are happy, and I trust I shall be happy too. I would say to my beloved companion Abbie, "Look up! look up! the flowers are blooming, and I will try to do up ! the flowers ar all I can for you.'

Nancy Robinson.

like to keep aloof from the spiritual cause, be-cause it was of that kind it did not please me; but, coming into the spirit-world as I did, realizing the great hereafter, and understanding the work that is before us, I felt as if I wanted to make a visit to your Circle-Room. I do n't know as it will be acceptable to my friends. I do n't care whether it is or not. They well know that I never undertook anything yet that I did not carry it through. I wish to say to my Sisters Green, Manuel, and Dunham, and to my husband, Robinson, that I am here, and that I stand ready to visit them through any medium whom they may call upon. In fact, I court their call-ing. I am not afraid to be called upon, not afraid but that I shall be able to give satisfac-tion. I would be glad to have them call upon me at any time. I do not feel that I am dead. I know all that has transpired since I left the form. I know all that transpired before I went away. In fact, I am cognizant of all the trials and tribulations which come to them. They need not fear; I shall not work against them, I shall work for them. I would say to my sister-in-law, Charles's wife, 1 understand now her religion, her faith, and I know whereof she spake, and I will bring her sons as soon as practicable, with proof that they and I still live. There need be no fear of this. My name is Nancy Robinson. I care not what the world may say; I know this thing is a truth.

Susan B. Lewis.

I wish you would say that Susan B. Lewis, of New Bedford, called on you to day, and would be very glad if her friends would allow her the privilege of talking with them through some me-dium. They need not be afraid; no harm comes of it; God himself recognizes this privilege.

Moses Harrison.

I wish to say, Mr. Chairman, in the Banner, that Moses Harrison, of Tallahassee, Florida, called at your office and registered his name, and Rev. Isaac White. I come before you to day, Mr. Chairman, not with any expectation of converting the multitude, Although inconsistent with his views, still 'I him. I thought if he saw this, or if Aunt Emily Although inconsistent with his views, still 'I him. Say to him that I have met Sarah and

Henry Morris.

Will you please say in your paper, Mr. Chair-man, that lienry Morris, of Boston, called here, and wishes to meet a friend who said, a short time ago, that "if it were possible he would like to talk with me"? And if he will meet me any-where where there is an instrument, 1 will try and make him understand that I still live. I was thirty-nine years old, and have been gone going on six years.

John Foss.

I left my old body about eight years ago, at Christmas time. I went out about the 29th of December, somewhere about twelve o'clock in the day, in Milwaukee. I was a native of Hall-for but was the the source that is could be about fax, but was trying to see what I could find jour-neying about hither and thither. I went South and Southwest. I went East and I went North, and I finally landed out there. Having some trouble with my heart, and then getting into a slight altercation with a man by the name of slight altereation with a man by the name of Harris, on entering my room I found I was dizzy, and calling a friend to me, I soon found myself out of my body. Now I have a sister, some-where, Eliza, and I would like to reach her, if possible, and tell her that if she will listen to me I can give her some advice which will help her out of her difficulties. John Foss.

Clara Hopkins.

I suppose I must tell you my place of residence before I went away. I went away with asthma, which terminated in consumption, from Atlan-ta, Ga. My name is Clara Hopkins. I want to reach my husband. His name, is William, and he was there the last time I knew anything about him. I then the the part time I knew anything about

Webb, who passed away in New York City a few years ago, wishes to say that if either his sister or mother would be glad to hear from him, he would be glad to meet them at any medium's house wherever they may call upon him?. This is all I have to say.

Mary Candis.

Will you please say, sir, that Mary Candis has some to your Banner Circle in Boston, and would like to send a message to a friend of hers. Mary Jane C., who used to work in the shop with her, and who sometimes wonders why she do n't come back? Tell her I do come back, and I go there oftentimes and put my hand on her head. Tell her she must n't be discouraged, and that he who came here a short time ago, Mr. R., has helped me very much indeed. I know now that Spirit-ualism is a grand truth. I will help her and all the girls in the shop if they will only ask me to do so. I cannot work without the asking.

George Munroe.

Will you please say that George Munroe sends N. H., and would be glad to hear from them, if there are any who will respond to his message? I was about twenty-five years old.

George Mallory.

Mr. Chairman, I would like to subscribe my name-George Mallory, of New York City. I come here for the purpose of sending a message to my sister Mary. Say to her that if she will re-member the last conversation we had, and will do as I bade her, I shall be very thankful to her. She will find that is true.

Capt. U. Frazier.

Mr. Chairman, I don't know as you will re-cognize an individual who passed away many years aco; but I come here to subscribe my name—U. Frazier, sometimes called Captain. I was killed in Florida, by the Indians. They called it "Major Dade's Massacre." If there is any individual on this earth plane who cares for me-I had but few friends left—if there are any of the old soldiers left who remember me, I would like to talk with them. I know this philosophy is true. If it entered into the army, it would do a great deal of good. I would have it taught at West Point, as one of the essential truths, if I could have my way. Will you please record what I have said?

I passed through, God knows, what terrors and trials and sufferings, but it is all over now. I've spent many years in the spirit-world, in happiness and in joy; yet I took, strange to say, a strong part in the conflict between the North and the South, and to day I come back wishing, not another conflict, but wishing that all may be

not another conflict, but wishing that all may be happy, all may be united. I wish to say this: "United, you stand; divided, you fall." What-ever may be your politics, whatever may be your ideas, remember this: if you are true to the cause of liberty, each one of you, you will stand as one firm country; if you are divided, you fall. It may not appear at once, but the time will come when it will find you shattered from cir-cumference to centre. It will find you not the land of liberty, but the land of anarchy, the land of despotism. Oh, Spiritualists, wake up! oh, liberalists, wake up! take hold with the angels, and with them hold the flag of freedom ! Let the and with them hold the flag of freedom ! Let the eagle of freedom perch upon your heads and say, "To truth, to liberty of conscience, to the great God of all liberty, and to the great God of truth

When the devout Christian says, "My mother has gone to heaven," he means that she has gone from his sight, but where or under what condi-tions he cannot conceive. Consequently the memory in time loses thought of the one who was so closely bound to us when on earth. To this condition the word "death" properly ap-plies, for it is almost equivalent to annihilation. But Spiritualism has conquered death and triwill illustrate:

One evening, as Mrs. Danskin and myself were enjoying the rare privilege of an hour of uninterrupted converse, she was controlled by a spirit who brought from the supernal realms a spirit who brought from the supernal realms a young child who had lately passed from earth. The father is a peculiar man. With great energy and broad and liberal views, he succeeded in early life in amassing wealth by millions, until he became only second to our John Hopkins. The child said he wished me to send a commu-nication from him to his father. I suggested

nication from him to his father. I suggested that it would be useless, because his father, though not a religious bigot, was a confirmed skeptic in regard to spirit manifestations, and would perhaps think I was intruding myself upon his notice. The appeal of the spirit child very urgently repeated overruled my objection, and I sent the message to the father, with a note explaining that it was in compliance with the wish of the child, and whether accepted or re-jected by himself was to me personally unimportant. Some weeks passed without response, and our little spirit visitor came again, to thank me for having complied with his request. I said to him, "I told you it would be useless, and you see I was correct as he has made no renk" see I was correct, as he has made no reply." The little one answered: "Oh, Mr. Danskin, be-fore my father received the communication, fore my rather received the communication, whenever he thought of me his mind went out to Greenmount Cemetery, where he had seen my body placed; but now when he thinks of me his mind reaches upward, and forms an electric current upon which I can transmit thought to him in return. The message was not useless." Thus the links of communication between the two worlds are being daily multiplied in number and increased in strength. and increased in strength.

Frederick Woodworth.

I was not fully aware that I was going to die. When I found myself on the other side I rea-soned in my own mind, Why fret? It is inevita-ble, I cannot change it, I must be satisfied. But you see I did not arrange and regulate all mat-ters as I would have done. However, I do not grieve after that, for there are others that can do with them as well as myself. If Mary had a knowledge of this, or could accept it, she would be more reasonable. The spirit-world is beautibe more reasonable. The spirit-world is beauti-ful. I have not made much advancement. I am right busy looking here and there to find out for myself, without depending on others to show me. I have seen the children who went before me. I 've seen Rufus C—y, I've seen Lydia. They all look as natural as they did when we knew each other down on earth.

The repose through death, and the coming out of it into life, is one of the peculiar sensations which words cannot convey. I knew all things, I saw and I heard, still power was not within me to speak. I saw the grief, I saw the anguish, and I wanted to tell them to be still, but I had not the power.

I cannot talk any more. Do you know me? [Oh yes.] A new-born spirit, learning the law of life on the other side. Dread not death. Have confidence in the power of the Eternal. All will

APRIL 28, 1877.

BANNER OF LIGHT.

be made bright and beautiful. Now she's not quoted this or stolen it, but the identical spirit has controlled the vocal organs, and spoken as well as he could.

Louisa Randolph.

I died in Richmond, Va. Louisa Reed, wife of Norman Randolph. Lost in wonderment I stand at the strangeness of the scenes through which I have passed; lost in power to find words to give expression to my feelings: The words which I would have to use are so feeble, so incomprehen-sive in relation to that subject which has given infinite pleasure and eternal life to my spirit

Freedom now, no encasement, either of time or place. I am here, and see the busy march of or place. I am here, and see the busy march of time; I am there, and see the grand harmonies of an eternal law that neither restricts at one point or the other. Who would not dig to live such a life of beauty, such a life of concord, such a life of sweetness? for, the very stars sing together for joy, and thus it is the spirits are so happy.

I am not talking poetry, I am not visionary, I am making a plain statement of a life that is thine as well as mine. God is everywhere, heaven is everywhere when the soul knows its

duty and performs it. I know that some who may read this will cast doubt as regards my identity. The very thoughts that will spring from their minds will be ponder-able enough for me to step upon. I would cry aloud Symp me from their minds me memory for the step upon. aloud, Save me from my friends; my enemies I have power to keep at bay.

David Bishop.

The heart of man never knows his affection and devotion until it ceases its throbbings on this side and is quickened into eternal life on the other. With purposes lying behind him and pur-poses outspread before him, he knows not which to choose. The heart in its sympathies goes back to those he has left. The brain goes forward in search of something new-something pleasant.

E = B = p will repudiate the thought of a spirit returning. No theological hell has over-taken me for the misdeeds done by the brain and by the hands to give food and shelter to those I loved. Purgatory – ten thousand purgatories passed 1 through when walking on earth to and fro, for that which I was doing never accorded with the feelings of my heart. But, E – n, God has not been an enemy to me. He has been a friend and a supporter, and the white-robed angels with the kindred and the strangers have taught me the way to be happy. E-n, I appeal to you-to none other-for k-know you loved me as 1 loved you. We worked in adversity and we have lived in prosperity, happy. The day came when I had to depart and enter into the wilderness; from it I have emerged into a broad country, where; as time is given, I will learn its laws and become one of its people. I should like you, if any spare time is with you, to see E—n, to talk with her—if not for my sake, for old acquaintance sake. She is worthy of it. Bishop is my name. I think you know me. I have reported as clearly as I can.

MESSAGES TO BE PUBLISHED:

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

JENNIE S. RUDD, TO DE PHINTED IN OUR NEXT: Sabra Louisa Brown; Samuel Cooper: Susan Jordan; George L. Davenport, Mary Defoe Grath; John Bliss; Stephen Develin; Katle; Frank. George Allen Pray; Hattle E. Williams; George Shaw; Helen S...; Dr. Riggs; John Norris; Dr. P.; Chin Pau-shu; George D. Moore. Fauny Spencer; Oled W. Bartlett; Susan S. Bates: An-nie Jenkins; Jimmle Stilles; George Stevens; George Lunt; Dr. Mitcheil; John D. Williams. [Owing to its extreme length, the romainder of our list of announcements of "measarces to be nublished " isomit-

of announcements of "messages to be published" is omit-ted. The communications will appear in regular order.] MESSAGES RECEIVED LAST WEEK :

MESSAGES RECEIVED LAST WERK: Humphrey White; Reuben Winslow; Molly Ballou; James O'Donnelly; James B. Fisher; Elizabeth II—; Susan H. Gerrish. Raiph Day; Amy C. Appleman; John Smith; Bathsheba Keith; Josiah Dunham; Malvina Hatfield; Paul Curtis; Mary Wynan; Zeklo. Cordella E. Maora; Jules Baptiste; Margaret Nixon; John B. Linfield; Bilddy Murphy; Eliza Webb; Margaret G. Coggeshali; John Storrs; Dora B. Hatch; Capt. Zeko Wallace; Lilla.

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Mrs. Maggie Folsom

W1LL still continue giving Medical Examinations and Business Tests at 41 Dover street, although not, as formerly, in partnership with or under supervision of Dr. H. B. Storer. Dec. 16, Susie Willis Fletcher, TRANCE MEDIUM, 7 Montgomery Place, Boston, April 7.

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 April 7.

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BY ALLEN PUTNAM.

The Root of the Matter.

SAMSON.

A. Myth-Story of the Sun

LIGHT. APRIL 28, 1877. BANNER OF Ret Books. Ret Books. A Reception to Mrs. Byrnes. New Publications. Banner of Light. On Friday evening, April 13th, Mrs. Sarah A. YOUNG FOLKS' BOOK OF AMERICAN EXPLORERS, by Byrnes was (we are informed) made the recipi-Thomas Wentworth Higginson, is a handsome little vol SOUL AND BODY; William Denton's Works. ume by a favorite author, uniform with the "Young Folks" listory of the United States." It comprises a series of ent of a pleasant and elaborate reception soirce. THE SOUL OF THINGS: OR, PSYCHOMET. RIU RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Denton. This truly valuable and er. ceedingly interesting work has taken a piace among the standard literature of the day, and is fast gaining in pop-ular favor. Every Spiritualist and all seekers after hidden truths should read it. Price 41.50, postage 10 cents. THE SOUL OF THINGS. Vols. II. and III. Containing over 800 pages, 12mo., illustrated by more than 200 engravings. Price per volume \$2.00, postage 10 cents; the two volumes \$3.50, postage 20 cents. LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A Great Scientific Work. Selling rapidly. Price \$1,50, postage 10 cents. RADICAL RHYMES. A Poetical Work. Price \$3, postage 6 cents. PLECOURES. in Chicopee, Mass., where she has been laboring BOSTON, SATURDAY, APRIL 28, 1877. narratives of discovery and adventure, told in the precisfor the past two months. The affair was a language of the discoverers themselves. The original narwell-planned surprise. A large delegation from ratives have been industriously culled, and made to give The Spiritual Science of Health and BRIEF PARAGRAPHS. up their best points and passages. The selections from Springfield was present, swelling the total to these narratives have been made in such a manneras to give a glimpse of the different nations engaged in these discovsome three hundred persons. The exercises took SHARSPEARE. Disease. shaksPEARE. And long as babbling Avon sends Its rippling tribute to the ocean— Long as the planets in the sky Keep up unchanged their heavenly motion— so long shall shakspeare's fame be sung, And homage to him be awarded; His memory in all hearts kept green, 'Till the last syllable of time 's recorded. place in Bullens's Hall. After singing by a male eries in America, such as the Norse, Spanish, French. Dutch and English; and they are then chronologically arquartette, floral tributes were extended to Mrs. BY W. F. EVANS, ranged and furnished forth with notes and explanations Byrnes, by Mrs. Harvey Lyman and Mr. Snow. Author of "Mental Cure," and "Mental Medicine." following are the subjects which are treated in Mr. Gilmore then handed over a purse, on behalf the different chapters: The Traditions of the Norsemen: It is a Book of deep and genuine Inspiration. of the friends. "Ceo," a familiar control of the Columbus and his Companions; Cabot and Verrazano Disease traced to its Seminal Spiritual Principle ALL CALL CONTRACT STREET STREE The Strange Voyage of Cabeza de Vaca; The Frenc lecturers, was not forgotten. Mrs. Byrnes re-* We do not read anonymous letters and communica-Spiritual Influences and Forces the Appropriate In Canada; Hernando de Suto; The French in Florida; Sir Humphrey Gilbert; The Lost Colonies of Virginia; Unsuccessful New England Settlements: Capitalin John tions. The name and address of the writer are in all cases sponded in cloquent terms, and assured the Remedy. indispensable as a guaranty of good faith. The Fundamental Principle of the Cures friends that she appreciated their kindness. We cannot undertake to return or preserve manuscripts Smith in Virginia; Champlain on the War Path; Henry wrought by Jesus, and how we can do the Harvey Lyman, Esq., gave a token of his affecesis and Geology. 80 pp. Price: paper, 25 cents, postage 3 cents; cleth, 50 cents, postage 5 cents. IS SPIRITUALISM TRUE? Price 15 cents, that are not used. Hudson and the New Netherlands; The Pligrims at Ply-mouth; and the Massachusetts Bay Colony. The bool When newspapers are forwarded which contain matter same. tionate esteem to Mrs. Byrnes. Remarks were The Influence of the Spiritual World on Health for our inspection, the sender will confer a favor by drawmade by Cephas B. Lynn and others. The hall postage i cent. WHAT IS RIGHT? A Lecture delivered in "Music Hall, Boston, Sunday afternoon, Dec. 6th, 1868. Price licents posterio a contr really makes a continuous historical story from 1492 to 1639, told in the words of the explorers themselves. One can and Disease. ing a line around the article he desires specially to recomwas then cleared for dancing, and a most enjoy-The Philosophy of Spirit Intercourse. WHAT IS RIGHT? A Lecture universe in Music Hall, Boston, Sunday afternoon, Dec. 6th, 1668, Price 10 cents, postage 1 cent. COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People Third edition-enlarged and revised. Price 10 cents, postage 1 cent. CHRISTIANITY NO FINALITY; or, Spiritu-alism Superior to Christianity, Price 10 cents, postage 1 cent. mend for perusal. readily see what additional attraction and value it will pos Blessed is the man who minds his own business. - Ex. Blessed '' scarce, you mean, don't you? - Norris'own How any one may Converse with Spirits and able time ensued. sess, being thus produced in the original instead of trans-We congratulate Mrs. Byrnes, who has by her Angels. lated through the pen of another. The repeated perusal of The Psychology of Faith and Prayer. earnest efforts for the cause created a constituit will be sure to excite in young minds a desire to become If the Danbury News is to be believed, the following col-This work is a reproduction in a scientific form of the Phrenopathic Method of Gure practiced by Josus eighteen conturies ago, and sustained by the highest medical author-lites. It is scientifically religious, but not theological. It is clear in thought, eloquent in style, and the profound-est problems of philosophy and medical science are solved. The work cannot fail to make a deep and lasting impres-on upon the religious and scientific world. Ciolit, #1,00, pustage 5 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No, 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. more widely familiar with the topics that relate to the earency of loving friends; and we congratulate, too, loquy took place last week: "Do you think your father is ly history of their own country, and thus build up a subthe generous souls who participated in the testizoing to move out soon ?" inquired the owner of a rented ORTHODOXY FALSE, SINCE SPIRITUAL. stantial body of information which will go very far to bonse of the son of his tenant. "Reckon so," was the reply. "We've began using the winder frames for firemonial to a faithful and old time worker. Such strengthen and shape their whole mental character. Pub-ISM IS TRUE. Price 10 cents, postage 1 cent. THE DELUGE IN THE LIGHT OF MODERN lished handsomely by Lee & Shepard. events encourage the laborer and redound to the THE INTERNATIONAL REVIEW for May June contains credit of the cause of Spiritualism. SCIENCE. Price 10 cents. BE THYSELF. A Discourse. Price 10 cents, There are now published some fifty journals in Japan. he following valuable and highly instructive articles: The They were all commenced about four or five years ago. (1) the twenty journals published at Tokio, the most import-THE GOD PROPOSED FOR OUR NATIONAL New Federal Administration: The Life Insurance Oues Spiritualist Meetings in Boston. by Charlton T. Lewis: Disestablishment of CONSTITUTION. A Lecture given in Music Hall, Bos-ton, on Sunday afternoon, May 5th, 1872. Price 10 cents, ant are the Nichinichi Shimbun, the Hochi Shimbun, the ROCHESTER HALL. - Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 30 Washington street, commencing at 105 o'clock. The nuble cordially invited. J. B. Hatch, Conductor, Church of England, by James 11, Rigg; The Philadelphia For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass. Akohono Shimbun and the Nichin Stahin chi Shimbun, THE CLOCK STRUCK ONE, Exhibition, Part I., by Francis A. Walker; Tennyson, by which issue respectively 9 50, 3,500, 4,200 copies a day, The subscription varies from 46 to 38 a year. The Jomcourt Bayard Taylor; The American Foreign Service, by Hon. John Jay; Recent American and European Books; Art Letter, No. 9, by Philip Gilbert Hamerton; and Contem-NEW ERA HALL, Hotel Codman, 174 Tremont street.-Readings from Art Magic and discussions on Spiritual Sci-ence, are participated in on each Sunday evening at this hall, under direction of Mrs. Emma Hardingo Britten. AND Shimbun, which is read chiefly by women, has 12,000 sub-scribers, and costs only two rios a year. These journals Christian Spiritualist. LABOR REFORM TRACT. porary Events. Published bi-monthly, in New York and Boston, by A. S. Barnes & Co. REVISED AND CORRECTED. are all printed on European, chiefty Belgian paper, and THE GREAT EAGLE HALL, 616 Washington street, corner of Essez. – T st Circle every Sunday morning at 10½ A. M. Inspira-tional speaking at 2½ and 7½ P. M. Good mediums and speakers always present. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, Three Ministers, five Doctors and others, at Memphis, Tenn., in 1855. with European presses. THE NINETEENTH CENTURY, the new English magazine, comes to us with its third edition for March. It has been bravely announced. It contains a prefatory poem by LABOR PROBLEM SOLVED. Dr. Talmage wants the Wall-street bears drowned in the speakers always present. NASSAU HALL.—The Free Platform Society of Spiritual-ists hold a Free Circle, with good, reliable meditums, ev-ery Sunday, at 104 A. M. Moves Hull speaks at 23 and 75. PYTHIAN TEMPLE, 176 Tremont street.—The Spiritual-ist Ladles' Ald Society will hold a Test Circle every Fri-day evening, commencing at 74 o'clock. Many prominent mediums have volunteered their services. Admission 25 cents. Mrs. John Woods, President; Miss M. L. Barrett, Secretary. CHARLESTOWN DISTRICT, Evening Star Hall.—Spirit-ual meetings are held in this hall every Sunday afternoon, at 3 o'clock. Hudson. He has evidently speculated largely and wants to Labor and capital working in equity and harmony. A powerful argument. Everybody should read it. By Eu-gene Hutchinson. "5th April. 1873. Tennyson; a paper of great length by Gladstone on The Inunload. IN A TRANCE. – Dr. R. H. Green, of Hoosick, N. Y., died suddenly at Bennington, Vt., some weeks since, His functal was attended, and his body placed in a yranit. It appears that some years ago he was for two days in a france, and supposed to be dead, but sur-vived, and exacted a solenn promise from his wife that should be sublenly dle she would place his holy in a vanit and visit it daily until no doubt remained of ble of mate, before burying. This his will have all on good authority that last Saturday Dr. Green's supposed deal holy was found to be now hes inversible, and that Dr. Goldsmith, of Ruthand, having visited bin, pronounces the man alive, and yet in a trance state. Dr. Green was an able physician of Rens-sehar county, and his sudden death was regretted by the whole community. luence of Authority in Matters of Opinion; an article on powerin argument, Every nody should read it. by Ba-gene Hutchinson. "5th April, 1873, DEAR MADAM-I read, with true and deep interest, your husband's pamphlet; found it ably argued and torso-surce-ly likely to attract and hold attention and suggest thought. I have no time now to point out the parts where I should differ. But I congratulate your husband on his successful statement of his views-that's a great success to be appre-ciated and *understood*. WENDELL PHILLIPS. M'rs. Hutchinson." Turkish Story-Books, by W. R. S. Raiston; one on The Imperial Policy of Great Britain, by Sir John Lubbock, BY THE REV. SAMUEL WATSON, M. P.: The Church of England, Present and Future, by Of the Methodist Episcopal Church. the Bishop of Gloucester and Bristol; Russia, Part L, by Grant Duff, M. P.: Is the Pulpit Losing its Power? by "Truth is mighty, and will prevail." Rev. J. Baldwin Brown; How we Come by our Knowl-edge, by Prof. Croom Robertson; The Trué Story of the Price 81,50, postage free. Vatican Council, No. 1., by Cardinal Manning; Falkland, WENDELL PHILLIPS. Price 5 cents, postage 2 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Monigomery Place, corner of Province street (lower floor), Boston, Mass. THE CLOCK STRUCK THREE: by Mathew Arnold; and Recent Science. Rochester Hall.—On Sunday, April 22d, the usual services of the Children's Progressive Ly-ceum were held, a large audience convening. The following was the programme of literary ex-ordered block of the three for the service services. THE CARDINAL'S DAUGHTER, a sequel to "Ferne Being a Review of "CLOCK STRUCK ONE," and Flowing," by Mrs. Catharine A. Warfield, author of "The Household of Bouverie," and other novels, is the Reply to it; and Part Second, showing the Harmony between Christianity, Science and Spiritualism. title of a new book from the prolific press of T. B. Peterson "& Brothers, of Philadelphia. It is a tale that admits of rhe following was the programme of interary ex-ercises : Piano solos by Anna Folsom and Jessie Kimball ; songs by Nellie Thomas, Jennie Shu-man, Florence Danforth, also by Miss Danforth, assisted by Mrs. Prince ; and last but not least a favorite scleetion by Prof. Bond's Orchestra. WM. H. MANN, Rec. Scc. Pro. Tem. Old Theology The Boston Trayeller says last Monday was a sweet pring day. The editor had been tapping maple trees. the display of genius, and enhances the previous wide and BY REV. SAMUEL WATSON. TURNED UPSIDE DOWN, brilliant reputation of its author. The plot is original and "THE CLOCK STRUCK THREE" contains a very Why don't Mondy pray to "save the Old South"? the sketches of character vigorous and striking. Every one will fail in love with the heroine. The plot is intricate able review of the first book by a master-mind, and a reply to the same by Dr. Watson. Thinted paper. Price \$1.50, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower boor), Boston, Mass. While customs officers were gauging wine, recently, in RIGHT SIDE UP. and skillfully woven, running on the loom of a smooth and the appraiser's store at Laight and West streets, New owing style. The rapidity of movement and multiplicity Eagle Hall .- The meetings at this place last BY A METHODIST MINISTER. York City, a large th case filled with dynamite connected with a number of wires was found in one of the casks form-Sunday were as usual interesting and instructive, and the exercises quite varied. The morning of incidents prevent the attention from flagging even for a moment; but the interest is maintained in a state of inten-BY REV. T. B. TAYLOR, A. M., M. D., ing the cargo of the steamer Frisia. ТПЕ In the afternoon Mr. John Hardy gave a lec-ture upon "Side Issues, or The True Mission of sity to the last. This makes the ninth of Mrs. Warfield's AUTHOR OF "THE INEBRIATE," "DEATH ON THE PLAINS," AND ONE ANONYMOUS WORK. Sot. 0.- Poeple are liable to get strangely sold once in a novels, which the Petersons offer in a box at \$15,75 for the DOCTORS' PLOT EXPOSED; while. Raymond played Colonel Sellers at Lynn the other set. Price, cloth, 81,25, posinge free; paper, 81,00, posinge free. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. night, and at the close of the performance an ardent tem Spiritualism," which was well received by an appreciative audience. The lecture was supple-mented by the reading of another of those in-teresting papers written through the hand of Mrs. Wildes, of Dorchester, and interpreted by THE ADVENTISERS' GUIDE, a quarterly magazine deperance man begged him to sign the pledge, saying, "You OR. oted to the interests of advertisers and newspaper dealers, played your part to perfection until you got drunk, and then you made a confounded fool of yourself. CIVIL, RELIGIOUS AND MEDICAL is published by N. W. Ayer & Son, Times Building, Philaelphia, at fifty cents a year, post paid. The Theosophical Society issues a statement warning the public against pretended revelations of its mysteries, and aging: "Whether this society, or sections, or individual members, have seen "elementary" or other spirits at its meetings, conce as themselves alone. They will act as a larges themselves when any plenomena have occurred that are suitable to give to the public, "-N, Y, Eun. PERSECUTION. THE FAITHFUL MARGARET, by Annle Ashmore, is a story Mrs. Fales, of Cambridgeport, and interpreted by Mrs. Fales, of Cambridgeport, and reading and tests by Mrs. M. A. Carnes. Mrs. S. Dick gave an interesting lecture in the evening upon "Irrepressibles," taking the ground that all reformers in the past in religion, politics, science, art, culture or invention, were "irrepress-ibles" and would not down at the bidding of NIGHT-SIDE OF NATURE; of English society life, and is vouched for as of uncommon Being the Report of the Hearing granted by the Senate Judiciary Committee, on a Proposed Act No. 46, entitled, "An Act to Regulate the Practice of Medicine and Surgery in the State of Massachusetts." merit. There is true art in the drawing of the heroine's character, whose varied experience will challenge the curiosity and sympathles of all who once make her acqualit-ance in the story. There are numerous other personages - GHOSTS AND GHOST-SEERS. in the Ninte of Massachuscits." The readers of the Banner are aware that for some years past the Regular Faculty M. D., shave been making extra exertions to obtain a monopoly of the healing art in vari-ous States in the Union. In several they have been successful, and their acts un-der the laws which they have fathered have been such as to make the friends of justice in those States feel ashamed of their citizensily; but in Massachusetts, we are pleased to announce, this insidious movement, thanks to the earnest opposition of the fearless men and women whose utter-naces this pamphiet records, and the fair-minded and en-lightened character of the Senate Judiclary Committee to whom the matter was referred, has mot with a signal de-feat i BY CATHERINE CROWE. skillfully depicted, and there is evidence of genuine power in their setting forth. The story is ingeniously contrived, A natural bridge, far more wonderful than that in Virginia, has recently been discovered in Eillott County, Kentucky. It is of solid stone, and forms a magnificent and would not down at the bidding of ibles. full of interesting passages and pauses, and carried out to mortal; and that this action on the part of all the end with success. Published by G. W. Carleton & Co., arch 162 feet long and 15 feet wide at the top, the river, the these was the result of spirit design working to Little Chaney, rolling over one bundred feet below. Fifty New York. a proposed end. She also answered a large num-ber of sealed questions, nearly all of which gave HE WILL COME, by Rev. S. H. Tyng, jr., is a compilayards above the bridge is a waterfall, sixty feet high, and tion of thoughts and readings that is intended to establish the view from the bridge is said to be extremely beautiful. satisfaction. Mrs. Dick will lecture and answer sealed ques-

Blue glass, we learn from the Detroit Free Press, cured an Ohio horse of heaves; but see here! is the horse dead ?

8

Herald.

unload.

We see no reason to doubt the following, which appear in the Graphic:

in the Graphic: •• Now dawns once more the era of fresh-butter, new-laid sggs and cackling hens. Again burst into bloom the hepati-ca and the hand-organ. Immature yeal invades the san-guinary market, and melancholy cows go lowing for calves that are not. Chickens make love under currant bushes, and the chameleon tree-toad warbles his yesper hymn from the imperial poltar. Litters of yernal piglings suddenly populate old hogsheads in sheltered nooks. The cowslip blossoms in the yade, and cats wall their balads of blatonic in the vale, and cats wall their ballads of platoni blossoms in the vale, and cats wall their ballads of platonic love and their wild songs of thispending conflict from the whitewashed battlements of the hencoop. The robin pipes his ronndelay in the sleeper's car at dawn, sweet as the sol-enu song ascending from the citoral threat of the unanolni-ed cart wheel. Turtles shout to each other across inter-vening marshes, bragging of the posthumons terrapin soup; the taven glances down with calm screnity upon the arable land; and the unawed angleworm gazes pathetically up as he rolls from the verge of the avenging plowshare, it is spring.

bellef in the reappearance of Christ in person on earth. The book contains a preface from the pen of the author's venerable father. It is a devotional little block, whose ourteen chapters aim'in a cumulative way to domonstrate the second coming for which so many Christians are lookng with joyful hope. Published by Mucklow & Simon, New York.

PICKWICK ABROAD, with Cruikshank's illustrations of Mr. Pickwick's Tour, by G. W. M. Reynolds, is a well-known companion to the immortal "Pickwick Papers". of Dickens. The style of Reynolds needs no advertisement this day. It is intended to harmonize with that of Dickens, this being but a continuation of the "Posthu-mous Papers of the Pickwick Club, "jby Dickens. Every character is full of life and every incident teems with spirit and motion. It is capitally done, and merits its rank as a companion to the original "Pickwick." Published in etavo form, paper covers, at 75 cents, by Peterson & Brothers, Philadelphia,

CONTENTS. -1. Introduction; 2. The Dwellers in the Temple; 3. Waking and Sleeping, and how the Dweller in the Temple sometimes looks abroad; 4. Allegorical Dreaming and Trance, Wratins, &c.; 7. Wrathes; 8. Doppelgangers, or Doubles; 9. Appartitions; 10. The Future that awaits us; 11. The Power of Will; 12. Troubled Spirits; 13. Haunt-ed Houses; 14. Spectral Lights, and Appartitions attached to Certain Familles; 15. Appartitions seeking the Prayers of the Living; 16. The Provence is. Conclusion. Price 3.60. postage 10 cents. Prospession: 17. Miscellancous Phenomena; 18. Conclusion. Price 3: 50. postage 10 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Phece, corner of Province street (lower floor), Hoston, Mass.

History of the Conflict BETWEEN

They have had "hysterics " at a religious revival meeting at the Plymouth Church, Cambridgeport, in consequence of which the police were summoned. So the Boston Herald states. Where's Rev. Dr. Mallalieu? Why don't he anathematize such hysterical affairs?

We have on file for publication a fine essay by Robert Cooper.

Some stupendous figures are furnished by the recen census of the British Empire. Its total population is 231,-750,000, or nearly double that of the Roman Empire in its salmiest days, while its territory, 7 759,000 square miles, is almost five times as great. A sixth of the Queen's subjects are Christians, a little more than a tenth Mahometans, over two-fifths Hindoos, and a fourth heathens of various The titled property holders of Great Britain number 168,000.

We are too apt, in our wonder and our applause at the height to which a man has attained against all odds, to forget to note whether his steps up the incline have been clean and justly taken.

A horse is not known by his furniture, but quality; so men should be esteemed for virtue, not wealth.-Socrates.

Probably many have found out the fact for themselves but few have, if any, ever heard it stated so forcibly as Prof. Huxley did it in a recent lecture-"That a man" worst difficulties begin when he is able to do as he likes. So long as a man is struggling with obstacles, he has an ex-suse for failure or shortcoming; but when fortune removes them all, and gives him the power of coing as he thinks best, then comes the time of trial. There is but one right, and the possibilities of wrong are infinite."

When you write for the press, And your bright thoughts express, Picase remember the editor's time; And that the weakest of muses, Is the one that diffuse is, And that worst of all gabble is rhyme.

Twenty United States Senators now favor woman su frage.

One half of Europe anathematizes the other on the sub-ject of the Eucharist; and blood has flowed in torrents from the Baltic sea to the foot of the Pyrenees, for nearly two centuries, on account of a single word, which signifies gentle charity. - Vollaire,

Miss Grace C. Bibb thinks that our most dangerous en emy is the prevailing doubt of the worthiness and dignit

An amusing incident occurred at a Western church on a recent Sunday. The clergyman wished to call attention to the fact that the rite of baptism would be administered to children in the afternoon, and just before entering the pulpit he was desired by an elder, who, by the way, was quite deaf, to give notice that the new children's hymn-books were ready for distribution. After the service the clergyman began the notice of the baptismal service thus. "All those having children, and desiring to have them baptized, will bring them this afternoon." At this point the deaf elder, hearing the name of children, supposed it was something in reference to his books, and rising, said "And all of those baying none, and desiring them, will be supplied by me for the sum of twenty-five cents each."-Boston Journal.

Aurore Dudevant, otherwise George Sand, the 'novelist pold her first published work, Indiana, for \$120.

Pythagorns says that, of his principles, unity is God.

Diaby accosted a literary genius yesterday with, "You might shine in the firmament of letters but for your bibulous proclivities," He instantly replied, "The sun has spots upon it. It shines, nevertheless."

PAINE HALL-FORECLOSURE OF MORTGAGE .- Owe Jones, assignee of the second mortgageo, has foreclosed and taken possession under the mortgage, and proposes to sell the property by auction to satisfy his claims.

an one there was the second state of the second states

Why are ships called she? Because they always keep a man on the lookout.

FROM DAWN TO NOON is the title of a dainty brochure amatory poems by "Violet Fane," who is Mrs. Cecil Singleton, an Irish lady. They are the very soul of ardor and passionateness, and would make the fortune of almost any lover by their simple recital. They have long been rivately current among the "glided youth" of New York, and are now republished for wider circulation. They are called ballads, and again love-letters in verse; they are fairly both. The blood that courses in these strains is red and warm, and the perusat of them by susceptible natures may not be quite so soothing and sedative s that of many other effusions. Published by RECEIVED: A TREATISE ON PRINTERS' INKING ROLL-

Ens, their manufacture and use, by Van Bibber & Co., No. 119 West Sixth street, Cincinnati, O.

THE NEW GUIDE TO ROSE CULTURE. Published by the Dingee and Conard Co., Rose Growers and Wholesald Nurserymen, West Grove, Chester Co., Pa.

No. 1, Vol. I. of EQUAL RIGHTS, a four-page monthly, published by A. G. Brown & Co., 140 Court street, Boston, and devoted to the advocacy of the equal rights of Man without regard to race or color.

THE AMERICAN JOURNALIST, and Advertisers' Index. bublished quarterly by Coe, Wetherill & Co., Builetin Building, No. 607 Chestnut street, Philadelphia. The present number announces the decease in Phila leiphia of Hamlet A. Wetherill, one of its firm of publishers.

I. W. GOODELL'S CATALOGUE of choice selected Flower Seeds and Bulbs, for 1877. Amherst, Mass.

THE COMPLETE PREACHER-for April-a new magazine for clorgymen. This monthly is issued by the pub-lishers of THE METROPOLITAN PULPIT, 2f Barclay street, New York.

THE PATENT RIGHT GAZETTE, devoted to the interests of Inventors and Patentees, published by Henry Gerner, 24 Barclay street, New York.

A CATALOGUE of Greenhouse and Bedding Plants, cultivated and for sale by Hoopes, Brother & Thomas, Cherry Hill Nurserles, West Chester, Pa.

THE AMERICAN NEWSPAPER REPORTER and Printers Gazette, published weekly, at No. 62 Duane street, New York, by R. H. C. Valentine & Co.

The spirit of truth comes in the same way. No one can comprehend it for you. You are not enlightened by the conviction, or by the intelligence, or by the consciousness of your neighbor; if the power be not quickened also in your own spirit, his knowledge is of no value to you. Your knowledge reveals finally to you the fact that he and you are on the same plane of thought, but if you are not both there one cannot discover it for the other. One may help the other; each one may win another to a loftier standard of truth. but when it finally dawns upon the soul the knowledge is of the soul itself .- Cora L. V. Richnond.

TAXATION WITHOUT REPRESENTATION.-Lady Hampden resides at Hendon, and twelve of her silver spoons were sold by auction there last week. These had been distrained for Queen's taxes. The lady is a member of the Woman's Suffrage Society, and for several years had al-lowed a levy to be made on her goods, as a practical protest against the exclusion of women householders from the Parliamentary franchise. -Folkestone (Eng.) Express.

Egypt and Judea." The reading will be succeed ed by a short address, after which the audience will discuss the subjects in ten-minute speeches or questions. The proceedings will be summed up by Mrs.) Britten.

tions afternoon and evening next Sunday. F. W. J.

Verification of a Spirit Message. To the Editor of the Banner of Light:

I wish to write a few words, to verify a message in the present issue of your valuable paper just received, (date April 21st,) from Flora M. Hayward, of Berlin, Vt. It is true in every particular, and it caused a thrill of joy to permeate my inner life as I read it; truly they were "words of cheer," as she hoped they might be. It was my mission to speak words of consolation at her burial in May, 1874. So the good work is

going on, angels attending it. MRS. LIZZIE MANCHESTER. West Randolph, Vt., April 20th.

The Banner of Light, whose prospectus ap-pears on the fourth page, is the oldest paper de-voted to Spiritualism now published. Among voted to Spiritualism now published. Among the new things given is a continuation of "The Stellar Key," by Andrew Jackson Davis, the first volume of which was issued in 1868. And we are here reminded of a little incident of re-cent occurrence. The New York Tribune re-cently published a brief extract from a sermon of Moody, the great revivalist, as being a partic-ularly beautiful description of the death-bed of a child. A correspondent of the Banner at once child. A correspondent of the Banner at once showed that it had been taken word for word from the first volume of Mr. Davis's Stellar Key, issued nine years ago.—The Saratoga (N. Y.) Sentinel.

It is announced that the first number of The Radical Review, Benj. R. Tucker, publisher, New Bedford, Mass., will be issued May 15th, or earlier.

Current Events.

As we go to press the news from the East places the certainty of war between Russia and Turkey beyond ques-tion. Nelidoff, the Russian charge d'affaires, and the entire staff of the Russian embassy left Constantinople Monday, April 23d, thereby breaking off all diplomatic relations between the two countries. Prince Gortschakoff's circular containing Russia's ultimatum was presented to the Porte on the same day, and at Birsula the Emperor, in his speech to the soldiers, assured them that war was inevitable and near at hand. A despatch from the British Consul at Bucharest announces the arrival there of a small detachment of Russian troops. The forces of the Czar must move slowly on account of the heavy roads, and though a declaratio of war may be expected at any moment, the Russians are reported as willing to continue the state of suspense till their main army can be advantageously placed for a circultous movement against Servia and Montenegro, as on this route they would encounter less formidable obstacles, either of a natural or of an artificial character, and could also count upon supplies and other assistance from a largely sympathetic population.

A fire in the composing and editorial rooms of the New York Journal of Commerce, recently, damaged property to the value of \$20,000.

The British Parliament has defeated, by a vete of 164 to 122, the annually recurring motion to abolish flogging in the navy.

The Nicholls government has become the regnant power in Louisiana.

The anniversary of the birth of Fröbel, the founder of the Kindergarten system, was celebrated in Boston on Saturday, the 21st, by a meeting in the West church.

Gladstone is in ill health, and a foreign tour is recommended.

brated April 19th in Boston, by services at the Old South.



The anniversary of the battle of Lexington, was cele-