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# Thirtieth Annibersary,

DIVINE COMMANDS FOR 1878.

The Anniversary Oration delivered at Paine Hall, before the Spiritualists of Boston and Vicinity, on Sunday Af ernoon, March 31. BY PROF. JOSEPH RODES BUCHANAN.

[Specially reported for the Banner of Light.]

The anniversary which we celebrate is a recognition of the commencement of the greatest revolution of the ages-not of any one event but of the dawn of a new era-a change with greater consequences following than those of any other historic event.

The voyage of Columbus and discovery of a Western hemisphere opened a New World, but in that New World the wars, the tyrannies, the crimes and calamities of the Old World were repeated on a new theatre, and the Caucasian race did not in any way elevate its destiny, until a new conception of the rights of man found its home in the New World.

But the discovery of the spirit-world by modern science is not an extension of the old thoughts and the old crimes of society over a broader area. It is the opening to us of a new world, in which the crimes of earth are unknown-a world which we may explore for ages to come, and from every journey of exploration return with renewed health in the soul, with flowers of divine aroma and the richest gems of divine wisdom.

The great anniversary of American independence commemorates the overthrow of a power that would have kept us in vassalage, and checked the development of our wealth, our power. and our free thought; but this spiritual anniand our free thought; but this spiritual anni-versary signalizes the commencing overthrow of an authority more galling and oppressive than an authority more galling and oppressive than British control of the colonies. The despotism of INTOLERANCE has from the earliest periods bound free thought in the chains of infallible authori ty, which claimed to stand by the throne of God and exercise a vicegerent's powers, utterly regardless of the truth that the Divine Spirit is often nearer to the cottage than the palace, and is much nearer to the humble student of Nature than to the learned and authoritative professor of the university or bishop of the cathedral.

It is true we were apparently relieved from this tyranny in America, when the union of Church and State was abolished, and all men were placed upon equality, but the spirit of despotism survived its laws, and social toleration is not yet established. The Jew and the Buddhist, the Pantheist and Atheist, the Mahometan and the Positivist, and even Christians of Unitarian, Universalist and Swedenborgian faiths, are still scowled upon as heretics whose social rights no truly Orthodox believer is bound to respect, while sciences that would enlarge the mind of man are systematically ignored and suppressed

Anatomy and physiology, geology and palæon-tology, listory, philosophy and political science, animal magnetism, phrenology and pneumatology, have in succession borne the fierce assaults or struggled to maintain themselves against the grand social conspiracy and the pragmatic interference of that hostile power which aims to maintain fixed opinions and fixed authority in the name of religion, but really in the interest of hu-man selfishness, tyranny and bigotry. There is no crime which may not cloak itself under the name of religion. It was in the name of Jesus Christ and the Holy Trinity that the famous Holy Alliance of European despots was formed to hold their continent in chains. It was in the name of religion that the gentle and amiable and really civilized populations of Mexico, Peru and the West Indies were enslaved and slaughtered by the Spanish brigands, who represented the pow-er of Spain and the sacred authority of the Pope. Religion is the antagonist of all crime, but theolony, which ever and insolently assumes to be religion, is the parent of every crime that human imagination can conceive, and the cause of the murderous bloodshed which has reddened all history from the earliest times down to the latest

horrible massacres in Turkey.

Religion says, respect and love thy fellow-man as thyself, and guard all his rights: this is its voice in every nation; but theology says, enslave thy fellow-man, for thou art holier than he, and thou art also God's vicegerent on earth, who is old and infirm of will, and who cannot achieve his purposes or enforce his Almighty flat with-out thy assistance, and unless thou shalt freely use the sword and the bayonet, the club and the brickbat, and thy terrible scolding voice, and sometimes the dagger of assassination for the protection of thy Almighty God from the tongues of men, he will be deeply wounded, and mortified, and stirred up to furious wrath, and he will pour down lightning and thunder, storms, earth-quakes and terrible pestilence, in the madness of his revenge. Therefore shalt thou please thy Divine and jealous Master by ruling mankind with a rod of Iron, and teaching them to believe and tremble. And how thoroughly and how bloodly this has been done all history attests,

from the earliest ages all over the world.

On this wide field of intolerance, covered all over with the monuments of martyred saints whom Milton called upon the Lord to avenge,

Science-star eyed and majestic Science-the stoff officer of Deity-has entered as one clothed with authority, and speaking with a voice that sounds far along the centuries of all coming time, above the din of mobs and armies, of chanted creeds, and the roar of the musquetry that enforces falsehoods upon conquered nations. SCIENCE, in its materialistic investigations, has

taken cognizance of the origin and movements of worlds without regard to the marvelous exploits of Joshua in controlling the sun; without regard to the flat and four-cornered earth of tradiion, and the mystical firmaments above its upper side; without regard to the poetical fable of Adam and Eve, and the six days' creation by a creator who, although fatigued by creating the earth, finished the innumerable worlds of the stellar universe in a moment, as an ornamental appendage of decorative lamps above the top of the flat earth.

Without the slightest notice of all these hypotheses, theories or fables, science proceeds to read and to explain the actual history of this globe and its relations to the starry infinities around and beyond human ken.

Then from its broad basis of geologic and cosmic history, science looks up to the spirit realm and takes cognizance of all those questions of ethics, and the future life, and man's relation to the Divine, which have heretofore been held as beyond the reach of human investigation. Science robs no one by force, of his inherited dogmas, it asserts for all the absolute right of investigation. It asserts for John Br wn as good a right to look back to creation through geological strata, and to look up to God through his ever-present revelation and his indwelling spirit, as John Smith can possibly have to follow his grandmother's traditions blindly, or as the learned Dr. Dryasdust has to settle all scientific and philosophic questions for himself by refer-

ence to manuscripts written in a barbarous age.

I do not mean by these remarks any disrespect to ancient inspiration or religious writings which have had and still have their value, but merely to assert the freedom and equality of all men, no matter what their opinions, and to rejoice that this freedom is emancipating us from that gloomy power of bigotry which has made life wretched with its insane terrors, and which has crushed and perverted the moral nature of man by setting up for his worship and imitation the narrow minded and malignant fiend whom a false theology has substituted for the God of love and wis dom.
The most irreligious—the most thoroughly

blasphemous thing which man has ever knownthe most ruinous to his religious nature and as-pirations, is the heathenish system of doctrine or theology which represents God as a blundering, short sighted, shallow-brained and passionate being, whose chief attributes are selfishness and vanity, jealousy and revenge-whose hatred of his own offspring is terribly unlimited—who knows not from day to day what the morrow will bring forth, who knows nothing of the starry universe, but confines his mental horizon chiefly to the life of a Jewish tribe; and who has often spoken to man, but never once communicated a thought or sentence above the level of the barbarian age and the barbarian ignorance to which it was uttered. In worshiping this ethical mon-

The world's progressive evolution is slowly bringing it—bringing its thinkers, and its preachers, too—out of this horrible heathenism to the igher plane of thought which has been occupied by the wise and good of all ages who recognize in the Divine the infinite love that creates and sustains all things, and is now, as it has ever been, carrying on all things to their highest and happlest destiny; pouring oceans of love into human souls, and governing and sustaining the world with a wisdom which we are not yet able to comprehend, but which, as fast as we do comprehend it, lits us up to a higher life. The conflict be-tween this true and divinely-inspired religion and the theology that has been born of ignorance and terror, is irrepressible and eternal.

As the knights of romance battled to relieve some fair lady from captivity to a sorcerer in a castle, so does Spiritualism come to emancipate the fair and lovely form of true religion from its captivity in the bondage of an earth-born theology. That Christianity which has been crushed and overthrown so completely by theology, that Christian nations in their governmental acts rample upon the fundamental teachings of Uhrist, and devote their largest expenditures to hate and homicide instead of love—to arms and to war—must look to science for its restoration,

for its emancipation from the iron bondage of theology; not physical science, which gives only physical knowledge, and which must not pre-sumptuously rise above its proper sphere, but the science of the soul which is reached through the constitution of man, through its lodgment in the brain, and which is illuminated by all the efful-gence of the spirit world, since the soul of man peaks for itself from its supernal dwelling and thrusts aside its self-elected guardians.

This Anniversary of Spiritualism is a deeply religious occasion. It is an epoch in the religious illumination of mankind. The light that gleamed of old on the hills of Judea, that shone out from Jerusalem like a rising star, faintly seen through the mists of earth and often invisible to its dwellers, the light of that star which has fallen upon many historic ages, shining calmly over the mpenetrable smoke of battle fields, shining calm-y over the impenetrable roofs of the cloister, the University, the Vatican, the Bastile, and the barracks of armies, and found no admittance to those dens of armed force—but which did find admittance to the heads and hearts of proscribed and expelled heretics, who worshiped in the wilderness and cave—which did find admittance to every garden in which woman's hand trained the flowers that expressed the Divine love, and woman's ers that expressed the Divine love, and woman's eye read in those flowers the lesson of the Infinite purity—which did find admittance through the cottage window to the couch on which the soul was about to leave its worn-out body, and to the other couch of infancy over which hovered a sacred maternal love—that light which has beamed so long for the humble and lowly, for the martyrs of love and duty, for the daring thinkers and heartiful leaders of all logges still chines worn tyls of love and duty, for the daring timkers and heretical leaders of all ages, still shines upon all receptive souls; but no longer as a faint star dimly seen through the windows of history; it is now a broad illumination, glowing and golden, all along the far horizon east and west, north and south; not from any solitary star, however bright, but a broad auroral glow in every direc-tion, that illumines every continent, and falls with pearly radiance upon the upturned faces of those who look to Heaven for its radiant benefi-

And this is what we celebrate to day—the advent of this gentle radiance from heaven which

and still damp with the blood of victims whom intolerance has slain in every year of the last two thousand (and we know not how many more.)

makes the earth beautiful, which makes our dark have placed us, and wait until men and women they have secured their hapoiness for this life and thorns, over quasion holder natures come forward to perform the mires and through storms, it leads at last to heaven; and which gives us the glorious assurance that we are not beyond the circle of Divine love, and that our erring fellow mortals now wandering in darkness or despair, or seeking each other's lives on the battle-field, or seeking each other's purses in the sharp contests of trade, or wasting their noblest powers in the haunts of vice, will be brought to a realizing sense of the presence of the Heavenly Hosts and the God of presence of the Heavenly Hosts and the God of Infinite Power, and will be drawn up from all this evil into the higher life, as the plants that are drawn up by sunshine from their seed-bulbs in the damp, cold-soil, and bear aloft in the air the flowers whose perfumed beauty is their wor-ship of the God that brought them forth. Thus is humanity rising from the clod; thus is it receiving the divine influx; thus is it germinating and growing now in this unwonted light, as the earth is becoming green in the new spring. And as the green grass and the humble dandelion come up everywhere, soon to be followed by the violet and the blossoming glories of the orchard, so do we now find in a hundred thousand homes the green freshness of reviving hopes and the biossoms of celestial love and wisdom, which tell us that the soul's dark winter has come to an end, and to day we celebrate the rernal equinos of the spirit world-the day from which the sun advanced north, never to slacken its onward march of ages until humanity shall bask in the

> know that it is to come to all the dwellers of the earth. We know it as the astronomer knows the future movements of the stars and the inevitable progress of the seasons; we know it by the laws of the evolution of humanity, as it passes from the nadir of brutality to the zenith of spirituali-We know it by ancient prophecies of millennial days; we know it by the divine consciousness which moves in our interiors and tells us of our own immortality. The message is equally clear and distinct when it tells us of the summer time of the ages in the future for all on this earth, and when it tells us of our own summer time, when we shall pluck our roses in the Summer Land of Immortality, whose bright messengers are now coming to tell us of the home which they have, and which we are to inherit. Eye hath not seen and ear hath not heard on earth, nor is it lawful to reveal the glory of that Eternal Home which man cannot really occupy until the all-penetrating power of Divinity has transformed his nature from terrestrial to celestial life.

Ah, my friends, we shall not live to pluck the

roses of that summer of the ages! We can but

Eden climate of a cloudless June.

But, my friends, we do not inherit from a mil-lionaire parent without going through the education and apprenticeship which he has prescribed, and it is only by obeying the injunctions of the will that we shall be permitted to enjoy its bequests. I therefore aim to-day to speak of the Divine Will and its commands that are most imperative at present. It is a Will that makes us all heirs of vastly more than a Vanderbilt could give, and while it should inspire each of us with the

of Heaven is the law of love. By love we win their talents simply as trustees for humanity, are the Kingdom of Heaven; without love it can neither be won nor possessed. The spiritual atmobile the results of the power than the control of the power than the power Heaven, as he who lives in selfishness and hate lives in the atmosphere of Hell.

The New Testament most emphatically and thoroughly teaches the truth on this subject, and it is delightful to observe how ancient religion is sustained by modern science. Its cardinal doctrine is that love is the fulfilling of the law; that without love there is no true-religion, and that Jesus recognizes none as his followers who do not love each other, and love all mankind, including their enemies. This is my commandment tion by (says he) that ye love one another. "Love your effort. enemies." "Be ye perfect even as your Father in Heaven," and "except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the king-

Moreover he establishes an everlasting test and of which is confirmed by science, for Anthropol-ogy shows that when the Divine love commanded by Jesus exists in the human constitution, it of which is confirmed by science, for Anthropology shows that when the Divine love commanded by Jesus exists in the human constitution, it gives to that constitution a benignant restorative of love, if we welcome and honor and love the or healing power for mind and body, and in time brings it into correlation with the angels through whom most marvelous works are done. "And these signs shall follow them that believe," says Jesus: "they shall lay hands on the sick, and they shall recover," and this has been proved all along subsequent centuries, for his true and earnhave thus healed the sick by the hands, and it is only the degenerate followers of theology instead of religion who cannot or willnot do it. The cold, avaricious touch which grasps the purse, the swerd, and the keys of the-Inquisition dungeons has no healing power, but blights all that it touches.

I would now call upon Spiritualists, as men whose minds are open to the light from above, to whom the spirit world and its Divine ruler are not remote historic things reached by theologic speculation, but ever present and penetrating realities, to embody in their lives this law of love, and thus prove the sincerity of their convictions. If the demonstrated reality of eternal life and its responsibilities does not produce in us that earnest activity of religious life and duty which has been produced in others by a religion without living evidences, based solely on historic records, the conclusion is inevitable that we are ourselves inferior in our moral natures, and that our higher enlightenment will profit us little, either in this life or the next. It is not the amount of truth which a man knows, but the amount of truth upon which he acts, that determines his destiny; and if those who have been foremost in the recognition of spiritual truth are not also foremost in reducing it to practice, they will be ranked hereafter as the intellectual idlers and shiftless vagrants who ramble through a new country making no settlements, and building no houses, and merely preceding a more permanent and respectable population.

Whether the present spiritual movement is a mere gypsy ramble of curious sight-seers and idle excursionists, or temporary squatters in the wil-derness, or is the commencement of something permanent, is a question that Boston Spiritual-ists should answer as soon as possible.

The command of love comes down from heaven: we hear it daily and we have no doubt of its celestial origin. Shall we go forward and obey it, or shall we fall back into selfishness and confess ourselves poor moral and intellectual fail-

duties that we neglect?

I am not willing to believe this. I am not willing to think human nature so miserably poor at present that the beginning of a true life must be postponed to future generations. Now and here are the time and place for duty, and the first step of duty is to open our eyes and look to its requirements and to its prospect of success.

The success of duty is not a matter of question. The universe is organized in harmony with the Divine moral law, and whenever men fully obey that law they will have a success which will transcend all historic examples—success in moral and intellectual development-success in business and financial matters—success in health and longevity—success in real, unalloyed happiness success in external reputation and internal power and prosperity-a success as brilliant and superior in this life as in the life to come

I do not therefore urge you to a life of martyr-dom or sacrifice of self to humanity. I ask only that you shall have the heroism which is ready to do this if necessary; but when you shall have once put on this celestial armor, the battle is already won, for every difficulty will give way be-I do not say that the pioneer will have no difficulties, but I do say that when a group or society shall have been organized with a determination and capacity for living a true life, that it will go on conquering and to conquer every difficulty before it, and will win the better por-tion of society to honor, to help, and ultimately to cooperate in the movement. If this has not yet been fully done anywhere, it is simply because men have not understood and have not acted upon the Divine law.

The power, the grandeur and triumphs of Christianity have been due to its embodiment of this Divine law in its precepts, and although mingled with so much of heathenism, superstition, ignorance, cruelty and worldliness, its moral power has dominated over all the realms of advanced civilization. The Divine law of love, whether expressed by

philosophy or expressed by the New Testament, is the highest expression of voisdom; for in its social bearing it supersedes all forms of government by something that is far better, and in its busition of wealth than all the labor-saving inventions, all the financial schemes that can be con-trived. If the world had obeyed the law of love it would now be a paradise, without a debt, without an army, without a punper, without a losspital or Jail, without an uneultivated spot on its surface; it would be in reality but the suburb of heaven and the familiar excursion ground of the angels, and however visionary this may seem to those who have not studied Divine Philosophy, it is a scientific truth capable of rigid demonstration.

In every earthly and supernal sense, this law, distinctly enunciated but not illustrated in its practical bearings by Jesus of Nazareth, is the true philosopher's stone that turns all things into gold. Seek first the kingdom of heaven, and all conscious dignity of a millionaire, it should also things shall be added unto you, is a subline inspire each with a determination to neglect no truth which the Church has never comprehended.

injunction or duty, and not by any neglect to forfeit any portion of our grand inheritance.

The first Divine command or Divine law which is the condition of our inheritance of the wealth is the condition of our inheritance of the wealth. sphere of Heaven is love, as that of Hell is hate, and heauty of this perfect law of life, I would and these atmospheres embrace our present life say, There is no life so entirely happy as the life He who lives in love lives in the atmosphere of that is governed by the law of love; there is no life so healthy as the life of perfect love, and there is no condition that so perfectly fits one for success. It is really the normal life, the condition of a perfect manhood and woman-

> If we live in the heaven of love we are deeply interested in the onward progress of knowledge; in every form of social improvement; in the hap-piness of all about us; and, above all, in the hosen few who are laboring for human redening chosen few who are incorring for human redemp-tion by every mode of spiritual and philanthropic effort. True philanthropists will necessarily come together in sympathy. It is as true now as in the days of John and Paul, that they who belong to the army of heaven are to be known by this sign, that they love one another. If this mitual love does not exist there is no home here for the angels, no living of the Divine life.

But it may be said, We do not know each othsame holy visitants from the spirit world, we are one in purpose, one in love, and we should come together as one harmonious family. If we agree In the Fatherhood of God and the brotherhood of man, we belong to that great Brotherhood—the true Church of humanity, the coming Church of the future, which is destined to bring all societies and all nations into friendship; which is destined to make the Church of Christendom a Christian institution; which will take the follow "ers of the Roman, the Greek and the Protestant Churches, and all their many sects, Presbyterian, Episcopal, Baptist, Methodist, Calvinist and Armenian alike, and lift them so high above the plane of worldly selfishness, above the narrowness of ignorance, above the foul malaria of sectarian jealousy and hate, above the binding mechanism of soulless forms and fron-bound the ology, that they shall see through the clear, spiritual atmosphere, above the four of superstition, above the dust clouds of commerce, above the smoke of war, the luminous countenance of the lesus whom they have not comprehended, and hear and understand as they have never before

"Nearer, my God, to thee," that the nearer they are to God, the further they are from the sectariin divisions of the Church, and when they shall have fully imblbed the spirit of Divine love, they will begin to love all mankind as God loves them, and send forth their loving energies to help, to and send then down the average to help to uphold, to advance and sustain all men as God sustains them by the ever-shining sun of our planetary system, and the still brighter light of spiritual life. How far have we all fallen below this Divine ideal, below the Divine life in which our sympathies flow out to every fellow being!

There is but one selectillant and in the dark-There is but one scinctillant spot in the darkness of earth-life, where this Divine love seems to have a temporary home. It is when a man's loving nature has grown up into one bright flower of perfect love, and when in obedience to the impulse of that love he stands at its altar and promises to love, to cherish and protect the wo-man that he loves, and she with still more devotion gives not only her person and estate, but even her independent will, in a promise of obedience which the law prescribes, but which true love never would exact. Vowing to each other a deathless love and mutual support in all the

sacred home is all that makes outh life endurable at present. From that home of love come all the virtues and all the progress of humanity. If that home could be entarged, until a thousand homes were as one, if the sentiments of that romantic period in life when we see and feel in all Nature, all over the skies, the forests and the flowers, the smile of her divinity, could be made the permanent sentiment of life, if every newly married pair could be introduced into a charmed circle where everything would be redolent of love, and where their own love should ever be sustained by lovely surroundings, then the ideal of life, the Divine life on earth, might be attained, and we should have the Divine Republic conceived by Solon, in which an injury to the humblest citizen

would be felt by the entire community.

Such conceptions of human life are called Utoplan, and given up as utterly impracticable. But they are the true conceptions of life demanded by the principles of Jesus, and of every great re-ligious teacher: and if the pretended church of Christ has ignored and abandoned his principles, they are none the less true; and now that we see their truth in the clear light of science, they are none the less interesting-I may say none the less new, for having been sententiously an-nounced in Jerusalem nearly nineteen centuries

If these principles are true, they rise in importance above all other principles, theories and doctrines, and they call us by a Divine command to come up higher, to live on a higher plane of life-that plane of life on which all hearts sympathize with each other, all souls harmoniously blend in the perception of truth, all arms are -raised to achieve the same good works, and like the Highland clans of Lochiel, "our swords are a thousand, but our hearts are as one," but our only sword is the all-conquering sword of Divine

The first step, then, in obedience to our principles (if they are sincerely entertained) is to unite in a friendly and cooperative way, unite for the "good time coming," unite to send the blessings that we enjoy to all the world, unite to conquer ignorance, bigotry, selfishness, poverty, disease and crime, for it we hate them we will rally to unite for their externitation units for ness aspect it is worth far more as to the product rally to unite for their extermination, unite to protect ourselves by mutual strength and mutual love from all the troubles of this life, and to carry Divine truth and Divine love into the hearts of all men, and regenerate a selfish and benighted

world.

1 say, "if our principles are sincerely enter-tained," for of the vast multitudes of people who are sometimes loosely called Spiritualists, there are few who have any principle in the matter, A great multitude are mere spectators, who look on in wonder, as they would in a menagerie. A great number of them are narrow minded, impracticable and crotchety people, who have no spirit of candid investigation, who denotanced the spiritual phenomena as fraudulent before knowing anything about them, and who, after seeing them a thousand times, find themselves unable to deny them, but never take one-step forward spontaneously; they are not active opponents simply because they have been silenced; they are conoccasion in y large more memoral, reconstructed or loyal. They are miscrable sinners who have been induced to attend the church, but they have never repented of their sins. At every new form of spirit power they raise a new cavil, and they hold all honorable and innocent parties to such phenomena guilty until they have proved their tunocure. Careful scientific investigation of the most thorough nature should never be objected to; but to assume guilt in advance, or to make charges of fraud upon insufficient evidence, is an outrage of the grossest character, which has often been practiced upon honest and unselfish mediums.

Some of these crotchety individuals would have us turn our backs upon our spirit-friends, drive them back in their benevolent approach, and dis-continue either all communications with the spirit-world, or all communications in which convincing physical phenomena are apparent. If they cannot drive the angels back from their benevolent approach, they would deprive them of every free channel of approach, by scornful war-fare and slander against mediums, and especially those through whom the transcendent p ena of angelic incarnation in materialized bodies have been realized, and thus the grandest of con-ceivable problems solved, since it is by this semi-creative and destructive act that the spirit world has proved its paramount tordship over the ma-

The Greeks kepf their mediums in sacred temples, but some of our Yankée Greek's would make everything a -cheap exhibition to -the -irreverent mob. For my part I think the approaches of the spirit-world should be reverently guarded. I think there are some things in life too pure and sacred to be seen by any but loving eyes. But if the true and honest, the pure and loving, the he-role and disinterested, were in organized union, the spirit-world, would dwell, among them in all beauty and power, and give them daily something to love, to admire, and to adore. The faces of those in that circle would be radiant with celestial light, and the outside world would learn that such were really in the earthly garden of the

The subject of union, that I have just broached Is altogether too extensive for an anniversary ad-dress. It would require rather a course of lectures, and but for the paramount importance and necessity of presenting these ideas, I should not now bring them, forward for the brief mention which is all that is possible on this occasion.

In proposing to speak of the Divine commands for 1878 I feel that the great duties which are ever incumbent—the Divine commands which are ever coming into the inner chambers of the soul -point to a definite course of action at present, and that course is union. I do not say organization, for that conveys an external, mechanical idea. There may be any amount of organization 

If we have enough of the vital spirit which is love, we can organize spontaneously, with very little effort; and if we have not, all our organization will come to naught. We must have men before we build houses for them. The building

of a house will not create a man to occupy it.

I propose, then, as a duty imposed by a Divine command, that Spiritualists shall everywhere unite in the most harmonious relations that are possible. At some future time I may explain more fully the methods and plans that will produce the happiest results, but for the present I would give merely a few suggestions for the introduction of that union which is strength within and power without—that union which will

[Continued on eighth page.]

## Versus Dr. Carpenter.

#### THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

BY JOSEPH RODES BUCHANAN, M. D.

[Continued]

There can be no true solution of the question between matter and spirit, except by allowing spirit as well as matter to appear in the court of arbitration.' But all fashionable scientific bodies rigidly exclude from cognition all but material science, which they follow zealously in its most trivial, tedious and really worthless facts, and hence know nothing and understand nothing but matter. The spirit-world has been speaking to mankind through all time, as the most ancient religious records show, but to the scientific mind of the schools this voice is a nonentity.

Leaving out of view the psychic facts of Spiritualism and Animal Magnetism, and those of religious histories, it is utterly impossible to prove the existence of the human soul, or of anything but matter-and hence under the guidance of physi-'cal scientists the world is losing its religion and its clearest intuitions and preparing to live its carnal life without one ray of light from above.

But fust as this disastrous eclipse had begun to overshadow the regions of maternal civilization the glory of the spiritworld has come from behind the cloud and put an end forever to the progress of this desolating darkness by demon strations that must penetrate the most benighted minds.

All honest doubts of the existence of the soul and the Divine are now in progress of extinction. Spirit has proved itself one nipotent over reafter, to make and to unmake it. The invisible and apparently inaccessible spirit-power, hid from mortal eye, is called to our side by the voice of sympathy and affection, and forthwith it creates forms that in earth life required thirty years or more of continued growth. From the depths of the Invisible--what would be pronounced by all the scientific bodies of England, Germany, and France non-stilly, for neither the senses nor the chemical tests can discover anything-there springs into existence at once a solid, living human being with all the physical powers and intelligent capacities of a vigorous life-a Kitle King with a supernal refinement and grace that win the love of all, or a John King with a sturdy frame and a muscular greep which could crush; the hand of a doubter.

Amazing and wildly romantic facts.' But even more marvelous things succeed. The new being, standing before us as he stood in life, proceeds, like a magician of the Arablan Nights, to create fabries before us, costly shawls and clothes. or implements suggested by his fancy, solid and real as anything on earth, but which he dissipates again as he pleases. He can make and be can unmake. The Almighty fiat, " Let ... there be light," and there was light," is illustrated by an experimental orgation before us at the hands of a being who was once like ourselves, but who has passed into the sphere in which Divine omnipotence resides

But this is not all. The dendurgie potency seizes on matter that is before us. Our spiritual visitor, with all the powers and faculties of man, eats and drinks as we do, and enjoys it. But when the time of his solourn is over, and he wishes no longer to tax the energies of the medium's constitution, he dissolves back into the invisible that body which he had created, and with him disappears the food and drink that he had consumed. That much of matter behas spiritually controlled and resolved into its spiritual elements, as other substances have frequently been spirited away beyond human cogni-

Where then is the boasted indestructibility of matter which England's materialistic philosopher assumes as the most certain of all things? Where is matter itself in the plan of the universe? Not at the source of all power, but a helpless, powerless tool in the hands of the only real power-nay, not even so much as that, not a tool, for that has some permanent self- ful. existence, but a mere apparition -a form that spirit makes. and unmakes, as the artist behind, the scenes moves the puppets he has made, or unmakes their when he is tired of their

No longer have we any question whether matter is eternal, or whether there is a Great Spirit paramount over all matter, since even an humble spirit like ourselves may play with mat-

ter as a child plays with the bubbles that it forms and breaks. How majestic, how Godlike does man appear in this new revelation of his power. How glorious our own intellectual stiny, since we, too, shall in a few more years, pass behind. which all that is exists, and the integrable shallowness of the superficial science of the universitles.

Verily these spirits seem as little gods, for they may appear In the same hour, or even in the same minute, on opposite sides of the globe, in a splendor of costume which earth cannot equal, and with a beauty which bespeaks, their meavenly home, and yet they are only, as the angel said to John, our

Grandest of revelations! Spirit is all in all; matter is plusnomenal; man is a spirit, and when he leaps from his material encasement he soars into a realm of beauty and wisdom beyoud his best imaginings, if he has not debased his spirit here -a realm of happiness more exalted in proportion as he has led the life of truth and love on earth;

Glorious destiny! how doth it lighten the darkest sky of the sons and daughters of toil to know of their heavenly home, and to speak with the radiant ones who have gone before! And how powerful the motive to live the highest possible life. on earth, the life of love and duty, that we may go not into self, but into the mansions of perfect bliss and eternal progression.

If the mind of man assimilates to that with which it is in contact and in contemplation, surely the open view of the glory of the heaven which we are now permitted to enjoy, and the soclety of the wise and good who come down to us, will make life on earth more like the heaven above.

Believing that the knowledge of these things enlarges the strengthens every loving emotion, I deem it a duty of the highest character to diffuse this knowledge for the benefit of mankind, and to urge upon all the reading of the deeply interesting literature in which it is to be found.

I would therefore urge upon the reader, if he is not already familiar with the subject, to procure some of the following works, and enjoy the feast of reason and elevation of soul

which their interesting pages impart. SPIRITUAL LITERATURE.

works and give a critical estimate of their value, I have requested a scientific friend, in whose judgment I have much confidence, to give me a brief notice of the spiritual works in his own possession. The following is his communication:

" Footfalls on the Boundary of Another World," by R. D. Owen. One of the best substantiated records of apparitions and spiritual phenomens ever published.

argumentative and forcible appeal to the clergy to examine our evidence; also narrations of remarkable manifestations, many of which came under his own observation. Style clear, calm, and, like his arguments, convincing.

"Spirit Communion," and "Supramundane Facts," by Rev. Dr. Ferguson. The spiritual philosophy and spirit teachings; many personal facts of much interest and many communications. These books are recommended without re-

"Clock Struck One," "Clock Struck Two," and "Clock Struck Three," by Rev. Samuel Watson, D. D. Christian Spiritualism. The Church and its clergy are appealed to, and the Bible is brought on the witness stand in evidence of the truth of Spiritualism. Written with ability.

"Bible Marcel-Workers," by Allen Putnam. Christian Spiritualism. Showing with much force and clearness the

Should be widely circulated.

"Spirit Manifestations," by Adin Ballou. Arguments supported by facts. Forcibly and fairly written. A good book for the general public.

"Miracles, Past and Present," by Rev. William Mountford. A very able work, in which Spiritualism is not made too prominent; intended for minds who have not given any attention to the subject, and who would not read a book in which Spiritualism is presented in all its fullness.

Night Side of Nature," by Mrs. Crowe. (English.) A book of dreams, ghosts, wraiths, spectral lights, haunted houses, and other remarkable spiritual phenomena. Well lar and pleasing book, pervaded by spiritual ideas. written, and admirably calculated to impress the popular

"History of the Supernatural," two volumes, by William alist." Howitt. (English.) Truly what its name implies, and apparently exhaustive of the subject. It is a storehouse of facts, the hundred, and twentieth thousand in French by Anna not only supernatural but of those related to it. It is one of Blackwell. The doctrine of re-incarnation is taught by the best works in the catalogue of spiritual books.

"Arcana of Spiritualism," by Hudson Tuttle. As an exposition of the philosophy of Spiritualism it is not excelled, if equalled. Too much praise cannot be awarded it

" Areana of Nature," two volumes, by Hudson Tuttle. A treatise on the laws and history of creation. A purely scien- | Christ. tific work, written with ability. Tuttle writes under Inspiration. A splendid worker-able, fearless and truthful.

the list. Argumentative and philosophical, with narrations of facts-pertinent. Cannot be praised too highly.

\* Proof Palpable of Immortality," by Epes Sargent. Deal. ing more in facts, but also philosophical; very able, like all his other productions. . A most excellent book.

"Miracles and Modern Spiritualism," by Alfred Russell Wallace. This is well-known. There is no writer who excels piled from twenty-five years' experience. 400 pages. Mr. Wallace-in our ranks-in clearness, force and ability. I admire him greatly.

A Discussion on Spiritualism," by Brittan and Richmond. Philosophy and phenomena. Both sides are here represented, for and against Spiritualism. Richmond attacks Spiritualism with more knowledge of it, and therefore with more force, than any other opponent who has entered the lists against it. He shows to much better advantage than Carpenter on this account, but Dr. Brittan, I think, vanquishes him.

" Sparitualism;" by Edmonds and Dexter. Consists mostly of spirit teachings through the mediumship of Dexter. The language and style are good, and the ideas are generally accentable. A good and useful book.

"Spiritual Tracts," by Judge Edmonds. Twelve separate Tracts, written by the Judge at different times, bound together. They treat of the various phases of Spiritualism, narrating instances of manifestation, and contain copies of letters to and from the Judge on the subject of Spiritualism. They are excellent for beginners.

"Diring Regulations," (and other works of his.) by Andrew Jackson Davis. They treat of Natural and Spiritual Philosophy, perhaps more theory than fact, but much of the latter; very speculative, and to speculative minds very attractive and

"Celestiala Telegraph," by A. Cahagnet. Written by Frenchman-a probetome. He was a magnetizer, and had a number of highly developed sensitives at his command, and through them received revelations anticipating those of Modern Spiritualism. His book was published in 1848. It is one of the very best books to place in the hands of beginners, and all can learn from it.

" Modern American Spiritualism," (a History of) by Mrs. E. H. Britten. For popular use and for reference it is a good ! book. There are a great many facts recorded which are valuable, and as there is little science or philosophy in it, it makes light and entertaining reading. It has done much good.

People from the Other World," by Col. H. S. Olcott. Mostly taken up with narrations of the materialization scances of the Eddy Brothers at Chittenden, Vt. Well written and use-

"Invidents in My Life," two volumes, by D. D. Home, Written with clearness and simplicity, and well calculated to impress thinking minds with the truth of mediumship and the manifestations.

" Report on Spirstualism of the London Dialectical Society." The best and most convincing report of investigations in Spiritualism. It deals alone in the facts which came under the observation of the sub-committees, and these challenge the respectful attention of unprejudiced minds.

"Poems from the Inner Life" and "Poems of Progress," full of interesting facts. by Lizzie Doten. The most beautiful truths of Spiritualism are the grand cosmic curtain that hides the mysteris of all things here expressed in poetry of a high order of merit. They are Translated from the French by Hartshorne. A standard and learn the secrets of Nature, the hidden powers from unequalled, and every Spiritualist especially should own them. PAMPHLETS.

" Does Matter Do It Att?" by Epes Sargent. This is a reply to Prof. Tyndall's attack on Spiritualism, and is a brief but energetic and able answer to his contemptuous and false

"Is Spiritualism True?" by William Denton. Arguments

supported by illustrative facts. Excellent. "Researches in the Phenomena of Spiritualism," by William Crookes. Three pamphlets-1, 2, and 3-embracing "Spiritualism Viewed by the Light of Modern Science, and Experimental Investigations on Psychic Force," "Psychic Force and Modern Spiritualism," "Researches in the Phenomena of Spiritualism." Taken up with narrations of ingenious and carefully guarded experiments with Home and Miss Florence Cook, with comments thereon and replies to scientific critics. The shrewd and able and careful scientific investigator is demonstrated on every page,

" Is It the Despair of Science?" by W. D. Gunning. A citation of facts in support of the truth of the manifestations, the dark earth-bound realms of those who have lived only for unpretentious and well calculated to make people think and perhaps investigate for themselves.

> "The Gist of Spiritualism," by Warren Chase. Five lectures, in which Spiritualism is presented scientifically, philosophically, religiously, politically and socially-a useful pamphlet to the well-read, intelligent man, and should be better known; not profound, but clearly and rather forcibly

"A Defence of Modern Spiritualism," by Alfred Russell mind, brightens the genius, purities the moral nature, and Wallace. A summary of important manifestations supported by clear and forcible argument. The science and philosophy of Spiritualism connect the whole into a compact and finished though necessarily limited exposition of Spiritualism and its phenomena. It, like all his other books, is unsurpassed in furnishing food for thought, and should command the respect of all intelligent people.

"Real Life in the Spirit-Land," by Mrs. Maria M. King, is also one of the best books I have known of for furnishing information as to the varied conditions of spirits in their world. Not having time myself to look over the library of spiritual I have had the most of her descriptions confirmed through my medium. I esteem it highly.

> Other literary friends familiar with spiritual literature have given me brief notices of a number of publications in addition to the above; and without assuming much responsibility myself I give the opinions of others:

"Identity of Primitive Christianity and Modern Spiritualiam," by Eugene Crowell, M. D., of Brooklyn, N. Y. Two "The Debatable Land," by R. D. Owen. Embracing an large octavo volumes. An admirable, exhaustive and instructive work. The best publication yet to lead men from old opinions to modern science. Every Spiritualist should have a copy to enlighten his clerical and Orthodox friends.

> In addition to his "Divine Revelations," A. J. Davis has written much that is very interesting, amounting in all to twenty-nine volumes. The writings of Mr. Davis which are best adapted to the instruction of those who are unfamiliar with Spiritualism are the "Philosophy of Spiritual Interourse" and the "Present Age and Inner Life; or, Spirit Mysteries Explained."

> " Man and His Relations," by Dr. S. B. Brittan. An interesting work on mind and body, covering a wide range of important phenomena, by one who has long been an eminent cultivator and exponent of Spiritualism.

> "Soul of Things; or, Psychometric Researches and Discoveries," by William and Elizabeth M. F. Denton. In three vol-

by the psychometric and intuitive faculties to explore the past history of the globe and the condition of the planets. The scientific ability of Prof. Denton gives great value to everything from his pen.

ming from his pen.
"Origin and Antiquity of Physical Man, Scientifically Considered," by Hudson Tuttle. Original and startling.

" Year-Book of Spiritualism," by Hudson Tuttle and J. M. Peebles. A very Interesting and valuable compilation. "Swedenborg, His Life and Writings," by William White.

A standard work of 767 pages. " tiates Ajar," by Elizabeth Stuart Phelps. A very popu-

"Spirit Plople." A scientific description of spirit manifestations in London, by W. H. Harrison, editor of "Spiritu-

"The Spirits' Book," by Allan Kardec. Translated from Kardec.

"Hard." A strange and marvelous book, showing the wonderful paintings by old German artists through the mediumship of David Duguld of Glasgow, and the marvelous communications through Hafed, the Persian, a cotemporary of

"Startling Facts in Modern Spiritualism," by Dr. N. B. Wolfe. The style of this book is not prepossessing, but its "Planchette," by Epes Sargent. One of the best works in facts are really startling. They consist chiefly of experiences with Mrs. Hollis, at Cincinnati.

> "Old Truths in a New Light," by the Countess of Calthness. An endeavor to reconcile material science with spiritual science and with Scripture-a valuable book.

"Truths of Spiritualism." Immortality proved beyond a doubt by living witnesses: by E. V. Wilson, the seer. Com-"Question Settled." A careful comparison of Biblical and

Modern Spiritualism, by Moses Hull. " Biography of Mrs. J. II. Conant," the famous medium,

with prefatory remarks by Allen Putnam. " Spirit Invocations; or, Prayers and Praises," publicly offered at the Banner of Light Circle-Room by more than a hundred spirits of various nationalities through Mrs. Conant (256 pages), a remarkable Illustration of the beauty and elo-

quence of religious thought in spiritual circles " Death in the Light of the Harmonial Philosophy," by Mary F. Davis.

Danskin: "How and Why I became a Spiritualist;" by W. . Danskin.

Smith: " My Experience; or, Footprints of a Presbyterian Spiritualism," by Francis H. Smith.

Shindler: "A Southerner among the Spirits," by Mrs. Mary ). Shindler of Memphis-an interesting and satisfactory narration of Mrs. Shindler's experience and observations.

"Golden Memories of an Eurnest Life." A biography of A B. Whiting. Hazard: " Eleven Days at Moravia," (pamphlet,) " Medi-

ims and Mediumship," (pamphlet,) by Thomas R. Hazard. Very interesting. "Woodman's Reply to Dwight on Spiritualism," (pamphlet.) "An Epitome of Spiritualism," by a Magnetic Physician.

Angell: " Why I am a Spiritualist," by J. B. Angell, (pam-Barrett: "Looking Beyond." Life, soul, the celestial body, and their relations, by J. O. Barrett.

hoster: " All About Charles II. Foster, the Wonderful Me ium," by George C. Bartlett. Mumler: " Personal Experiences of W. H. Mumler in Spirit-

Photography." Written by himself; containing many im "Spiritual Harp." A collection of vocal music, by J. M.

Peebles and J. O. Barrett, " Child's Guide to Spiritualism," by Lucy M. Burgess.

"Stories for Our Children," by Hudson and Emma Tuttle. " Animal Magnetism," a complete practical treatise on that clence and its application to medical purposes, with observations on the affinity existing between Magnetism and Spirituallsm, ancient and modern, by the Countess Calthness de St Dominique.

" Facts in Mesmerism," by Rev. C. H. Townshend. An interesting and admirable book.

"Letters on Animal Magnetism." by Prof. Gregory. A valuable and standard work. " Mesmerism in India, and its Practical Application in Sur-

gery and Medicine," by Dr. James Esdaile. A standard work,

work for half a century.

## DR. CARPENTER ON SPIRITUALISM.

BY ALFRED RUSSELL WALLACE.

[Continued.]

One of the supposed exposures made much of by Dr. Carpenter is that of Dr. Hewes's "Jack," which is suggestive as showing the complete ignorance of many experiment ers thirty years ago as to the essential conditions of the manifestation of so delicate and abnormal a faculty as clairvoy ince-ignorance shared in by believers and skeptics alike. According to Dr. Carpenter (whose account he informs me is taken from an article by Dr. Noble in the British and Foreign Medical Review of April, 1845), Jack's eyes were "bound down by surgeons with strips of adhesive plaster, over which were folds of leather, again kept in place by other plasters." Jack then read off, without the least hesitation, everything that was presented to him. But a young Manchester surgeon had his eyes done up in the same manner, and, by working the muscles of his face till he had loosened the plasters, was enabled to read by looking upward. The conclusion was immediately jumped at that this was the way Jack did it, although no working of the muscles of the face had been observed, and no looking upward described. Instead, however, of repeating the experiment under the same conditions, but more watchfully, it was proposed that the entire eye should be covered up with a thick coating of shoemakers' war! The boy objected and resisted, and it was put on by force; and then, the clairvoyant powers being annihilated, as might have been anticipated, there was great glorification among he skeptics; and Dr. Carpenter indulges himself in a joke, telling us that Jack now "plainly saw, even with his eyes shut, that his little game was up." To any one who considers this case, even as related by Dr. Carpenter, it will be evident that the boy was a genuine clairvoyant. Adhesive plaster, properly applied by a medical man on a passive subject, is not to be loosened by imperceptible working of the muscles; and it is too great a demand upon our credulity to ask us to believe that this occurred undetected by the acute medical skeptics watching the whole procedure. We have, however, fortunately, another case to refer to, in which this very test was carried out to its proper conclusion by examining the state of the plaster after the clairroyance, when the alleged looseness could be instantly detected. A clairvoyant boy at Plymouth was submitted to the examination of a skeptical committee, who appear to have done their work very thoroughly. First his eyes were examined, and it was found that the balls were so turned up that, even were the eyelids a little apart, ordinary vision was impossible.\* Then he was closely watched, and, while the eyelids were seen to be perfectly closed, he read easily. Then adhesive plaster was applied, carefully warmed, in three layers, and it was watched to see that the adhesion was perfect all round the edges. Again the boy read what was presented to him, sometimes easily, sometimes with difficulty. At the end of the experiments the plaster was taken off strip by strip by the committee, and it was found to be perfectly secure, and the eyelids so completely glued together that it was a work of some difficulty to get them open again. This case is recorded, with the names of the committee, in the "Zoist," vol. iv., pp. 84-88; and I call the reader's attention

This is a constant feature of the true mesmeric trance, but "Jack's" consers seem to have known nothing about it.

identity of the Spiritualism of the Bible with that of our day. umes. A fascinating and marvelous work, being an attempt to the completeness of the test here, and its demonstration of the reality of clairvoyance, as compared with the loose experiment and hasty jumping-to-a-conclusion in the case which Dr. Carpenter thinks alone worthy of record.

Dr. Carpenter next comes to the work of Prof. Gregory "Letter on Animal Magnetism"), and devotes several pages to assertions as to the professor's "credulity," the "reprehensible facility" with which he accepted Major Buckley's statements, the "entire absence of detail" as to "precautions against tricks," and his utter failure to find a clairvoyant to obtain Sir James Simpson's bank note. "And yet," he says, referring especially to myself, "there are even now men of high scientific distinction who adduce Prof. Gregory's testimony on this subject as unimpeachable!" Readers who have accompanied me so far, will at least hesitate to accept Dr. Carpenter's dictum on this point, till they have heard what can be said on the other side. To give full details would occupy far too much space; I must, therefore, refer my readers to Prof. Gregory's book for some cases, and give merely a brief outline of others. At page 394 (Case 29) is given in detail a most remarkable test-case, in which Prof. Gregory sent some handwriting from Edinburgh to Dr. Haddock's clairvoyant at Bolton, who gave in return a minute description of the writer, her appearance, dress, house, illness, medical treatment, etc. At page 401 another test of the same kind is described. At page 403 a number of such cases are summarized, and one very completely given in detail. At page 423 is an account of a clairvoyant boy at the house of Dr. Schmitz, rector of the High School at Edinburgh. This boy described Prof. Gregory's house accurately, and the persons at that time in the dining-room (afterward ascertained to be correct). As a further test, Dr. Schmitz was asked to go into another room with his son and do anything he liked. The boy then described their motions, their jumping about, the son going out and coming in again, and the doctor beating his son with a roll of paper. When Dr. Schmitz returned, Prof. Gregory repeated all the boy had said, which the doctor, much astonished, declared to be correct in every particular. At page 445 (Case 42) is an account of another clairvoyant, a mechanic, who described Prof. Gregory's house in detail, and saw a lady sitting in a particular chair in the drawing room reading a new book. On returning home the professor found that Mrs. Gregory had, at the time, been sitting in that particular chair, which she hardly ever was accustomed to use, and was reading a new book which had been sent to her just before, but of which the professor knew nothing. At page 405 is a most remarkable case of the recovery of a stolen watch, and detection of the thief in London by Dr. Haddock's clairvoyant at Bolton. The letters all passed through Sir Walter C. Trevelyan, who showed them to Prof. Gregory. At page 407 are the particulars of the extraordinary discovery of the locality of travelers by means of their handwriting only, sent from the Royal Geographical Society to Sir C. Trevelyan in Edinburgh, and by him to Bolton, he himself not knowing either the names of the travelers, or where they were. Many more cases might be referred to, but these are sufficient to show that there is not that "total absence of detail," and of "precautions," in Prof. Gregory's experiments, which is Dr. Carpenter's reason for entirely ignoring them. In addition to this we have the account of Dr. J. Haddock, a physician practicing at Bolton, of the girl Emma, who for nearly two years was under his care, and residing in his house. Many of Prof. Gregory's experiments, and those of Sir Walter Trevelyan, were made through this girl, and a full account of her wonderful clairvoyant powers is given by Dr. Haddock in the appendix to his "Somnolysm and Psycheism." She could not read, and did not even know her letters. The discovery of the stolen cash-box and identification of the entirely unsuspected thief are given in full by Dr. Haddock, and are summarized in my "Miracles and Modern Science," page 64. Again, Dr. Herbert Mayo gives unexceptionable personal testimony to clairvoyance at pages 167, 172 and 178 of his book on "Popular Superstitions.'

Dr. Carpenter is very severe on Prof. Gregory for his belief n Major Buckley's clairvoyants reading mottoes in nuts, etc., but Major Buckley was a man of fortune and good position. who exercised his remarkable powers as a magnetizer for the interest of it, and there is not the slightest grounds for suggesting his untrustworthiness. We have beside the confirmatory testimony of other persons, among them of Dr. Ashburner, who frequently took nuts purchased by himself, and had them correctly read by the clairvoyants before they were opened. ("Ashburner's Philosophy of Animal Magnetism," p. 304.) Dr. Carpenter also doubts Prof. Gregory's commonsense in believing that a sealed lefter had been read unopened by a clairyovant when it might have been opened sealed: but he omits to say that the envelopes were expressly arranged to prevent their being opened without detection, and

that the professor adds, "I have in my possession one of the

envelopes thus read, which has since been opened, and I am

convinced that the precautions taken precluded any other.

Still more important, perhaps, is the testimony of many

than lucid vision."

eminent physicians to the existence of these remarkable powers. Dr. Rostan, Parisian Professor of Medicine, in his article "Magnétisme," in the "Dictionnaire de Médecine," says (as quoted by Dr. Lee): "There are few things better demonstrated than clairvoyance. I placed my watch at a distance of three or four inches from the occiput of the somnambulist, and asked her if she saw anything. 'Certainly,' she replied, it is a watch; ten minutes to eight.' M. Ferrus repeated the experiment with the same successful result. He turned the hands of his watch several times, and we presented it to her without looking at it; she was not once mistaken." The Commissioners of the Royal Académie de Médecine applied the excellent test of holding a finger on each eyelid, when the clairvoyant still read the title of a book, and distinguished cards. (Quoted in Dr. Lee's "Animal Magnetism," p. 22.) Dr. Esdaile had a patient at Calcutta who could hear and see through the stomach. This was tested by himself with a watch, as in the French case quoted above. ("Zoist," vol. vill., p. 220.) Dr. Teste's account of the clairvoyance of Madame Hortense is very suggestive. She sometimes read with ease when completely bandaged, and when a paper was held between her eyes and the object; at other times she could see nothing, and the smallest fatigue or excitement caused this difference. This excessive delicacy of the conditions for successful clairvoyance renders all public exhibitions unsatisfactory; and Prof. Gregory "protests against the notion that it is to be judged by the rough experiments of the public platform, or by such tests as can be publicly applied." For the same reason direct money-tests are always objected to by experienced magnetizers, the excitement produced by the knowledge of the stake or the importance of the particular test impairing or destroying the lucidity. This is the reason why gentlemen and physicians like Prof. Gregory, Major Buckley, and Dr. Haddock, who have had the command of clairvoyants, have not attempted to gain the bank-notes which have at various times been offered. Dr. Carpenter was very irate because I suggested at Glasgow—not as he seems to have understood that there was no note in Sir James Simpson's envelope-but that the clairvoyants themselves, if they heard of it, might very well be excused if they thought it was a trick to impose upon them. I find now that in the other case quoted by Dr. Carpenter—the note for one hundred pounds publicly stated to have been inclosed by Sir Philip Crampton in a letter, and placed in a bank in Dublin, to become the property of any clairvoyant who should read the whole of it—this was actually the case. After six months the letter was opened, and the manager of the bank certified that

\*Dr. Carpenter says that "the unsealing of letters and the resealing them so as to conceal their having been opened "are practiced in Continental post-offices. No doubt this can be done with an ordinary letter, but it is no less certain that there are many ways of securing a letter which absolutely preclude its being done undetected, and Dr. Carpenter omits to state that such precautions are here expressly mentioned by Prof. Gregory as having been used in these experiments.

it contained no note at all, but a blank check! The correspondence on the subject is published in the "Zoist," vol. x., p. 35. Dr. Carpenter's indignation was therefore misplaced; for, as a medical knight in Ireland did actually play such a

t.ck, the mere supposition, on my part, that ignorant clair voyants might think that a medical knight in Scotland w

capable of doing the same, was not a very outrageous one.

To be ontinued.]

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# Children's Department.

THE VOICE OF THE GRASS, BY SARAH ROBERTS.

Here I come creeping, creeping everywhere,
By the dusty roadside,
On the sumy hillside,
Close by the noisy brook,
In every shady nook,
I come creeping, creeping everywhere.
Here I come creeping, creeping everywhere,
All around the open door,
Where sit the aged poor;
Here where the children play,
In the bright, golden day,
I come creeping, creeping everywhere.
Here I come creeping, creeping overywhere,
In the noisy city street
My pleasant face you will meet,
Cheering the sick at heart,
Tolling his busy part—
Silently creeping, creeping overywhere,
Here I come creeping, creeping overywhere,

Silently creeping, creeping overywhere,
Here I come creeping, creeping everywhere;
You cannot see me coming,
Nor hear my low, sweet humming;
In the giad morning light
I come creeping, creeping everywhere,
More welcome than the flowers
In summer's pleasant hours;
The gentle cow is giad,
And the merry bird not sad,
To see me creeping, creeping everywhere,
Here I come creeping, creeping everywhere.

To see me creeping, creeping everywhere.

Here I come creeping, creeping everywhere,
When you 'renumbered with the dead,
In your still and narrow hed,
In the happy spring I 'll come
And derk your silent home—
Creeping, silently creeping everywhere,
Here I come creeping, creeping everywhere,
My humble song of praise
Most joyfully I raise
To Him at whose command
I beautify the land,
Creeping, silently creeping everywhere,

WILLIE'S TWO LIVES.\*

II .- HIS HEAVEN-LIFE. When Willie fell back, as I told you, and ceased to breathe, he became unconscious, and remained so for a long time—for more than a day, I should think. He knew nothing about the preparations for his funeral, nor of what was said and done at it, nor of what took place after it. and done at it, nor of what took place after it. He was like a person sound asleep, who, you know, neither hears, sees, nor takes any notice of anything going on around him. But at last he woke up, not in this world, because the body in which he had lived in this world was no longer of any use to him, but in the spiritual world, because now only his spiritual body remained to him. At first it seemed to him that he was still lying on the same hed that he had heen lying or lying on the same bed that he had been lying on through his sickness, and he began to think about heaven and the angels, as he did during his last few hours on earth. He felt no pain, and could draw long, deep breaths without its hurting him; but he could not see. He was not in the least afraid, however, for he felt that there was somebody sitting close by him who loved him very much, and was watching him carefully. There were really two of the best of the angels sitting near his head. It was these angels who had not near his head. It was these angels who had put into Willie's mind the thoughts he had before his death about heaven, and when they saw that these thoughts were again received by him, it showed them that he was awake, and ready to be brought into heaven.

Willie then felt himself gently pulled out of his old, dead body, in which, up to that time, he had remained. It was like being undressed of a very tight-fitting suit of clothes, only the body fits the spirit a great deal more nicely than any clothes ever do, and covers every part of the spirit, down to the very finger-tips and nails and hair. When he had thus been drawn out of the body he began to the very finger tips and nails and hair. When he had thus been drawn out of the body he began to want to get up and look around him, and find out what kind of a place he was in. He felt strong and well, and not a bit like the poor little weak, sick boy who had to be lifted and carried about like a baby. When the angels who were with him perceived what his thoughts were they went away, and gave place to other angels, who they knew would take him in charge and tell him all he wanted to know. As soon as this was done he felt a soft, gentle hand roll something like a veil from off his eves and face, and then like a veil from off his eyes and face, and then the power of seeing was given to him. The first object that he saw was a beautiful woman, bend-ing right over him, who immediately kissed him,

Good morning, Willie. Do you know where you are?"
"Not exactly," said Willie, "but I suppose I

"Yes," said the angel, "you are in heaven, now, and I am very glad you have come. I have wanted just such a little boy as you to take care of, a long time."

She said this so sweetly, and with such a pleas-

ant, loving voice and look, that Willie could not help throwing his arms around her neck and hugging and kissing her in the same little bear fashion which I told you had gained for him on earth the nickname of *Ursa Minor*. He did not feel strange nor afraid with her any more than you would, if you had been carried away some night when you were asleep, into another house, and when you were asieep, into another house, and there had found your dear mamma or aunt, or somebody else you loved very much, sitting by your bed when you woke up. Indeed, he was a great deal more at home than he had been with the nurse who took care of him during his sick-

ness, and you remember how fond he was of her. After Willie had expressed his delight she told him to look around and see what a nice room he was in. The bed he lay on was pretty much such a bed as he used to have on earth, only a great deal handsomer. The wood it was made of was yellow and shiring like polished oak, and the bedclothes were of soft. white stuff, like the softest and finest linen and woolen. The walls of the room were hung with flowered curtains, and upon the floor was a beautiful carpet of a kind of needlework. The room itself was large and airy, and at one end of it was a bay-window, through which Willie saw grass and trees and flowers and bright sunshine, and heard the song of birds and smelt the warm, fragrant air of heaven. It was something like the house at Newport, where he lived when he was a baby, only every way more delightful, because it was in heaven and not on earth. And as Willie saw how

pleasant everything was he was very glad. When he had done looking about him his nurse said that he had better get up and dress himself, and she would take him out with her and let him see all that was to be seen outside. She showed him a nice, clean suit of clothes hanging up in a little wardrobe at one end of his room, and told him to observe that as long as he was good and kind in his behavior to the other children he was going to be with, these clothes would keep clean, and even grow handsomer and handsomer: but that if he allowed himself to become cross and selfish, they would become soiled and spotted, and not be clean again till he had repented and

begged forgiveness.
"Now," said his nurse, "first of all I will take you and make you acquainted with the other children in the house. They are all about your age, only some of them have been longer in heaven than you have, but you will find they will all

love you and be kind to you."

Just then a door flew open and a sweet girl, about Willie's age, with blue eyes, and golden hair that shone like sunlight, came rushing into

the room, and crying out:
"Oh, nurse, let me see the little boy who has just come from earth."

her half way, and caught her in his arms and

What is your name?" said he. "Edith," said she; "and yours?"
"Mine is Willie."

"Well, Wille, I am ever so glad you have come. Nurse told us yesterday that she was expecting you, and I know we shall love one another dearly."

She was going on to say a great deal more, but the angel stopped her because it was time for breakfast. So all three came out of Willie's room and went through a wide hall into another large

\*Some two years since there appeared in the columns of the New Jerusalem Messenger (Swedenborgian) a fine story, replete with spiritual lessons concerning child-life in heaven. We reproduce extracts from it at the present time, stating in strict justice to its author ("T. H."), that many distinctively doctrinal points, inculcations and allusions with which the narrative was interspersed have been expunged in the version which we here present.—Ed. B. of L.

went to one of the windows and called out, and presently there came in ten other children, five boys and five girls, looking as rosy and happy and merry as possible. They came up to Willie and shook hands with him and kissed him, and then they sat down to the toble. then they sat down to the table. What is wonderful, there was nothing on the table, what is won-derful, there was nothing on the table when they sat down but the cloth and what seemed to be empty dishes; but as soon as they had taken their places each child found before him just the kind of food he liked best, and enough of it and no more. So they ate and drank and talked, and were very merry, and Willie as merry as them all. Edith sat by his side, and the tongues of both ran as fast as they could. Long before breakfast was over Wille got to be well ac-quainted with her and the rest of his little companions, and felt quite at home with them. [Continued in our next.]

# Banner Correspondence.

Illinois.

CHICAGO.-Mrs. Julia M. Carpenter, writing from the Tremont House, March 20th, says: "In these days, when Spiritualism is being tried for its life, it seems to me that all men and women who feel in their hearts that they have had proof positive of the fact that spirits do communicate with mortals, ought to come to the front and let their voices be heard. For myself, I am not disturbed by the "exposers' that of late appear to be cropping out thick and fast everywhere; nor does it trouble me in the least when persons who have pretended to be mediums, and so shamefully and wickedly taken advantage of the grief-stricken heart that turns longingly to Spiritualism for comfort, coolly confess their terrible crimes. Deceivers in act, and fabricators in tongue, have always been found in every department of life, and it is not strange that these vipers should creep into our ranks, and 'steal the livery of heaven to serve their master in.'

The spirit of criticism which is at present so fully aroused in regard to spiritual phenomena, while it is often severe and even unjust, will, after all, I believe, accomplish a good work, inasmuch as it will be the means of separating the genuine from the spurious. All true Spiritualists desire that everything unreal, untrue and fraudulent, connected with Spiritualism, be exposed and banished from it forever. Truth will stand in spite of all the opposing forces that can be brought to bear against it, and knowing that Spiritualism has truth for its basis, I have no fear

Spiritualism has truth for its basis, I have no fear that it will be overthrown.

Twenty years ago I became aware that I was acted upon and at times controlled by an outside, intelligent power wholly independent of my own volition, which, after five years of careful observation and study, I decided to be that of disembodied human beings. From that time to the present I have never changed my mind. During the last twenty years I have given over ten thouthe last twenty years I have given over ten thou-sand sittings, and I appeal to those who have been acquainted with my mediumship and had the benefit of my power, to say what its effect upon them has been. I think the answer will be, 'It has blest, comforted and strengthened us; it

has counselled us against wrong doing, and led us into the path of right.'

But while we know that spirit communion is a fact, and rejoice in the blessings it brings us, we are also painfully aware that there is much, especially among the physical phenomena, that is akin to deception; and whenever fraud is discovered and proven, it becomes the duty of true Spiritualists to frankly acknowledge it, and not seek to apologize for those who so cruelly trifle with the dearest affections of the human beart and defense the exercise truth that ever heart, and defame the grandest truth that ever was given to man. I cannot comprehend why everytrue medium is not only willing but anxious to submit to such test conditions as will entirely exonerate him or her from suspicion of deception. In the matter of materialization especially I appeal to all mediums for that phase of manifestations to demand that such reasonable tests

be applied by investigators as shall absolutely settle the question of the honesty of the medium.

I have spent nearly all the time during the past winter in Ohio, Michigan and Illinois, in company with my husband, who has been giving courses of lectures on psychology in the different on psychology in the differer cities of the West. I do not intend to resume my work as a clairvoyant physician at my home in Boston until the autumn, as I am greatly in need of rest from my labor.'

Georgia.

SAVANNAII .- A correspondent, "II. M. P.," writes, March 25th: "Would you like to hear a little of the condition of liberal thought in this beautiful, decaying old city? We find nothing so liberal as a Unitarian church within its limits. It seems to be taking a Rip Van Winkle sleep in everything relating to human welfare and growth.

Dr. Knorr, an eminent homeopathic physician, who was formerly a pupil of Ennemoser in a German University, had always been a materialist though a believer in mesmerism. But his fine intellectual and spiritual organization could not rest in that, and four years since he became interested in Spiritualism through the medium-ship of  $D_{\ell}$ . Webster. After the loss of a son in the late yellow fever epidemic, he began a home circle, at which his dear one soon communicated. A few months ago a conductor on the Central Railroad began to be interested, through per-sonal affliction and experience, and the families united their circles, at which every fourth day they receive communications from those gone before by table-tipping and rapping. They seem inspired by such earnest, loving, devoted interest,

that it is a pleasure to see them

Conductor W—, who is a large, magnetic
man, has had some wonderful escapes from sudden death through spirit intervention. Twice an overpowering presentiment of danger caused his precipitate retreat into the rear of his train, and twice, immediately after so doing, the seat he had just vacated was destroyed by a sudden crash. The third time warning came, and understanding now its meaning, he stopped his train without any other warrant for so doing than that inner voice, and hurrying forward on the track he met another train coming toward him at full speed, which he succeeded in stopping only a few

yards from his own engine.

A few liberal friends met in the Conductor's parlors last evening, and Mr. C. O. Poole gave them a pleasant little talk upon the phenomena and philosophy of Spiritualism; but in all this city there were only a dozen of kindred thought who get the week get the wee

who gathered themselves thus together.
Dr. Knorr, one of the two subscribers to the dear old Banner of Light here, is trying to intro-duce that and the 'Voice of Truth' into receptive families. All honor to the sterling man who bears the lonely burden of reformatory thought in Savannah! But we opine that the city is awakening, and when a few more eyes are openist come from earth."

ed she will see what a laggard in progress she
When Willie saw the little girl he ran to meet
is, and hurry up so as not to be left in the middle

of this century by the year 2000.

They tell us that the interior of the State is more advanced than this portion. Ex-Gov. Herschell V. Johnson is a pronounced Spiritualist, a member of his family being an excellent medium. He has a great liberalizing influence over a large surrounding community. I have not de-nominated the Swedenborgian Church as liberal, since it is called as sectarian as any other in the city."

### Ohio.

KINGSVILLE.-Stuart L. Rogers writes March 24th: "Dr. Frank T. Ripley came to see me on the 20th, and remained until the 23.1; while he was here he gave some truly wonderful séances, but I will relate only a few of the many astonishing things that transpired in his presence: Mrs. White, a total stranger to Mr. Ripley, wrote some I listened without apparently recognizing him,

the middle of it stood a table set for breakfast. faction was given in all cases. I got a splendid There was nobody in the room, but the nurse communication from a spirit-friend who gave her full name; this was most satisfactory to me, as my dear spirit-friend had promised me a message

that would be truly characteristic of her. The message being of a private nature, I refrain from giving it.

On Friday evening we held a circle at Mrs. A. M. Daniels's house, when Mr. R. was controlled by a spirit who gave us instruction and many grand thought. The most wonderful test of the town. a spirit who gave us instruction and many grand thoughts. The most wonderful test of that evening was given to a skeptical lady, Mrs. Whitenburt. Mr. R. said: 'I see standing by you [Mrs. W.] a spirit who says to you, "God bless you, dear sister! From Izzle Griffith."' 'How did my sister pass away?' 'I was killed in the fall of the Ashtabula Bridge; I did not suffer much." Many fine tests were given—one, in particular to my mother from my sister. It was like her in expression, and was truly, I believe, my dear sister, O. M. R. My best tests were given to me while I was alone with the medium. He answered twelve questions which I wrote on pellets and ed twelve questions which I wrote on pellets and folded so it was impossible for the medium to know the contents, and the twelve answers given were correct in every particular. I hope the friends of Spiritualism will see that all true mediums will have a home and good conditions as Bro. Ripley has now in Buffalo, N. Y."

KELLEY'S ISLAND. - Addison Kelley informs us that J. Frank Baxter spoke in that place Tuesday, March 26th, with excellent effect.

New York.

BROOKLYN.-Mrs. C. E. Smith writes, under a/late date: "The Society of Spiritualists of Brooklyn meets at Everett Hall, 398 Fulton and half-past seven p. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer. The Children's Progressive Lyceum meets at half-past ten A. M. Mr. A. C. Kipp Conductor, Mr. D. A. Bannett As. G. Kipp, Conductor; Mr. D. A. Bennett, Assistant Conductor; Mrs. C. E. Smith, Gnardian; Mrs. L. Bennett, Assistant Guardian; Mrs. C. E. Smith, Secretary and Treasurer; Miss Leo-

na Cooley, Musical Director; Mr. D. A. Bennett and Lani Kiermier, Guards. Mrs. F. O. Hyzer is still lecturing for our society, to a large and appreciative audience. Since Bro. J. B. Hatch with his Lyceum pupils visited us, there seems to be a revival in our Lyceum. Their deportment was such it was a credit to themselves and to the Lyceums they visited. We feel that the union between the Boston, New York and Brooklyn Lyceums has been cemented by strong ties of friendship, which I trust will con-tinue to strengthen forever and forever."

SHAKERS .- G. A. Lom is, editor of the Shaker Manifesto, writes March 19: "Concerning the Eddys Dr. Ditson has kept you fully informed. The old Datch city of Albany is uncommonly conservative, and too intolerant for its own good. That the Eddys gave superstition and bigotry, churchism and devilism, a very bad defeat on their late trial, is assured. The presiding Justice is a plain, blunt, but kind-hearted man. His position was embarrassing—having to be judge and counsel for the people at the same time—and yet there was full evidence of his impartiality and of his heing a perfect gentleman. His careful constitution his being a perfect gentleman. His careful con-sideration for Dr. Ditson while on the stand, and his unwillingness to permit the skeptical Perkins to abuse the talented Doctor, won for him many kind regards, and I am happy to render this tribute to him."

AUBURN .-- A correspondent states that J. II Harter has been speaking of late in Fabius, Delphi, Oran and Cazenovia, but is at present at home, disabled through sickness.

Colorado.

DEL NORTE.-W. Richardson writes, on renewing his subscription: "As I don't use any tobacco or whiskey, I think I can afford to buy what reading matter I want. We live almost out of the world in this remote corner among the Rocky Mountains, and the Banner is about the only source of light we have here in our thick darkness of Christian superstition and intolerance. Its glittering folds have served to brush away some of the 'hells' of earth, and have illuminated many of the mentally dark places caused by popular theology. The signs of the times are pregnant with tokens of great cheer to the hearts of true liberals in this glorious year of '78. Spirof true liberals in this glorious year of '78. Spiritualism is doing a mighty work in the world. I hope you will be sustained, and continue on in od service until all mankind shall be enabled to enjoy the soul-cheering light of this gos-pel ushered in by those pure-minded, truthful, simple and innocent Fox children of Rochester!

Pennsylvania.

HALIFAX.-Dr. Charles Yeakel, in renewing his subscription, says: "I have read the Banner ever since its first number, and bought it for many others who were unable to pay for it. I have been before the public as a healer for twenty nave been before the public as a heater for twenty years; and been persecuted and mobbed in the highway. I have proclaimed the cause of Spiritualism under all circumstances; have given freely and received but little, and to-day am poor in purse but rich in the knowledge of the great problem of human life. Yet I would not do with out the Banner unless it were impossible for me to buy it; I hail it with joy as the glorious in-strument for the righting of all wrongs, whether ecclesiastical or moral, and a light to true spiritual knowledge."

Kansas.

WICHITA .- S. W. Richmond writes: " Please say to those contemplating coming West, that Sedgwick County is the garden spot of Kansas, and Wichita is a city of five thousand inhabitants, and leads all the Western cities in growth and business, and liberal sentiments. E. V. Wilson was with us about one year ago, and created an excitement such as was never known before.'

#### A Wetherbee Experience. To the Editor of the Banner of Light:

It is not very often that a spirit refers in a definite manner to his her or its appearance through another medium. I have made appointments with spirits that have never been kept, or the spirit coming through the medium would not know anything of the agreement made to come. The fact used to bother me, and I wondered why mind-reading did not come to the spirit's rescue when I was all ablaze with the hope and expectation. Some of my spirit friends have done so, however, and unmistakably; and one especially, Ralph Huntington, has many times during the past year cleared up that point to me. I have had such a fact lately, and if I can be brief and at the same time intelligent I think the incident will be worth relating.

A few days ago I had a sitting with Mrs. Wildes, 52 Oak street, Boston. I do not think she knew me, first, from observation of her remarks; second, she said she did not know me; and third, if she had it would have made no difference. The whole sitting was interesting and full of tests: name of a sister and a favorite aunt, and a relation with very marked peculiarities also, and many others who are often with me, and then she said: "Here is an old man, rather a small man, with gray hair; he is no bloodrelation of yours, but a man who likes you

room, with windows at both ends, and opening out upon the same lawn that Willie had seen out of his window. The same fresh, sweet air came in, and beautiful birds flew in and out through the windows, perfectly tame and fearless. The floor of the room was of polished wood, and in the middle of it stood a table set for breakfast. was without my saying so, and then took posperson singular, and then put her [his] hand into my side pocket, took out my pocket-book and among fifty or more different things picked out an envelope with contents of a special character, and which had some bearing in connection with him as one of my familiars, and said that was it, and seemed to know the whole story and location of the contents.

I need not go further into particulars, I liave said thus much to show that this was no indefinite interview on Ralph's part, and to bring out the point of interest for which I am writing this article. Mr. Huntington—that is, the spirit said: "John, you were at Maud Lord's circle the other night, and you recognized me, and heard me whisper, and knew what I said," repeating it thus: "John, keep up your courage; we will help you." "Yes," said I, "there was no mistake about that;" and then Ralph said, " and I have done so, have n't 1?" which was the fact. It would make an unnecessarily long story to go into particulars, but the facts were as he stated.

About a week before this sitting I did go to a circle at Maud E. Lord's. I need not describe it, for the Banner readers are familiar with these circles, only to say this was very demonstrative and satisfactory. I had reason to expect the spirit of Mr. Huntington to be there, and he was; and recognizing him, he manifested it with an accent by forcibly patting the top of my head, and said in an audible whisper exactly the words I have in an audible whisper exactly the words I have quoted, and coming a second time, he repeated BOOK ON MEDIUMS; the expression. So it was unmistakable, and remembered, it seems, by both of us.

JOHN WETHERBEE.

Written for the Banner of Light. ONE SWEET MORNING IN THE MAY."

BY JOHN 8. ADAMS.

Hope that brightens all things earthly, Faith enduring as God's love, Joy of soul and peace unbroken-Foretastes of the bliss above; Calm reliance, lasting patience, Though the harvest long delay-These are what the angels gave me One sweet morning in the May.

Life on earth is but the prelude Of a life supremely grand: Soon upon the mountain summit Of existence we shall stand, And rejoice that we have reached it, Though a long and devious way-This is what the angels told me One sweet morning in the May.

Lo! the gates of other open, · Swinging inward; I behold Through an endless, shining vista, Scenes of joy and peace unfold As the future home of mortals-Not one single soul astray-

This the vision angels gave me One sweet morning in the May. Patience, then, oh struggling mortal! Faint not, fail not, although long Is thy toil, and pain and sorrow Be the burden of thy song.

Sure as nature yields a harvest From the seed broadcast to day, Rest will come, and peace, and gladness, Some sweet morning in the May. West Roxbury, Mass.

Passed to Spirit-Life:

From the residence of her parents, Clyde, Ohlo, March 18th, of consumption, Mrs. Eva Perin Robinson, in the 21st year of her age. She was the last surviving of five sisters, sweet little

May, the last except her, departing less than a year ago, she was a frnn Spirtin ellst, and was sustained to the last by that strong staff. Retaining her infind perfectly, her eyes brightened with more than mortal fight; she eagerly watched for the centing of termage (thends, for she thought that would be the blessed assurance of fellef from her couch of palm. At last she seemed to see them, but she could not speak, and a moment in one the great transition was completed. The funeral was largely attended. Hudsen Tuttle pronounced the words of consolation regnant in the spiritual philosophy. From Wood County, near Winsboro, Texas, Feb. 13th

Solomon J. Watker, (son of Nathan A. Walker,) aged 22 Ho leaves a young wife, and several brothers and sisters iso his father, to mourn his loss.

ALEX KING.

Winsboro, Wood County, Texas.

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# Banner of Tight.

BOSTON, SATURDAY, APRIL 6, 1878

PUBLICATION OFFICE AND HOORSTORE, No. 9 Montgomery Place, corner of Province street Lower Floor.

WHOLESALE AND RETAIL AGENTS. THE NEW ENGLAND NEWS COMPANY, No. 0 COLDS STREET BOSTON. THE AMERICAN NEWS COMPANY,

NOW, O AND RICHAMBERS STREET; NEW YORK COLBY & RICH,

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The fire most on a complete spirite about to be they may be a compression of the second so the kinds of the second so th To factoring to tech to the work to to a specific with west of factors of teach them to two according to the effectives.

#### In-Town Subscribers

Are hereby notified that the Banner for next weeket on account of East Day coming on Thurs. To regularise error graining states Tryth Soleranda. day, 11th) will be delivered on Wednesday mornling, April 16th | Our Bookstore will not be open on Thurs 'ay.

#### The Thirtieth Anniversary. The surprising results achieved by the modern

gospel of Spiritualism in the short period of june: -as reckoned by days which has elapsed since Its advent to the world, are of themselves the most conclusive letters patent of its right to even yet broader consideration in the years that are to come, and furnish prophecies of grander conquests when that consideration is achieved. Coming, necessarily, in simplest guise, and on the physical plane as well, the Cause was subjected. at its very inception to the entireism of schoolmen. wedded to accustomed lines of thought, and to the. They shower good becames for thirty years ago. ridicule of those who measured all things by so- negoed the representation Executive August, cial appearances, and when its initiatory raps. But on the consensation of distree, Leveland Right, plngs found even in the limited degree which characterized the first efforts at spirit communion an avenue whereby to reach human consciousness, then a third factor entered the lists. against it in the persons of the ordained elergy and their adherents, who from indications of what was to come feared the worst for the silvershrined Diana of their creedal Ephesus. The strict schoolman and preacher have for thirty years continued the conflict thus inaugurated; but the ground they have lost is wondrous to behold! The careful observer will see that by the divine influence of the New Dispensation-asexerted through its constantly multiplying channels of communion and its tireless outbroadening in the phenomenal field—the scientists have been divided, and that a noble and notable delethe same cause, and are now standing on ground our readers next week. -ay, and claiming it to be good Orthodox ground. too-from which they would have shrank in terfor thirty years ago! It is not necessary for us, in the yet overbrood-

point to this fact of the marked tendency to liberal thought (in all its gradations from passive to actively aggressive) extant among men today, as the prime evidence of the importance of the work ! benefits unite in spirit and in truth with the souls ; ductive of a cure. in higher life and the hard working media of the earth plane to help on the era of its final triumph. THE CELEBRATION IN BOSTON.

The anniversary exercises at Paine Hall, Lyceum, passed off with a degree of success good notices, generally. We extract the following from a report contained in The Herald:

large, hundreds having to go away in the evening, not being able to get near the doors. morning exercises were mainly by the children, and consisted of the reading of an original essay by Miss Belle Bucon, entitled 'Castles in the Air.' recitations, readings, and vocal and instrumental music, the Lyceum orchestra of eight pieces, under Professor Bond, doing the latter. In the afternoon, there was music by the orchestra, singing by the Wesleyan Quartette, a poem by Mr. F. L. Union, and the anniversary address by Professor J. Rodes Buchanan, of Louisville, Ky., his subject being 'Divine Commands for 1878,' which was a scholarly production. In the evening, there was singing by the Beacon Quartette, a select reading by Miss Carrie E. Hopkins, an address by Dr. I. P. Greenleaf, of Boston, and short speeches by Dr. Charles Main, Dr. J. H. Currier, Mrs. N. J. Willis, and several

"The thirtieth anniversary of the 'advent of which it was in vogue. Henry Ward Beecher is an impostor.

Modern Spiritualism' was celebrated yesterday in a series of public meetings in Paine Memorial Hall, under the anspices of the Children's Progressive Lyceum and of the Spiritualists of Massuchusetts. In the forenoon there were exercises by the Lyceum, consisting of readings, recitations, singing, and instrumental music by members of the school, assisted by volunteers, under the di-rection of Alonzo Bond. In the afternoon, at half-past two, there was an overture by the or-Nestra, and also vocal music. Mr F L. Union rolad a poem, and an anniversary address was Ven delivered by Prof J. Rodes Buchanan, of Rojusville, Ky, on the subject of Divine Com-Rousville, Kv., on the subject of 'Divine Com-mands for 1878'. There was an evening meeting which was largely attended, not only the seats but all the standing room being occupied. George A. Baron presided, and short speeches were made by John Wetherbee, Dr. Main, N. S. Greenleaf, Maud E. Lord; Laura, Kendrick, Henry C. Luli and others. The exercises were diversified with occasional songs. During the progress of this meeting, and from time to time throughout the day services were held in the building by several physical and test mediums, and the occaon was, on the whole, exceedingly interesting

The Ladies' Aid Society, of Boston, celebrated e anniversary by public meetings at Rochester Hall, in the morning, atternoon, and evening.

Prottable conferences at Amory Hall during Menday, April 4st, and a well patronized anniversary ball at Paine Hall on the evening of that die (mus e by Bond & Dunbar's Orchestra), concluded the proceedings.

The following is the original poem written for

A THOUGHT OF THIRTY YEARS AGO. Rose Rose of bests of heaven! Highlet your noiste swell! g; cog of it we dirriven, it's gooden gootles feli; how, when doubting, fearing, we trod the vale of woe, Ye rang the message cheering of thirty years ago, Tell to we through hight and morning, the angels came to

To meet with dealy and scerning from ignorance and mitth, Till, with the growth of science, o'ercoming senses law! They rapped their weird definee of thirty years ago.

How deep was the thanksgiving along the line it spell: "I was south that for ded pity - dead heath Doubits drifted

"Till and defrom Life's City came, thirty years ago, Love's offices came of en as wife as heaven's door, And in the We and trace we stoke from there to shore of the invertibility that the research of strend the . The tree the awestrick listeners who whispered faint another, the respective control of The mobile care believers since tharty years ago,

Angelie he to have by defect and Error and December Berore, their Fear has vanished and Death bee, I swift de-

Lovely 1 confee, fair, releasing, of thirty years ago. Motor Miles their large on, Physiophy and Art, Through Specification at the distribute mastic heart. In Programs Appearing our general, with parts agains, We trace their magnetism are a there's Years Ago.

on this treating to different autot of corresponding mer-Through Nation's law's revening the "King hands ter dower.
Lettle I women to fetter, freed chatter slaves below.

The degle made befor since thirty years ago. Aloke the cot or gulade they meet as face to face: From Wist move detection to point forth a body grace, With voices true and tender they speak to friend and foe, Unveiling my site spiender since thirthy years ago, With limitte unfording they come to one and att. If manity optoding when sorrows round them fall, "Next to role tings I waying tempers, flushed with their

to att's long your. As been in celebrate in we keepethis day, to show These alse manerpation of There's Years Ago,

THE OCCUSION IN NEW YORK Dr. R. T. Hallock presided at the largely-attended meeting in Republican Hall, 331 street, F. J. Bullene and Mrs. Nellie J. T. Brigham parfurnished vocal, and Prof. Justin Juch instrumental music. Mrs. Brigham's speech was closed by an improvised poem, of which the following was the concluding stanza:

\*\* Take the truth of insultation.

\*\*Better than old wormout croeds;
Let the strength of your savarion.

Blossem it to lives of deeds.\*\* The anniversary was celebrated by approprigation has been led to fearlessly enroll itself in ate services in other cities and towns, reports of defence of the truth as it is in reason; while the which proceedings (as well as additional details ministry and their flocks have felt its action for lof the New York convocation) we shall give to

### Progress in Medicine.

Several Homeopathic Medical Societies in Europe have decided to enlarge their field of operaing presence of the Thirtieth Anniversary of its tion, claiming to have become convinced that the advent hist closed-and whose wide-spread and well-known maxims of Hahnemann, as to treatenthusiastic commemoration all over the country ment by similars, and the use of infinitesimal has constituted another golden mile-stone in the doses, are not applicable in all cases, although in history of its onward progress-to do more than | many instances they are desirable and effective methods of practice. In view of this change of opinion, the members of these organizations have thought it advisable to make a public declaration of their intentions to adopt what might be called Modern Spiritualism is accomplishing, and the a well-considered eclecticism; in other words, uninistakable index of the magnitude of its press they intend to treat their patients by any and erent victory. Let all who are the recipients of its 'ery method which they think will soonest be pro-

> The New York Homeopathic Society voted at a recent meeting to occupy this exalted ground, but afterward retreated, we are sorry to say.

The noble platform which we have italicised under the auspices of the Children's Progressive | above ought of right to be the foundation of all systems of medicine, but to the shame and conwhich reflected credit allke upon Mr. J. B. Hatch, | fusion of the main body of diploma physicians general manager, and all concerned. As we be it said, the first question asked by them is shall print a full account of the services there next | "What effect will my action produce upon my week, we confine our attention at present to the | fellows in the school of practice which I repregiving of a rerbitim report of Dr. Buchanan's sent?" rather than, "What will best and soonest splendid oration, together with an original poem restore the sick man to health?" Indeed, we see by C. Fannie Allyn. The press of Boston gave that notably the New York Allopaths are now seeking to get even a more stringent law passed than that which at present exists in their State, "The attendance at all the services was very depriving the citizens of the right to seek for health wherever they may find it, and virtually creating a monopoly for their old system in defiance of anything new. It is to the well-founded conviction in the popular mind concerning the stultifying influence of this system of societytrammeling as compared with the broader freedom of thought and expedient demonstratedly possessed by the spiritualistic medical mediums, clairvoyants, and undiplomatized practitioners generally, that the regular M. D.s owe much of that loss of confidence among the masses which they so bitterly bewail. The times demand " new measures" if not "new men," and the medical profession universally must recognize the fact and keep step to the music of progress, else it will be in time shelved as a hopeless fossil—a way-The subjoined is from the columns of the Ad- | mark to point out to future generations the stilted and culpable ignorance of the times in

reported-as saying to a representative of the Buffalo Express that in the moral field "a restatement of all the great truths of humanity is at hand; and if you do not restate these truths, if you go on using med aval theology, you are going to lose all thinking men; they are going to drift away from the church and leave it to conventionalities and shams; " and indeed the same drift is not a matter of the future but is actually now taking place in the medical field because the Regulars have not the good sense possessed by the leaders in theology (who are in most cases ready to lessen the severity of their dogmas to meet the advancing sentiment of the age), but persevere in demanding the unreasoning use of 'mediaval'' remedies, whatever may be the consequences to the patient, putting "conventionalities and shams" above success in curing the sick, regardless of the fact that a new system of thought in matters remedial is dawning upon the comprehension of man, founded upon the patient's right to health rather than the Doctor's right to non-progression.

#### A Remarkable Private Seance-A Medium Carried Out of a Closed Room.

One of the most remarkable spiritual scances on record occurred in London, Eng., recently, at the residence of Mrs. Makdougall Gregory, 21 Green street, Grosvenor square, in presence of the occasion by Mrs. Allyn, and recited before the medium, Mr. Eg'inton, and a select party. the Lyceum on Sunday morning by Master Lover-, Mr. Harrison, of the London Spiritualist newspaper, is responsible for the facts given below: The scance was held in the drawing room on the first 134, where, speaking of a celebrated medium's floor, says the editor, therefore high above the street; the shutters of all the windows of the room were closed and barred; they could not have been opened without admitting light from the streets. The door was locked on the inside, and the key left in the lock. The table around which all the sitters sat was about two yards from the lock, and accidentally in the most favorable position for enabling all the sitters to gaze Into the passage if the door had been opened either to a large or small extent. The members of the circle were seated around the table in the following order, in the dark, and with their hands, inter linked: Mr. Eglinton; Mrs. Fletcher; Mr. W. H. Harrison (of 38 Great Russell, street); Mrs. Makdougalf Gregory; Mrs. Wiseman (of 1 Orme square, Bayswater); Mr. George Sutherland (of 117 Sloane-street); Mr. J. W. Fletcher; and Mr. Aithur Colman. After some ordinary manifestations had taken place, Mr. George Sutherland was raised, chair and all, and placed on the centre of the table, where he was seen when a light was struck. Another sitter and his chair were raised about two feet. Mr. Harrison half seriously asked if the spirits could take Mr. Cölman through the ceiling, by way of giving variety to the manifestations; this remark was spontaneous, no medium present having said anything to lead the conversation in that direction. Mrs. Fletcher, and Mr. Cölman then called out simultaneously that Mr. Eglinton had broken the circle and left them, and Mrs. Gregory told them to John hands. At about the same moment a chair, probably Mr. Eglinton's, was heard to fall lightly on its feet, apparently some yards from the circle, and a violent "bump" caused by the falling of a heavy body on the floor of the room above, caused everybody to think that Mr. Eglinton had been carried through the ceiling, so a light was struck. From the time the remark was made about Mr. Colman to the time the light was struck, was about a minute. From the time Mr. Eglinton disjoined hands, to the time the fall in the room above was heard, was probably less than ten seconds; some of the sitters, a few minutes -after the event occurred, estimated it at five seconds. When the light was struck, Mr. Eglinton was not in the room. Mr. George Sutherland and made a congratulatory address on the prog-unlocked the door by turning the key which was Mrs. Mary F. Davis, Prof. S. B. Brittan, Mrs. E. age outside was feebly illuminated by reflected light from the gas in the hall below. Mrs. Gregoticipated in remarks, and Mrs. J. Vincent Brown ry and several sitters proceeded upstairs, and found Mr. Eglinton lying in a deep trance on the floor, with his arms extended. This was about two minutes after he disjoined hands in the room below. In two or three minutes he revived, and complained of the back of his head being hurt, as if by a blow; beyond this there was nothing the matter with him, and he was as well as ever in a few minutes. The sitters were all satisfied that the phenomenon was genuine, and that the door could not have been opened, closed, and locked on the inside by any of the mortals

present without their knowing it. This case is paralleled by others in the history of Modern Spiritualism, as well as by ancient church begends. Mr. Eglinton tells us that he has had the same manifestation twice beforeonce at the house of his friend, Mr.-Davis, where he states that it was given under test conditions, some of those present having their backs against the door at the time. The production of manifestations in response to the sudden suggestion of somebody present is not uncommon. The late Mr. Guppy used to speak of it as a remarkable thing that when Mr. Benjamin Coleman, of Upper Norwood, was present at Mrs. Guppy's seances, the spirits were almost sure to do whatever he asked. The facts herein recorded cannot in any degree be paralleled by any experiments known to physicists, and are at present foreign both in degree and in kind to their experience and their theories,

### Re-awakening in Worcester, Mass.

Mrs. A. W. Wilcox informs us that the Spiritualists of this inland city are now endeavoring to call together their forces, and to inaugurate a series of conferences, lectures, etc., in the near the end desired they have commenced a series of | in Italy. evening gatherings at Grand Army Hall, the first of which transpired Friday night, March 29th, and was largely attended. The services included vocal and instrumental music, dramatic representations, readings, etc., and remarks and tests by Mr. David Brown, of Boston, (who gave general satisfaction) the entertainment closing with dancing. These social gatherings will continue fortnightly at this hall for the present.

Dr. Buchanan's oration on our first page is an able production. It calls upon all true Spiritualists to Join hands in Interior oneness of purpose for the better condition of all humanitythat love may take the place of hate, so that heaven may speedily be inaugurated upon the earth.

We announced in our last that we should further notice James M. Choate, the alleged 'flower medium," in this issue, but we have concluded not to do so at present. We, however, warn the public against him, for assuredly he is

#### "A Learned Bigot."

This is the way the New York Evening Telegram slices up Dr. William B. Carpenter's pretensions during the course of a notice of his book on "Mesmerism, Spiritualism," etc.:

"In spite of the significant consonants which follow Dr. Carpenter's name, [C. B., M. D., L.L. D., F. R. S., V. P. L. S.,] we must still adhere to the opinion that he is a bigot. Two passages in his book alone would enable an unprevisited London, he says:

visited London, he says:

'Shps of writing paper having been distributed, any person who wished to put Adolphe's power to the test was desired to write a word at the top of the slip, and then to field it over and over several times, so that the writing should be covered, both in front, and behind, by two of three layers of the paper. Having myself written 'Parls,' I folded it up in the prescribed manner. My friend Mr. O'tley wrote 'London.' Several other persons did the like, and we satisfied ourselves by holding up our folded slips between our eves and the light, that the writing within was complete v havishle. Yet, taking one of them after another into his hands, and making no attempt to unfold the papers isome of which, I think, were secured by seal or wider). Adophe named, without hesitation, the name written on each. Within a day or two, however, I hearned from Mr. Ottley that his sister had discovered that she could read by her natural eyesight the writing on his slip, which it was supposed could only be discovered by clair-votant power; and, on trying her method on my own slip. I found myself able to do the same. The secret condition he dith the slip, not between the eyes and the light, but he dith the slip after a fittle practice we ris written in a legible, but net large hand, can be thus read, though covered by three folds M ordinary writing paper.

This statement is so ridiculously false as to

This statement is so ridiculously false as to warrant grave suspicions of Dr. Carpenter's veracity. Let any of our readers try the experiment for themselves.

Besides, Dr. Carpenter contradicts himself. Having given the explanation of 'how the thing is done, he gives a very different one on page power of answering pertinently questions writ-ten on folded slips of paper, he gravely main-tains that the medium becomes acquainted with those questions by watching the movement of the top of the pencil with which they are written! is so laughably childish that one reflects with amusement upon the credulity of the incredulous. But is Dr. Carpenter ignorant that many of these questions are written at home by the people propounding them, where there is no possibility of the 'movement of the top of the pencil being observed by the medium.

We are not defending Spiritualism or the mediums by any means. But we are laughing at Dr. Carpenter's childish and absurd manner of accounting for very singular phenomena. His book is the product of a learned bigot, who ap-prouches an important subject in a spirit contemptibly unscientific."

#### "Circulate the Documents!"

This is a phrase frequently made use of in the various walks of life to indicate the generally understood and comprehended necessity of appealing to the public mind of this age through the avenue of the printer's art. And if this rule of conduct be recognized so fully in the ordinary concerns of human society, how much more should it be followed by the believers in the Spiritual Philosophy and Phenomena-which two evangels of the nineteenth century are walking hand in hand in our midst to day, giving to those who will receive their teachings the clearest light possible of attainment by the soul while yet in this stage of being: We repeat, how much more should the system of procedure indicated in the above heading-the presentation to the public mind and eye of books, papers, pamphlets, tracts, etc., etc., devoted to the advocacy of the causehe utilized by those who have embraced the truth of the spiritual gospel.

We call attention to the fine supply of printed matter for sale at the BANNER OF LIGHT BOOKSTORE, No. 9 Montgomery Place, Boston, (a catalogue of which publications will be sent free on receiving the address of any applicant,) and trust that the hint conveyed in the old proverb concerning "a word to the wise" may be all-sufficient in the premises.

In this connection we desire to return sincere thanks to Mr. A. C. Billings, of Waukesha, Wis., who under a recent date sent us an order covering six copies of Andrew Jackson Davis's new be sent to as many different persons; coupling ere long to be able to send additional names. Will not some reader of this paragraph follow this laudable example? Now is the time to circulate the documents.

### Mrs. Maud E. Lord

Can now be found at her old residence, 39 Milford street, Boston, by any one desiring to attend her scances—the first of which meetings will take place Friday evening, April 5th. As the number which can be accommodated at one of her sittings is limited to twenty individuals, and as the demand for seats is always in excess of the supply, parties wishing to test her powers will do well to make application in advance, by mail, or by a call on the medium personally. Her circles have elicited the warmest encomiums wherever she has been, and we advise all who have not already done so to visit her, and receive—as they cannot fail of doing-palpable proof of the verity and honesty of the wonderful physical phenomena regularly occurring in her presence.

On the 14th of March last, the Baron Michele Guitera de Bozzi, for three years President of the Psychological Academy of Florence, passed to the higher life. He was a man of noble mind and elevated sentiments, and a true that he had made 55,383 examinations at his friend. The leading scances in Florence for the investigation of spiritual phenomena were held in the house of Baron Bozzi, where several learned Italians made a study of the facts. He practice. This statement of successful relief was a member and correspondent of various learned societies, and the founder of the Florentine Psychological Society, of which he continued to be President until the time of his death. The service over his remains took place at the church of St. Felice. Baron Bozzi held liberal principles, future. As an adjunct to the accomplishment of and by his writings did much to promote freedom

We are in receipt for publication of several communications of a very personal nature, which we decline to print for obvious reasons. We desire, if possible, harmony in our ranks, and so do our spirit-friends. Wrangling at best is unprofitable, especially in a moral point of view, as it militates against the cardinal principles of our Harmonial Philosophy.

Prof. J. R. Buchanan is at present continuing his course of lectures on Anthropology and Psychology, on Saturday evenings, at Republican Hall, on 33d street, near Broadway, New York City, and The Truth Seeker states that those who attend are highly interested both with his philosophy and his experiments."

Mrs. H. W. Cushman has improved in health, and is at present holding musical séances at her home in Melrose.

preparing for the worst. "Let us have peace."

#### A Course of Lectures by Prof. J. R. Buchanan.

We are informed by Mr. J. B. Hatch that he has been authorized by Prof. Buchanan to make arrangements for a series of discourses to be delivered by him in Boston if the following pecuniary terms can be complied with, viz.: Subscription books are to be at once opened at the Banner of Light Bookstore and other points in this city, judiced person to arrive at this opinion. One of and the signature of one hundred names—each them is found on pages 79 and 80. Speaking of signer agreeing to pay the sum of two dollars a celebrated clairvoyant named Adolphe, who and fifty cents—will be sought for; the lectures will be eight in number, and will be illustrated with experiments; the payment of the sum mentioned above will entitle each signer to two tickets, thus making up a select audience of two hundred persons, whose continuity of attendance will enable Prof. Buchanan to cumulatively accomplish the best results toward the unfolding to his hearers of the fruits of his extended and varied researches in the field of anthropological science. Among the themes to be treated in the proposed course are: Psychometry, Sarcognomy, Cerebral Physiology, Phrenology, Pathognomy,

We earnestly hope that the arrangements for this worthy undertaking may meet with that hearty cooperation on the part of the friends in Boston and vicinity which will insure its success financially, confident as we are that all who may avail themselves of the opportunity of gaining the extended information which will in that event be afforded them will feel amply compensated for their expenditure of money and time. As stated above, a subscription book can now be found at the Banner of Light Bookstore, and we invite the attention of the visiting public to its

#### Spiritualists' Camp-Meeting.

We learn from the officers of the Onset Bay Frove Association that they have decided to comnence their Camp-Meeting on Sunday, Aug: 4th, 1878. Preparations are in progress to insure one of the most interesting meetings ever held under the auspices of Spiritualism, and due notice will be given of all details as the time draws near.

A basket nicnic, to which everybody is invited to bring their own rations, will be held on Wednesday, June 12th. It is altogether more comfortable to "go a-Maying" in June than earlier in the season. The new permanent wharf will then be completed, at which any of the steamboats or other vessels that ply in the Vineyard Sound can land passengers at all times of tide. It is also probable that the new road from the railroad to the Grove, which shortens the distance to about one-half mile, will then be open. Work on the new cottages is to begin the present week. People who are afraid of Savings Banks, will find that a snug cottage home for the summer by the sea-side at Onset Bay, is an investment that will not depreciate, but pay a good dividend in comfort and health.

The Association sends pamphlets of information free to all inquirers, on application to H. S. Williams, President, or Dr. H. B. Storer, Secretary, Boston, Mass.

#### The Spirits' Celebration.

Last Sunday, March 31st, being the Thirtleth Anniversary of the advent of Modern Spiritual. ism, drew to earth innumerable spirits, many of whom participated as they were able in the festivities of the day. Knowing that several who presented themselves at the different halls would have no opportunity to speak on account of the limited time, we suggested that the Banner of Light Spirit Band hold an anniversary meeting at our hall on Thursday afternoon of the present week, April 4th. The suggestion was accepted: and we are permitted to announce that Grandfather George (many years in the earthly life a Methodest preacher, and who has controlled Mrs. book, "Views of our Heavenly Home," to Rudd from early childhood,) will deliver an appropriate address in conjunction with Father with this act the friendly assurance that he hopes | Pierpont (formerly in the mundane sphere of life a Unitarian minister). No doubt the occasion will be an interesting one. Seats free.

> Dr. Samuel and Mrs. Abbie Grover celebrated the Twenty-second Anniversary of the public mediumship of this veteran worker at their home, No. 40 Dwight street, Boston, on Friday evening, March 29th. During the evening a pleasant programme, consisting of music by Prof. Alonzo Bond's Lyceum Orchestra, a brief speech of welcome by Dr. J. H. Currier, Chairman; remarks by Dr. S. Grover (in normal and trance state); songs by Misses Florence Danforth, Helen M. Dill, and Mrs. J. B. Hatch, jr.; remarks by Dr. A. H. Richardson, John Wetherbee, J. B. Hatch, Dr. Charles Main, and others; music by Miss Carrie E. Hopkins as pianist; piano solos by Miss Murphy; musical scance by Mrs. H. W. Cushman; and recitations by Misses Carrie E. Hopkins and Lizzie J. Thompson, was executed, ending by orchestra and audience joining in rendering the hymn "Nearer, my God, to Thee," &c. Social converse and the partaking of a collation concluded the proceedings of the enjoyable occasion. During his remarks Dr. Grover rendered, as a report of his twenty-two years' stewardship as a medium. office; had visited 7 States and 138 towns in the line of his professional duties; had attended 1100 families, and in all had lost but 37 patients in his from disease rendered by a spiritual physician will, we think, compare favorably with any which can be drawn from the experience of the most incorrigible Allopath in the Massachusetts Medical Society.

> Among our mediums worthy of trust and esteem is Miss Frances M. Remick, at 31 Common street. She has long been too feeble in health to be a steady worker; but we are happy to learn that recently she has so gained in health and mediumistic development, that now she can devote most of her time to putting forth healing powers whose qualities are specially adapted to giving health and comfort to diseased and sorrowing minds, while renovating the physical system. Her comprehension of the laws, forces and methods of spiritual healing, combined with her deportment and spirit, render her a trustworthy and valuable helper of the ailing in mind

B. R. Anderson writes from West Union, Ia.: "I have taken your paper, addressed to some member of my family, ever since you began its publication. Grimes has been lecturing here. So far as Spiritualism is concerned, he only helps it. He says that all mental phenomena are genuine, while all physical manifestations The war-cloud in Europe and Asia looks | are fraudulent. From our experience we infer, extremely black just now. England is evidently therefore, that (by his own standard) J. Stanley Grimes is a physical manifestation."

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

Mrs. Sarah A. Byrnes Snow, will lecture in East Dennis, Mass., April 14th. She would like to make further engagements in the vicinity of Boston for the remainder of the month.

Mrs. Clara A. Field spoke in Newburyport, Mass., Sunday, March 31st, afternoon and evening, to good audiences. She will be in Brockton, Mass., Sunday, April 7th, and in Amesbury Sunday, April 14th. Would like to make other engagements to lecture wherever her services are desired. Address her 7 Montgomery Place, Bos-

Laura Kendrick will lecture the Sundays of April, afternoon and evening, in Grand Army Hall, Worcester, Mass. May be found during the week days as usual, at 329 Tremont street,

P. C. Mills spoke at Walton's Schoolhouse, Seabrook, Tuesday evening, April 2d. He will be in East Saugus Friday evening, 5th, and on Sunday, the 7th, afternoon and evening, at Quincy, Mass. Would like to make other engagements. Address him 7 Montgomery Place, Bos-

Dr. II. P. Fairfield spoke in Bristol, Ct., Friday, Saturday and Sunday, March 29th, 30th and 31st; in Reading, Pa., April 3d, 4th, 5th and 6th; he will also be in Reading on Sunday, the 7th. Would like to make other engagements. Address him Geenwich Village, Mass.

Capt. II. II. Brown is reported to have been very successful in his lectures, recently delivered in the Court House, Dallas, Texas.

Mrs. Lou M. Kerns has of late been giving successful ballot test séances at Leonard's Hall. Binghamton, N. Y., and her presence there has provoked a lively discussion of spiritual themes in the columns of The Republican-Times of that

J. Frank Baxter's engagements for April are Brockton, Mass., Thursday evenings, April 4th, 11th, 18th and 25th; Stoneham, Mass., Sundays, April 7th, 14th, 21st and 28th; Milford, Mass., Monday and Tuesday evenings, April 8th and 9th; Holliston, Mass., Wednesday evening, April 10th, (probably;) Amesbury, Mass., Wednesday evenings, April 17th and 24th. Other engagements pending. Will parties be prompt in writ-

Henry C. Lull speaks in Investigator Hall, Boston, Sunday afternoon, April 7th, subject, "My God, my Church, my Creed." Admission

Mrs. Annie C. T. Hawks will lecture in Philadelphia, Pa., during the month of April, and will answer calls to Baltimore, Washington, New York City and contiguous points. Addréss 7

Mrs. M. Sunderland Cooper will be at Mount Belknap House, Lake Village, N. H., through the month of April.

Lessie N. Goodell is reported as being warmly welcomed in the lecture field. She has been speaking in New York State the past winter, to appreciative audiences. An interested listener informs the editor of the Truth Seeker that her last lecture was delivered in New Haven, Conn., before a large audience, who were unanimous in her praise as an inspirational speaker of earnestness, vivacity and power. Her permanent address is Amherst, Mass.

Mrs. L. A. Pasco, of Hartford, Conn., will speak at Allyn's Hall, in New London, Conn., on Sunday, April 7th, afternoon and evening.

in Greenfield April 3d, 4th and 5th. During liave addressed the Society. C. B. Lynn was the June 9th; in Stafford, Conn., during September. | will bring the season to a close in May. We con-Permanent address, Sturgis, Mich. Mr. Lynn | gratulate our friends on their constancy, and sincan be engaged for camp-meetings East and

Robert Cooper announces that he will deliver his lecture on "The Revival a Great Fraud," at any place where the friends are willing to guarany place where the friends are willing to guarantee his expenses for so doing. Anything over such amount, if received, he will leave to the discretion of those by whom he is engaged. This lecture was thought well of when delivered at Paine Hall, recently, and the chairman of the meeting, Horace Seaver, Esq., expressed the opinion that the case was made out, and that the discourse ought to be delivered throughout the country. Address him 943 Washington street,

Anna M. Middlebrook, M. D., has been induced by the persistent entreaties of friends to reenter the lecturing field as an apostle of reform. She will answer calls to speak upon Spiritualism, Liberal Religion, Health and Hygiene, Woman's Elevation and Man's Reformation, Temperance, and various other topics which the condition of the times demands. Engagements are solicited from the West as well as from other portions of the country. Terms in conformity with the times. Address box 778, Bridgeport, Ct.

Two citizens of Dennison, Tex., desirous of settling a discussion relative to the position taken by some of the most prominent savants, scientists and literati concerning Spiritualism. wrote recently to Prof. Dr. Franz Hoffman, of Wurzburg, Germany, for his views on the subject, and his letter in reply (translated from the German by Mr. I. Yeidel,) appears in the Sunday Herald of that city for March 24th. Dr. H. states in the course of his epistle (which we hope to reproduce in a future issue) that:

The force manifesting itself in so-called mediums, if producing ideas, can but be a spiritual one. Either the ideas written down by the medium emanate unconsciously from the inner self of the medium or from other spiritual beings. A fusion of both may take place, with either of the factors predominating. By far the majority of cases point as their cause to spiritual beings beyond this world and mostly to departed ones from earth-life. It were in vain to seek the cause of transmission of ideas in something devoid of ideas, or a mere (blind) natural force. Whoever seeks for such may find a something, but never the thing sought for. A large number of mediumistic writings, at least, can only proceed from departed spirits, and prove, consequently, the continuation of man beyond this life."

Zion's Herald says, "Nothing can be more

evident than that it is simply a question of time, and that a limited period, and woman will be accorded her right, or her privilege, by whatever name called, of sharing with her brothers in the responsibility of a common government, equally vital and dear to herself as to them, and for the care and preservation of which she has equal abilities and common risks."

A correspondent writes us from Savannah, Ga.: "I am glad you are pushing Andrew Jackson Davis's last book, 'Views of our HEAVENLY HOME.' It ought to be in the hands, Spiritual and Material.

Our good spiritual neighbor of the Banner of Light—who, in laudable imitation of his renowned namesake LUTHER, is a progressive man—thinks that "the remedy for Materialism" is the diffusion of the Spiritual Philosophy. We must do him the credit, however, to say that he means do him the credit, however, to say that he means money-grabbers and Shylocks generally, with their "ten per shent," rather than the philo-sophical Materialists, many of whom are poor in sopiled Materialists, many of whom are poor in this world's goods, and hardly see a dollar except as John the Revelator saw the glory of the future church—in a vision! Very likely, though, if our friend's singular doctrine is true, that there is "a land that is fairer than day" in the "sweet by-and-bye" somewhere "over the river," where there is no use for greenbacks, trade dollars nor nickel cents, and where a near want have nickel cents, and where a poor man won't have to borrow money to pay rent, bills and notes, nor be dunned and sued—where provisions, hats, bonnets, shoes and store-clothes grow spontaneous, and we shall not have to work on the fifteen-hou system in order to live comfortably—and where system in order to live comfortany—and where there is no priest, sect, Church, Moody Taberna-cle, Cook, hell, or any other nuisance—then in that case, provided Spiritualism can do all this and make "the conditions favorable," it might be a good "remedy for Materialism," or that kind of it which worries our neighbor.

But as doubtful things are uncertain, we had better, perhaps, "go for" the dollar now than trust too much to the future—on the principle that." a bird in the hand is worth two in the bush." And yet our spiritual neighbor may be right, after all; nor have we any objection to his being so. We rather like "the situation," but, at the same time, we don't believe the doctrine, and we never read about spirits but we think of the dialogue between Glendower and think of the dialogue between Glendower and Falstaff. Said the former, who was a very mysterious and solemn man, probably a medium like Slade or the Davenrort Brothers:

" Why, I can call spirits from the vasty deep!" And Falstaff laughingly replies:

So can 11 so can any man! But will they come when you do call them?" That is still the question to be 'answered—"Will they come?" or, Can they come? or, Are there any to come?—Boston Investigator.

Dr. Slade in Russia.

To the Editor of the Banner of Light: It is now six weeks since Dr. Slade gave his first scance in St. Petersburg. The Russian journals are more liberal than those of any country we have visited, and, as far as I can learn, have we have visited, and, as far as I can learn, have spoken favorably of Dr. Slade and the subject of Spiritualism. Very respectful notices of Prof. Zöllner's book have appeared in some of them, while Prof. Boutlerof has published a pamphlet on it. A report of the experiments with Dr. Slade will also be published, after they finish their investigations here.

Some of the manifestations are entirely new, they impossing tors.

(having been suggested by the investigators,) which, when published with illustrations, cannot fall to interest thinking minds. I will at the present time cite only one of the many: In a scance given to Mr. Aksakof and Prof. Boutlerof, at Mr. Aksakof's house, two pocket-compasses were placed upon the table side by side. By requesting the spirits to turn the needle of one while the other remained stationary, it would be done, thus destroying the theory that it was turned by a concealed magnet which must affect both in the same manner.

Dr. Hoffman writes from Leipzic that Prof. Zöllner is desirous of continuing his experiments and would like to have Dr. Slade there before the close of this month. But the engagement here will prevent his going to Leipzic before about the

Baron Hellenbach, of Vienna, has published an account of the Doctor's labors there; also a larger work, in which the subject is treated philosophi-

Mr. Liebing writes from Berlin that public opinion is beginning to react in favor of Dr. Sinde, and that Dr. Wittig has obtained a hearing on the subject in an illustrated journal.

Fraternally yours, J. Simmons.

Hotel de la Paix, St. Petersburg, 
Manch 11th 1878 March 11th, 1878.

Springfield, Mass.

The Free Religious Society of Springfield has held its meetings regularly this season, as usual. Good audiences have gathered in Sovereign's C. B. Lynn spoke in Orange, March 29th, and Hall. Mrs. Byrnes, Dr. Storer and E. V. Wilson April and May he will lecture in Ballston Spa, speaker during March. Mr. E. V. Wilson will N. Y.; in East Dennis, June 2d; in Orange, lecture there during April, and C. Fannie Allyn cerely trust that they will continue to maintain their platform so that it will become a power for good in this fair city of the Connecticut Valley.

> We were mistaken in stating that "Cecil, the Prince of Mediums," was one of the aliases of T. Warren Lincoln, C. A. Mansfield, etc., the bogus medium, who brags of gathering a harvest of greenbacks from his credulous as well as bigoted Christian friends. Cecil wishes it distinctly understood that he "travels" on his own proper name, always, which cannot be said with equal truth of the other individual, although there are grave doubts of his being "the Prince of Mediums." Perhaps some of our "final judgmentday" resurrectionist Christians may think so, however.

CONCERT AND READINGS.-Mr. R. Cooper has arranged with the Vernon Quartette, consisting of Miss Ella F. Gooding, soprano; Mrs. A. N. Nicholson, contralto: Mr. Wm. M. Hinman, tenor; Mr. Arthur D. Kingman, basso; and Geo. P Towle, pianist, all first-rate artists, to give a concert next Sunday evening, at Paine Hall, at 8 o'clock. There will also be readings by Mr. Everette Rowe, an accomplished reader. Admission twenty-five cents. Programmes can be had at the Investigator office.

A correspondent states that a course of very successful lectures has recently been delivered in Salem, Mass., from manuscripts prepared by the lady speaker while in an unconscious trance. This medium (with whose name we are not furnished) is also spoken of as possessing a remarkable development as an instrument of communion for the obtaining of individual communications from the spirit side of life.

William Wiggin, magnetic physician, 22 Aberdeen street, Chicago, Ill., writes us endorsing to the full the genuineness of the development of Mrs. Mary E. Suydam, the fire-test medium, well and favorably known to the Spiritualists of the

"The Vital Magnetic Cure," by a magnetic physician, is reduced from \$1,50 to \$1.25. postage 10 cents. Colby & Rich, No. 9 Montgomery Place, Boston, have the book for sale.

Mrs. H. D. Green, 70 East Chester Park, this city, is one of the oldest clairvoyants for medical practice among Spiritualists, and we take pleasure in recommending her to the public.

Stuart L. Rogers, of Kingsville, O., has our thanks for a copy of his photograph.

Read the card of Miss Lottie Fowler on our fifth page.

Rev. Joseph Cook says he "represents the and its contents in the soul of every Spiritualist." ) aristocracy of Boston "-"codfish aristocracy."

Spiritualist Meetings in Boston. AMORY HALL, - Children's Progressic Lycome No. 1 holds its sessions every Sunday morning at this hall, corner West and Wastington streets, commoneing at 10% o'clock. The public cordially invited. J. B. Hatch, Con-

PAGLE HALE, 616 Washington Street.—Test Circle every Sunday morning at 195 A. M. Inspirational speaking at 25 and 75 P. M. Good mediums and speakers always procent. ROCHESTER HALL, 730 Washington Street.

ROCHESTER HALL, 730 washington Street, Public Cincles for tests and speaking are held in this hall every Sunday at 10½ A. M. and 2½ and 7½ p. M. Several reliable medlums always in attendance, Good quartette singing provided.

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

AMORY HALL, -Spiritual meetings are held at this hall every Sunday at 2½ and 7½ r. m. Laura Ken tifek, regular speaker. regular speaker.

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

Charlestown District - Erening Star Hall .-Sunday, March 31st, the meeting convened at this hall at the usual hour, 3 p. m. The exercises commenced with singing by the choir, after which Mrs. A. E. Cunningham, (of No. 6 Bond which Mrs. A. E. Gunningham, (of No. 6 Bond street, Lynn, Mass.) occupied the time, speaking and giving tests. Her remarks were interesting, and appropriate to the occasion, (the Thirtieth Anniversary,) and her tests gave great satisfaction to a large and intelligent audience. We would cheerfully recommend her to Societies and managers of stated meetings and circles, a one of the best test mediums now before the public. Next Sunday, April 7th, she will speak in this hall again, at the usual hour. C. B. M.

Complimentary .- Miss Suzena M. Adams, formerly a well-known and hard-working member of the Children's Progressive Lyceum of Boston, was the recipient of a testimonial at the Hanover-street church, on Wednesday evening, March 27th. The exercises comprised a reading by Miss Lucette Webster, together with several fine selections, musical and oratorical, by Miss Adams, additional interest being evoked by readings by Misses Annie Hanson, Cora Hastings, Hannah Otis, May Blake, Carrie E. Hopkins, Miss Cun-ningham, Mrs. Marie M. Stickney, Mrs. Eldridge, Mrs. Hattie Wilson, Mr. Ed. D. Stickney, and J. P. Endres, jr. Misses Cora Hastings and Fannie Dolber, with songs, and Miss Cora Wheeler with a piano solo, also contributed to the marked worth of the successful entertainment.

"The Paine Hall Liberal League" held a very interesting meeting Sunday morning, which was addressed by Horace Seaver, Esq., in his usual able and eloquent style, on the question: What is Genuine Liberality? He said that, thanks to the progress of the human intellect in scientific knowledge and general intelligence, we, as a people, enjoy a greater degree of mental and religious liberty than has ever been enjoyed in any other period of the world's history; in short, the day of persecution for opinion's sake seems to be a supply of the same and in all the past highly size. to be nearly at an end in all the most highly civ ilized countries, and yet there remains much of the spirit of intolerance even among the most enlightened classes of the community. He thought that even many professed Liberalists had yet to learn that the *honest* convictions of every human soul should be respected; that no man wishes to be lieve an error, and that no one can hope to be a successful teacher of truth to his fellow-man so long as he evinces a disposition to encroach upon the free exercise of reason, which is the only thought that if we were more kind and courteous to each other, notwithstanding our difference of opinion, we would often discern beneath the superficial crust of theological and educational bias that in spirit, motive and love of truth we were in substantial accord and sympathy. At the conclusion of the address brief speeches

were made by J. P. Mendum, John Verity, Mr. Thayer, Prof. Leander Wetherell and Dr. Wright, of Washington, who showed the necessity of a higher standard of education to teach us charity; that the diversity in belief is the necessary result of diversity in organization and educational influences, and that we cannot expect a high de-gree of mental and spiritual culture without a corresponding healthy and harmonious.physical development. During the meeting twenty-two names were added to the membership of the

Next Sunday, April 7th, there will be a lecture, or discussion, as usual, due notice of which will be given in the daily papers.

N. M. WRIGHT, Sec'y.

Spiritualists! Support Your Papers!

We find the following pertinent words in the letter addressed to the editor of that journal by.

"Spiritualists, above all persons, should take, read, and circulate spiritual papers; very many can afford to do so if they would but reflect on its importance; and, besides, we make much less sacrifice on our part than do our spirit friends. We expect first to pay out or invest before we can receive. The spirit friends aid all who are reasonably unselfish. Then let one and all concepts with them in the good cause they have operate with them in the good cause they have

THE COUNCIL FIRE. A monthly journal of sixteen Royal Quarto pages, devoted to the History, Character, Social Life, Religious Traditions, Government, Legends, &c., of the American Indian, including also a full Discussion of our Relations to him as a People and a Government. Terms, in advance, \$1 a year. Address The Council Fire, Box 1949, Philadelphila.

This new journal is edited by A. B. Meacham, and Dr. T. A. Bland and Mrs. Cora Bland are engaged with him-a guarantee for its value and interest. Mr. Meacham's name and reputation are familiar to our readers, and no doubt his monthly will give a great deal of needed information and help to justice to the Indian. Its fit motto is: Justice, Fraternity, Peace.

The next number of the Banner of Light commences a new volume. The Banner is the exponent of the facts, theories and phenomena of Spiritualism, and right on all the humanitarian questions of the day. Colby & Rich, publishers, 9 Montgomery Place, Boston. - The Gardiner Home Journal, March 27th.

A pleasant home can be had by a Spiritualist capable of doing the housework in a small family. Address, with terms and references, B., care Banner of Light, Boston, Mass.

A STUBBORN CLOCK.—Now that so many wonderful clocks are mentioned, with puppets, music and precessions of saints for all the days in the year, it may be well to notice a remarkable time-piece in Woodstock, Vt. A local paper says it is an eight-day clock. "Three years ago, when not wound, and with the pendulum In another room, it struck fifteen times and ran for a day or two, A year ago it went through the same programme, after two years silence. Last week it repeated the performance, the pendulum still being in another room, and ran exactly twenty-four hours."

This will remind the readers of Bishop Watson's "The Clock Struck One," of the incident upon which that book is founded.—The Gardiner (Mo.) Home Journal.

### · For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to phritualism. Published weekly in Chicago, Ili. Price 8-cents per copy. \$4,15 per year.
VOICE OF ANGELS. A Semi-Monthly Journal, edited an anaged by spirits, in Boston. \$4,65 per annum. Single copies 8 cents. e copies a cents. THE SPIRITUAL OFFERING. A Monthly Magazine, pub-shed in Springfield, Mo. Perannum, \$1,25. Single copies,

lished in Springfield, Mo. Perannum, \$1,25. Single copies, 15 cents.

SPIRITUAL SCIENTIST. Published in Boston. Monthly. \$1,50 per year. Single copies 15 cents.

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 5 cents per copy, \$3,00 per year, postage \$1,00.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 50 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$3,00 per year, postage 25 cents.

THE HERALD OF HEALTH AND JOURNALOF PHYSICAL COUTURE. Published monthly in New York. Price 10 cents.

THE EVOLUTION. Published monthly in New York; Price 15 cents per copy. \$1,50 per year.

Spiritualist Meetings in New York. THE PIRST MOULTLY OF SPIRITUALISTS of New York hold their meetings every sanday morning and eventing at Reportment Had, No. 75 West 334 Street, near Broadway. Lyceum meets at 2 g r. M.

#### RATES OF ADVERTISING.

Each line in Agute type, twenty cents for the irst, and diffeen cents for every subsequent in-

SPECIAL NOTICES, Forty cents per line, Minion, each insertion. BUSINESS CARDS, Thirty cents per line, Agnte, each inscriton,

47 For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Payments in all cases in advance.

\*\*Advertisements to be renewed at continuous rates must be left at one Office before 12 M. in Saturday, a week in advance of the date whereou they are to appear.

#### SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLATRVOYANTI-For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519 Boston, Mass. Residence No. 4 Euclid street. F 9.13w\*

Dr. F. L. H. Willis.

Dr. Willis will be at the Quincy House, in Brattle street, Boston, every Wednesday and Thursday, from 10 A. M. till 4 P. M. (Ap. 6).

The Way "to minister to a mind diseased," is to take Peruvian Syrup, a protected solution of the protoxide of iron, which gives strength and vigor to the whole system, restores the digestive organs to perfect health, thereby restoring the mind to its natural vigor. 2w.Mr.30.

#### Clairvoyant Examinations from Lock of Hair.

Dr. BUTTERFIELD will write you a clear, point-DR. BUTTERFEELD will write you'd clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y.

CURES EVERY CASE OF PILES. 7w\*,Mr.23.

A Fish Story .- Mrs. L. M. Fish, of New Ipswich, N. H., says Dr. Quain's Magic Condition Pills "are the best medicine she ever used. The first dose she took removed a lametoes she had been troubled with seven years." This is fishy only in name; the statement is fact. Ask your druggist for them, or send fifty cents for a package to American Medicine Co., Manchester, N. H.

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

MRS. NELLIEM. FLINT, Electrician, and Heating and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4: Mr. 30.4 w\*

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\*.Mr.23.

# Removal of Prof. Brittan.

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

### BUSINESS CARDS.

Lydin E. Pinklinm's Vegetable Compound is a cure for all those painful complaints and weaknesses pecu-Har to women. Sold by all Druggists at \$1,00 per bottle, ladics, for \$5.00, sent by express. Sent by mail in the torm of Lozenges at \$1.00 per box. Address MRS, LVDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Send

NOTICE TO OUR ENGLISH PATRONS.
A. J. MORSE, the well-known English between will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Elm Tree Terrace, Uttoxeter Road, Derby, England. ---

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

ROCHESTER, N. Y., BOOK DEPOT, WELD & JACKSON, Booksollers, Arcade Hall, Roches-ter, N. Y., keep for sale the Npiritual and Reform Works published by Colby & Rich.

PHILABELPHIA BOOK DEPOT.

DR. J. H. RHODES, 259 North Ninth street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. RHODES.

BALTIMORE, MD., BOOK DEPOT. WASH. A-DANSKIN, 70% Saratoga street, Baltimore, Md., keeps for sale the Banner of Light, and the Spir-Hunl and Reform Works published by Colby & Rich.

NEW YORK PERIODICAL DEPOT.
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The Banner of Light Free-Circle Meetings

Fig. 1. M. Francisco de la Roya de Carrolla de Martine de Control de Control

REPORTS OF SPIRIT MESSAGES

#### GIVEN THEOLOR THE MEDIT MERLE OF MIRN, JENNIE N. RUDD,

### Invocation.

Our Father thou to whom we look when the darkest hours come over us, thou to whom we lift our hearts when sadness seems to surround mundane plane, we have bolden farewell to our earthly garments and clothed ourselves in fest upon earth in the life that was given usthere we find thee manifesting thyself in the spiritual realms; we behold thee everywhere We ask, oh Father, that thou will give us powerato touch the hearts of mortals, that we may bring forth sweeter, parer, more spiritual thoughts from all. May we feel thy divine pow-'er within us. May we do thy work wherever we go, trusting, that thy hand will guide us and thy power sustain us.

#### Questions and Answers.

CONTROLLING SPIRIT -We are ready for your questions, Mr. Chairman.

Ques-Is it not a fact that people, when they pass through the change called death, often feel eartsick and homesick at the sudden transition

and the breaking up of old associations? and does not that condition continue for a long time? As- - You should stand upon the immortal shore to understand perfectly our answer to that When an individual is divested of his earthly body and comes into the spiritual life, he has the same personality that he had when stood upon the earth plane, he has the same characteristics, the same thoughts and defections which he possessed while on earth. How is he to a unifest them? He comes back to his home he speaks, perhaps, to his parents, and if they are not clairandient they do not hear him. He the truthfulness of it. I honestly know that it is approaches a beloved sister and speaks to her in fact, and I will do all I can to establish it. Tell he places his hand upon her, she may shudder, them if they want to talk with me, I shall be for the moment, but nothing else comes of it, most glad to talk with them,; if they don't want She may say, "I should think brother was near; to, I will come here, or go to some other public If I didn't know he was dead "" Oh" how that "place, and talk when I have a mind to, in spite sounds to the spirit! Dead! dead! There is no such thing as death. We are still alive. When . he fimls he can neither make them hear nor see nor feet his presence, then he becomes intolerably .If he can go to some medium, he cares not if it be in ever so distant a part of the world, and make himself manifest, he is 2 ad to do so. But still there is a homesick feeling. Though you have all the individuality that you all could tell you all about them, I should be so ever lad in your life; you may not be able to make a harpy 'I shall have to come again to do that... your triends feel your presence. Why, bless you, ... I thank you, Mr. Chairman, from the bottom good triends, take all that to yourselves, and an ... of my heart that there is an avenue where anygood triefels, take all that to yourselves, and anmatter how beautiful the dwelling, how tine the scenery, how grand life as here, yet there is a yearning for the beloved ones, on earth; and when they had the door locked and barrel, and they existed enter, is it a wonder they feel home-sick? is it a wonder that so many seek this avenue, since there is no other through which they can talk readily, and plainly say whatever they please. When some mortal in the spiritual form appeals to I is or her beloved ones, saving, "Will u not meet me at some medium's house and let me talk"" it means more than you have any idea. of. Yes, we oftentimes get homestek, the feeling ofttimes stays with the individual spirit for weeks, for months, and in some cases for years. Q —What advantage has a believer in Spiritualism over an unbelever, after both get into the

spirit-world A:-The same advantage that a man who an derstood mathematics would have over one who did not, who had some work to do that reguired the working out of a number of problems. FTRe man who understood mathematics would know just where to take hold of every point, would work out every problem, and be able to manage the business creditably, while the man who lacked this knowledge would be likely to blunder, and must of necessity seek the aid of a mathematician. This aptly illustrates the situa tion of the Spiritualist, and the unbeliever when they get into spirit life. They may stand side by side, yet one does not know the rules by which he can come in contact with humanity, and is often obliged to inquire of those who understand

far better than he does.
Q.=Is not worship in the Christian form idolarry? Do they not make their God an idol?

And are not all forms of worship idolatry?

A.—Each individual has a God of his own conception whom he worships, and this conception is outwrought in his life. It his conception is small, you will find his life corresponding with it. If he worships a God that embraces all things and all humanity, you will find benevolence to be the leading motive power of his life. Yes, there is idolatry in all the churches to a greater The Orthodox Church worships a God that it knows nothing about; it firmly ad heres to the Christ nailed upon the cross, and whenever the cross is presented before its members they bow their heads in honor of it. They do not really mean to worship it; they have a veneration for it. The Catholic world worship veneration for it. The Cathonic world worship the Virgin Mary and the cross. They have their rosaries on which they "tell" their prayers. They do not mean it for idolatry, any more than do the Protestants when hearing the name of Jesus of Nazareth they bow their heads upon their hands. Liberal thinkers bend the knee to other idols; some to one thing, some to another. You are all idolaters in some respect. Even the Spiritualist will bend the head if some noble spirit comes and speaks to him, and he feels that word spoken must be sacred. Remember that we spirits speak whatever seems to us, as

Q.—In spirit-life are vicious or evil spirits ever restrained from influencing people on earth to

long

Q -What Is death? A .- According to your acceptation of the word, it means that life has become extinct in the material body-that something has go e out. Now really there is no such thing as death; all is life. It is only a change of life when you are said to

die. You change from one condition to another, but you always progress in the change, whatever your condition may be. Q = On what principle does a so-called solid body, such as stone, pass through glass, the glass

remaining intact? A .- What seems to you a solid matter is not a solid matter to the spiritual eye. There is a power which can dissolve glass in a moment, and again restore it to its original condition. is a power which separates the particles of wood: and causes them to come together again. It is a electricity, a law of chemistry, a law of magnetism, which the world is not prepared to receive at the present time. Were we to give a completely intelligible answer to the people of the world the knowledge would be disastrous, for much damage could be done by the ignorant were they aware of the law which controls these things. It is not an impossibility to pass matter things. It is not an impossibility to pass matter diagonal treatment the realist through matter, to pass stone through wood or the ignostly. The this man, are sending glass or whatever substance may be desired. Yet glass or whalever substance may be desired. Yet offtimes you are mistaken in regard to the playsical manifestations of Spiritualism, for when you suppose many times that an article is brought into the room through a closed door or window, it has really been brought in by spirit hands when the door was opened by a mortal, and has been carried perhaps upward to the ceiling and concealed by an invisible canopy of spiritual life and hight, so that you could not perceive it until it was ready to be presented to you.

#### Lily Percival

I wish you would say it is Lily Pereival, who went out from this city most three years ago. Mother's name is Drusilla; father's name is the great blessings which there gives us from day to day. We have roamed through the East Springfield street lear come there. I think, and be able to talk with them. I want to reach them as quietly as possible. If they will give me our earthly garments and ciothed ourselves in an opportunity to talk through some medium, I spiritual robes of light. We saw Thee manis think I shill be able to convince them that I still I know they feel very badly about they are sorry that I went away, but I couldn't help-going; I stayed just as long as I could.

#### John De Wolf.

I have been here before, and want to come again, I want to talk just a little while. I won't take up much of your time. I've been gone some tay years. I went out in what you now call Boston, but 't was then Dorchester, at my son-in law's house-his name is Downer. I don't really know, but I guess I died of old age. I was nine-ty-two years old. I've been traveling round a good-deal-through the world. A friend of mine said one day, "Well, I guess if you ever get out of the body, you won't be satisfied to sit down; you'll want to travel round." Now, I do Before I forget it, I want to say it is John De Wolf. I suppose I was one of the first Americans that ever traveled, as you might say, around the world. Live been over a good part of the world. I had considerable to do with shipping. I have been traveling ever since I came into spirit-life. That was my last mania. As my days on earth drew near the close, I seemed to go back over the past, and to recall its scenes. In my dreams I could see Siberla, I could see China, and very

many other places I had visited. It is not necessary for me to say that Spiritual-ism is true: my coming back is perfect proof of most giad to talk with them, ; if they don't want of everybody. I have been growing young. I'm considerable younger than when I went away. I've been here about five years, but it doesn't seem so long. I feel as if I was twenty five years younger than when I jumped out of the form. Give my love to them all. I love every. body, but my spirit home I love better. My be-loved ones up here, how dear they are to me! If

Dec. 20

### Hannah Williamson.

It is Hannah Williamson, of Providence, R. I. I want to send my love to Matthias (they some-times call him "Mat." Tell'em I'm as happy as I know how to be. I shall be as free from. care as anybody in a little while. Say to 'em I 've come back; that I am still the same old body I used to be; that I 've got most over being home-sick, although in the first of it it was terrible bard work to feel contented. When I tried to speak, they would n't hear; when I tried to tell them something, they turned me, as it were, out Dec. 20.

### J. Palfrey Bosson.

Won't you please say that J. Palfrey Bosson, of Chelsea, called here? By the help of quite a number of friends I am able to control. I want to wake them up in Chelsea, and let them know that there is such a thing as Spiritualism. Tell my friends that I've not forgotten them; that I am still working, but not in the same old work that I was when here. The libraries are open; the Sunday-schools are far better. I thank them for all they did. I thank the dear friends for their interest in me. They are quite mistaken in many of their ideas. I hope they will listen to me and allow me to control a medium and speak to them. I have but little to say, but that little I want to have recorded. I am sixteen years old. I think I have got it all right, I am Dec. 20. not sure.

### Sarah Ann White.

I went away from Boston many years ago, some twenty years or more. My name is Sarah Ann White. I was a little girl, only eight years Ann White. I want to tell my story as straight as I can, and not make mistakes; but I don't know as I can, and not make mistakes; but I don't know as I shall be able to. I used to live in Cambridge street. It didn't look then as it does now. The folks have moved away; they have gone West. The last time I caught up with them they were in Chicago. I have sisters—Maria and Mary and a mother and father. My father's name is Henry W. My mother's name is Sophia L. I know they look at your newspaper pretty often, and they think perhaps they may hear from me. Aint this the best place to come? [Yes.] I've been gone twenty years. Everything has changed so that I would n't know where I was. Father and mother didn't stay put much after I went away. They went to Springfield to visit Aunt Maria a little while. They went to New York City, and didn't stay there long; then they went to Albany, and then way out West. The last time I knew of 'em was in Chicago. I haven't been after 'em much lately. I wanted to talk, and it seemed to me it would be so nice to have somebody to talk through. Nobody asked me to come except mentally. I could n't talk to them, and I thought this was the best Dec. 20. place to come.

#### Lizzie Atherton.

Please say, if you will, that it is Lizzie Atherton. I am twenty five years old. I passed out from this life with consumption. I wish to reach my husband and a sister Nellie, and say all I can to them that shall make them feel it is I. Circumstances of life were strange, and many were the queer ideas that came to use while on earth. I did the best I could, normatter what anybody may think. I send my love to them. They will remember me, I know. I wasn't from Boston, but from the city of T., some forty miles from here. I know this will reach them. I cast it on the spiritual ways and trust find for the rest. the spiritual wave, and trust God for the rest.

#### George N. Allen.

Life seemed so dark to me at times. The shadows were about me; and again it lighted up with a brilliancy that was far brighter than the sun's rays. I am no talker. I do not wish to send a long letter, but I find myself in spirit life, and by a peculiar magnetic chain 1 know I am attracted to this place. I have never believed your philosophy, Mr. Chairman. I have looked into the science of life, have studied geology, music was to me, the finest and sweetest enjoyment, and remained so until the last days of life. I was always engaged in education, the education of liberal minds. I was early interested in the Anti-Slavery question, and have ever done for the negro whatever I could. Many of my friends are here to-day, and it was by an accidental touch of the electrical wires which call us from the spirit-world that I came. I was one of the workers in the Oberlin institution for the education of man and woman. I worked early and late. I did whatever I could do, but,

bugs," but at the same time I cannot be cut of from communicating with earth. I did have glimpses of the spiritual while here. When I sat at the organ, visions of the hereafter were given to me, and so tair and fine did they seem that it disgusted me almost with the world. I cared not for weeks to mingle with any one, no matter how dear they were, and I suffered intensely while in that condition. I knew not which way to turn

I want my family to know that I can approach them, my sons and my daughters; but, lest they feel that I am making this too much a public thing, I will not mention their names, but will say to F., "Please continue on your course." I will say to George, "Do not falter, though difficulties are in your way; go on and upward, and I, too, can assist you far more than I have been able to. The last few years I know I was simply a burden to my dear wife. I may say to Mary, "Believe it is I. Will you not try to let me come close by home? Let us lay aside all the prejudices of the past; let us talk together kindly, and I will explain to you the great change that has come to me. I will tell you all about the spirithome.' I love them all so much.

Please say it is from George N. Allen. I went

out from Cincinnati. I have friends in Boston, in Mansfield, in Lowell, and all round this vicinity. I expect that nobody will be willing to of the Church, but the spirits of those who were receive me, for I would not have received a spirit-friend while here; but 1 can't help coming, I only one among them all who has spoken favorfriend while here; but I can't help coming, I must speak.

Dec. 20.

#### Mary Emily Partridge.

Won't you please say that it is Mary Emily Partridge? I was named after my mother and my grandmother; one's name was Mary, the other's name was Emily. I went away from Brooklyn, N. Y.—a good ways from here. I came Brooklyn, N. Y.—a good ways from nere. I came by down here with an uncle of mine; his name is medium, and made a brief discourse, in which will make a worked that it was a fast coming necessity of the Church to adopt Spiritualism as a means of en the control of the control of the control of the church to adopt strengthening its influence with the I am a little girl. I am only eight years old. I'd Church to adopt Spiritualism as a means of en like to ask mamma if she'll send me something larging and strengthening its influence with the for Christmas. I am kind of lonesome. Aunt Emily Gray and my grandmother Partridge have Emily Gray and my gramumomer rarringe have brought me some nice presents. I shall be kind of Ionesome without Joey. Father's name is Henry. I've forgot his middle name. That's all. Dec. 20.

nearer home, but they didn't seem to hear what I said, so I 've come here, and I guess I shall weigh about as much as any of 'em. I want to do all Fean for humanity, but sometimes I feel as if I get so terribly mixed up that I do n't know which way to turn, but I've turned now. I've come to histon, and I'm going to trust my mes-sage here. Tell 'em I am happy. Nothing troubles me unless I see something that troubles them, then that makes me feel bad. Dec. 21.

### Dr. Olden March.

I come here, Mr Chairman, with feelings of respect. I do not like to do aught that will of-fend my brother man, and yet I feel called upon to give my testimony in behalf of whatever may be of benefit to humanity. I have proved that Immortality is true. I know that it is a fact. Though in the past I may have rejected your theories, have thrown them all out altogether, and felt that your efforts in this department were uncalled for, yet at the present time I avail myself of your aid with joy and thankfulness. I am grateful to you for this privilege of expressing my thoughts once more to the world. It is hard feel that one is silenced because deprived of the body. It seems strange that when you are possessed of every faculty to which the human body is heir, that you cannot make your friends understand what you say, you cannot make them feel your presence, only perhaps they will think of you. You cannot take them by the hand and make them realize that you are about them, unless they believe in your philosophy firmly. Then it's a different thing. Those who die in the Lord (as I may say,) have a great advantage over those who die without a knowledge of the great Saviour of all things.

I know my friends will think it very strange in-deed that I make such an announcement as this. I am aware that my professional friends will be disgusted with me. Many of them will say they do.n.'t believe it is Dr. March at all, but then I don't care, so long as I establish the fact, so long as I speak that I do know—that Spiritualism is true. I would like to say to friends of my own, to my boy, to those dear ones that I have left behind me, Will you not accept the way of eternal life? Will you not tread the pathway that many are treading, that leads up to the tower of knowledge? I would speak to many of my dear friends; I would like to have them understand and know me truly.

You can say I came from Albany, N. Y.

### Emily E. Wilde.

I wish, sir, to send a letter to my daughter Lydia. She is a Swedenborgian. I know somebody who will send it to her. I want to tell her that I did n't lose a great deal of time, if I did go so suddenly. But I had a hard time of it. It was suick and entire to my heart work. was quick, and quick over. My heart went so funny, it made me feel so strange. Tell her I 've met Grandpa Thompson. Tell her It seems confused like. I do n't know where I am. My name restrained from influencing people on earth to perpetrate crime?

A.—Yes, Mr. Chairman, they are frequently restrained, because they can never approach the earth and cause a person to commit a crime unless the closet which they wish to enter has an open door ready to receive them. If a spirit who was in the habit of getting intoxicated while on earth comes to an individual and wishest o intoxicated him, before that can be done there must be an avenue opened by which he can enter. If he wishes to cause an individual to steal, there must

he a propensity in the organization, unless the can do to speak here, and maybe I shall reach individual is so perfect a psychological subject as the parties and warn them, so that they will look it is pretty hard work to try and try and then have 'em turn the cold shoulder upon you. But to keep our friends in subjection, and to keep our diseased individuals where they befound I can reach 'em through this way. I

#### William L. Watson.

I 've got a gray coat on; do you object to that? [No] I'm a gray-back, but not a "carpet-bag-ger." I belonged in the Southern States. It tires me now to think of all I went through didn't care to Join the regiment, but I had to.
My name is William L. Watson. I was a young
man, but twenty-five years old. We were a
harum-scarum kind of beings. I shall never forget that day that took me out. I seem to feel it now. It was right through the temple. 'T was now. It was right through the temple. Twas a tough time. I don't know how, somehow I 've been dazed for years. I haven't known much about where my folks were. I had some up North here; but I died at Savannah. I want to tell you all about things, but I can't. I felt bad when we got conquered so badly. You haint got through conquering us yet. But Southern chickens may come home to roost on Northern 10081s yet. You can't tell. Dec 21. roosts yet; you can't tell. Dec. 21.

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

#### Mrs. Danskin's Mediumistic Experiences.

[Part One Hundred.]

BY WASH. A. DANSKIN.

Just twenty years ago the spirit of my father said to me one evening, when we were sitting in our apartment dedicated to our spirit friends and known as the "spirit-room": "This new unas I said before, musle was my special delight.
I have friends in your vicinity. I have a brother in Boston, who probably will not like to hear from me from this place; but still, whatever I believe to be the truto, that I shall affirm. I am a higher destiny, a nobler life, a more beauteous existence than has been even dreamed of in the hour "hour at the carnet has detailed a strengthm." past." And this has been its grand attraction for Mrs. Danskin and myself. To us humanity seemed capable of a higher order of life and pur-pose than could be developed under the repressive influences of ancient theology, and course with advanced minds of the spirit-world seemed the most natural and rational means of counteracting these influences.

The moral teachings of the Church were not evil. It was the dogmatic authority which for-bade man to seek for knowledge of spiritual things that checked his progress; and our divine philosophy has so broken this power that man is already partially free. In less than thirty years Spiritualism has literally abolished eternal punishment, and is teaching the Church that all its "divine mysteries" are about to be dispersed like the vapors of the early morn before the sun-

light of human reason.

The clearer minds of the Church see this, and are looking for some refuge. The leaders are seeking some element to give renewed vitality to their failing organization. At our "Circle" recently we had a striking illustration of this fact.

Although New York has the only Cardinal in this country, Baltimore is still the centre and head of the Roman Catholic Church, and the influence of this centre is paramount. Here there is a concentration of not only the mundane forces ably of our efforts was Archbishop Spaulding He has been a frequent visitor, and has manifested that kindly feeling and graceful dignity that characterized him when on earth. again at the circle above referred to and introduced Pio Nono. This was an agreeable surprise, and we were all eager to hear what this newly-born spirit would have to say of our movement. After

Now if this man, who commanded so fully the confidence of the clergy and the love of the Cathlic population of the world, and others like him, are about, as he said, to bend their energies to

### R. Scott,

Watsonville, Santa Cruz County, California, I died. At one time I lived in Baltimore. I have eft a wife and two daughters behind me. the weighty consideration to a man is this: What matters it if he gain the whole world and lose his own soul? This is a theological question. Now the practical question arises: Where can a man lose a soul? What department of the universe is there where the Overruling Soul is not? I never was a teacher, an expounder, or an expostulator on the doctrines of religion, but it behooves me now, after I have learned the truth— a truth founded upon realized fact—to announce and declare that though a man die, never having professed religion of any kind, he is accepted on the other side. He has powers of investigation. He is enabled to soar high or dive low, according to his aspirations or proclivities. He is never cast out of the domain of God because he is a sinner. Here we have no sinners; we have no saints. There is an equality of purpose. He that dwells in the stronger light descends and cultivates the one who has the lesser light, and hus goes on our education on the other side of

Death, the grave, heaven and hell, have all been pictured erroneously, for as I speak to-night, thus is it to my perceptions. Now, with this picture before you, why cast any gloom around the death-bed or the grave? We all rejoice at the birth of the new-born babe; then why not rejoice over physical death, that brings a new birth

Vigorous, active, loving and devoted, still with the whispering of one word, would not I be clothed again in the flesh to live and travel with men, for the current of this life is so beautiful, so harmonious. Not a flaw is seen or felt in the divine economy of nature.

It is natural to die, and through that death to be obtained.

be clothed with immortality that goes on forever, yet never reaching that point where God is, as man has described him.

Wife and children, it would be well for the tear-dimmed eyes and the saddened hearts with yourselves to pass away, for I am happy—oh, so happy, on the shores of immortal life!

### Christian Blake.

At my residence, Park avenue and Townsend street, Baltimore, I died. Christian Blake, in the seventy-ninth year of my age. I lived with my son-in-law, whose name is John Harris, and speaking; it is to my grandchildren, who were kind and watchful over me.

I am now in that blessed home that the people

call heaven. In the arms of my Saviour I rest, for I tried to live a Christian life, and I died the death of a Christian, feeling confident in the wisdom and goodness of my Heavenly Father. So children, do not weep nor lament because of my going out, for the lamp was filled with oil, I had trimmed it carefully, and it burned beautifully. Through the valley and the shadow of death I passed, and was supported by the angels, whom the Lord had sent to protect me. I knew that angels talked and walked with men, but I did not know that I could have the power of doing so. My love was so strong, and my light was so bright, that I thought it would be right for once to come and tell you that I live and love you.

### Mary Humphries.

In Baltimore County I died, of paralysis, in my

sixty-eighth year; the daughter of Selbert and Nancy Frost, of Calvert County, and wife of Francis Humphries. It is a regularly attested fact that once we die, and in that death we are spiritually born. What is more beautiful than to have the power to pass through the valley and thought if I came so far off they'd be sure and believe me. I won't send a long letter. You'll please excuse me if it is too long.

Dec. 21.

Dec. 21.

Dec. 21.

Dec. 21.

Dec. 21. and, knowing this, I knew I should be protected

through my spiritual life.

I have found there are no inharmonies in the economy of Nature, so, friends, living friends, earthly friends, I bid the heart cease its throbeartiny friends, 1 oid the neart cease its throb-bings, the eye dry its tears, and the mind to lay aside its doubts; for she who once lived and walked with you has been buried—dust to dust, earth to earth—but the spirit has gone on into its transcendent life eternal, where the chords of sympathy are forever felt. How blessed, I say unto you, is it to die, when we know that a grander life awaits us. Thus it is with memost happy, most happy on the eternal shores, where, most truthfully spoken, are the streets

#### Jere Merrill.

In New York I died. Jere Merrill was my name. I was the eldest son of Martha and James Merrill. Fleeting are the days and the hours which are numbered to the mortal; prolonged, lengthy and outstanding is the life given to the spirit. Endowed with the power of adhesiveness, sensitiveness, affection and knowledge, there is not an attribute belonging to the human that is lost in the spirit. Vast, boundless, are his sur-roundings. We calculate neither from height nor depth, length nor breadth, for the vastness can never be measured in degrees or in miles.

We of the spirit-world have to learn the self-sustaining attributes which draw us in closer proximity toward the Overruling Soul. I have mastered much since I have been in the land of life. I have gained knowledge that surpasses all earthly understanding, and it has given to me a broad field of thought. Had man told me this ere I learned it on the other side, I should have doubted it, for I never was a minute scanner of the doctrine of existence. I lived as other men. I thought that when the messenger came, and I was summoned unto death, then it would be time enough for me to learn and to know. That was ignorance, pride and self-con-ceit, which have all died out. I am now an investigator, gathering in from every point that which will be of benefit to myself and humanity.

Some who read this will say, Back with it, back with it, fold it up, for it is not he who speaks. Therein they will err; it is 1, Jere Merrill, who speaks fearlessly, openly, boldly. Man dies not, he lives on and on forever and forever. Thus it is that I speak to the children of earth.

## MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS, JENNIE 8, RUDD. MESSAGES RECEIVED LAST WEEK: John Wood: David Strong; Asa Rogers; William Davis; George Packard. Josephine Babcock; Elsie; Sarah Annie Mann; Lucy A. Morse; Andrew Calder; Charles Foster; Mary Ann Strat-

ton,
Catharine H. Sprague; Alice J. Watkins; Phebe E. Ranney: Alexander Bunting; Humphrey; Ann McDonald;
Amy.S—e.
TO BE PRINTED IN OUR NEXT:

James Haley: Ella N. Curtis; Mattaveesit; Hattle H, Hale; Emma J. Norris. William Gray; Henry B. Smith; Julia Sables; Lucinda Alger; George B. Otts; Silas D. Brown. [Owing to our limited space, the remainder of our list of announcements of "messages to be published" is necessarily omitted, but will be reprinted at a future day.]

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

Shade Donaldson; Emma Vinton; Morgan; Dallas Ellis; Elizabeth Brown; William Jackson; Dr. Thomas Mercer;

#### Benjamin Franklin Wade. [SPIRIT-MESSAGE—COMMUNICATED.]

I have passed over, and on the other side I find just what I had anticipated many years; only mortal cannot conceive the wondrous beauty and the magnitude of God's love in furnishing our glorious abodes in the bright summer-land. On every hand, wafted by every breeze, come the sweet surprises — surprises that shall lift each mortal beyond his or her comprehension when ushered into the everlasting rest. Do not imagine Darius Briggs.

Darius Briggs.

My name is Darius Briggs.

I belong to Dighton, Mass. I have got quite along in years. I want my friends to know that I can come back, and that I can speak to 'em. I 've tried to speak'

And that I can speak to 'em. I 've tried to speak'

Memory of the work of bending Spiritualism and Catholicism, will they not succeed? And, if they do, will not spirit intercourse enlighten the people so that old forms and dogmas will pass away, and leave man, as my father predicted, to unfold a higher destiny, a nobler life and a more beauteous existence?

My name is Darius Briggs.

I belong to Dighton to Spirit intercourse enlighten the people so that old forms and dogmas will pass away, and leave man, as my father predicted, to unfold a higher destiny, a nobler life and a more beauteous existence?

I was old to be rid of that cumbersome old I was glad to be rid of that cumbersome old house called the body;) these friends gave me such a welcome that I could but rejoice at my such a welcome that I could but rejoice at my entrance to the life beyond. All is new and strange, but I shall soon know my work, and will hasten to fulfill my spirit mission. My home is beautiful—surrounded by everything lovely and enjoyable. Unspeakable joy fills my soul as I linger on the borders of earth-life. I am thankful to find this medium, whose life is pure, free from lust and malice, doing what she can to advance the great truths of Spiritualism. I would vance the great truths of Spiritualism. I would fain reach all mankind through this channel, for find it easy to control her brain, and her honesty and anxiety to give only what she receives, makes her a desirable medium for the control of all honest spirits. But she shrinks from these references to herself, so I will forego what more I might say in her favor. The world will miss me a little while, and then old Ben Wade will be forgotten by the masses, while a few will con-tinue to cherish his memory. All is well with me, and to my nearest and dearest friends left to mourn my demise I would say: Lift up your heads and rejoice at my release! If you could only realize what a joyous release it is—how gladly I welcomed the change called death, you would cast aside the garments of mourning and your tears of grief would be changed to tears of joy; rejoicings would fill your souls, and glad praises ring in your hearts. I shall be at the funeral; your griefs shall be calmed and soothed by my presence, so that you will, in thinking of it afterwards, wonder why in such a trying hour you

wards, wonder why in such a trying hour you could have been so patiently submissive.

To one and all I would say, Come up higher!
Do not grovel in the dust of superstition and ignorance, but look up, and take from God's hand the bounties of love and wisdom. Spend not all your days pleading for what you can never realize. Look the future fairly in the face, and think question and reason for yourselves. and think, question, and reason for yourselves.

Do not turn your backs to the light of Spiritualism, for I, Ben Wade, tell you Spiritualism is true. Seek the divine in nature, worship nature. ture's God, live true lives. Rest assured the record you will find in spirit-life will be a wellkept one, and its justice and accuracy will escape the notice of no mortal transplanted in the garden of immortality. Heaven's blessings rest upon all of my relatives and friends—yea, mine enemies too! May the mantle of charity envel-ope the minds of those disposed to criticise the motives of others whose opinions differ from their own. But I must away—the world will hear from me again through this same source. God's universe is propelled by natural laws, and he, the great engineer and maker of those laws, grants to us reasoning powers to guide us straight into the true life-of-Christianity. Haste ye, mortals, to that way of light and love, for your life here shall begin bright indeed if while on earth ye seek truth everlasting.

Spiritualists have quite enough to do in fighting for the existence of one soul, whether here or hereafter, and have no time to lose in blekering over cut and dried doctrines of triplicity or duplicity, or we shall find ourselves as impotently entangled in a net as was the Christian theology, with its doctrine of a trinity, luberited, but never understood, through ignorance of its origin.—Gerald Massey.

The best way to remove church debts is to cease building edifices for public worship without the means on hand for paying for the same. Religion is so expensive in Boston that thousands of families are unable to own or hire a pew-Boston Journal.

### Advertisements.

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April 6.

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Jan. 19, -13w\*

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Mar. 20.-4w

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And how shall at be a Wisher leader spring. position (a) its overmosse and will and wishing to life antice part thes abbits of the better it may be possible. The given was be developed not from a commanding best for centre to the circumfercipes, but from the commence to the centre. I believe that men and women will grow up in all shifted thousand bones, of love under the spiritual call givenment of the age, getting mearer and to are tools aven, and there fore mearer and march to call other, unto in the spiritual atmosphere they feel heart bearing against beart. must they will be meeting that the came meetings and they will be meeting that the came meetings and hove feate, moschial clubs medium deforts, of combining all their powers, so that with their united will-power fley will control the will of society, and with their their and arms teaching forth as one arm, they shall take hold or every wrong that needs to be redrested, and every right if at needs to be implified.

I have a definite concention of what should be:

at me now and here to realize all that is possible, but it would exceed the proper limits of this address to develop the plans, and I will only add, in conclusion, that the Spiratualists of the present generation are capable, it they have the will, of founding a new organization, a new moral kingdom, not marked by the personal or local or peculiar characteristics of those founded by Buddha, by Jesus, and by Mahomet, but drawing into itself more largely the element of Divine Love and extending its influence and sway through count-Less centuries.

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We, with all the poet's enthusiasm, asked of ourselves as after the weary voyage across the Mediterranean, we came in sight, first, of the island of Capri-sun-crowned-and then the statemore expanding the series and an area in spanning that should be city of Naples, which seemed to us like a land command a deeper reverence or a more inspiring enthisiasm, that, the arrival here of an angelomessinger from that would of the light, and love to which in our manner sends we all how down with love streaments and sends we all how down high been so long deprived; it appeared, I have and deepest two tender.

That the adverted angels row, sorely to a few the disable without to usus did laid to those That the advertised argues from a first state of a first section of the oldern time who traversed the Atlantië in which to the contributes a first section of and first state of an all states of a state of an all states of

tion as an expect of priocess, or four groups in only nor longuage, and then waiking away, with a to satisfy the analytic of eigenvalues lighter similarly successful accountertable carriage, and would be only tellowing in the phyty purbway has are so in exceed in a countertable carriage, and would be only becoming in the most open one of the are so ment one in the street, and such a street which men have been accustomed to travel from any bowling along the street, and such a street which men have been accustomed to travel from perlaps, a protecta made change that is ready to man learn man, a dancing pig." We, are among because a chine far as defredely the firthest of a manufacturents held out to the wonder struck comes out and winds him up, and you realize, probably for the first time, that you are the clown, since the man is weeden, and goes until

These booths continue for a quarter of a mile, when we reach a quieter part of the city; here as elsewhere the people all look so happy and dirty; old women are sitting in the doorways knitting sicks and cossiping with their neighbors, younger women courbing their hair, and performing other offices of the toilet on the sidewalk, men with gay trathers in their hats smoking, children and dogs sleeping on the ground, and they all seem as happy and contented as though we were not commiscrating their condition. The hotel, which is to be our home for the coming weeks, is near at hand; it is one of the finest in Europe, and faces, the lovely bay of Naples, which like a which will astoned by its pervading about of silver is spread out before its; comfort-We have seen the power of organization in the traveler tells the need of after a journey, await us; and after the preliminaries are gone through with, we begin to think of letters and news the later chired improvements and the real only trong with, we begin formass of edges and news the later chired improvements. We have some frequency of model or generations by the pankers, with the street and number until in mind; C. tristian events by each of the Honan Cotts we time from way through the modely crowd, the Consocities Althered to Away, and neutrally great batchings towering above us on either side. The Mesers Turner, designation soon appear at the side of an immeries archway, under which we presented find only lives in a well-appointed power lasts the second of the first power deed not at the sale of an omegan is decayed to the first power deed not a Daylie and we pass and find only less in a well-appointed at the trunction of one of the chiral and commodous stable yard, the ground floor, they shake he'd decrease for the hand at take, not being used for that purpose; the ground are harmonic over the flower of the hand at take, not being used for that purpose; the ground are harmonic over the flower of the hand at poisoned. Such dogs are footing on with manifest interest the site of the interest the contrainer, at the further end Directly thems, the entrance, accommendation of the control of the variety of the the final evolution of the street may not be such and this is a fair sample of the carry in the carry nad occur, over the final evolution of the such and this is a fair sample of the carry in the carry nad occur, over the final evolution of the such and the street musician, broken by the sugging of some street musician, Whether the time for the exploit on is at hand, Locking offices, kitchens, &c., all under the same

One of the principal objects of interest in Naples, after words the jound of museums and charebes, is the extensive manufactory of coral and now small disease. We get leader spring into 16 girls disease with the form of which we dreamend and tortoise stoll Jewelry, which is carried on the brain of Joyc, and it is again no into their position is to so yet may be suggested in the shops are fairly leaded with the case from troubling, and the weary are at rest.

J. William Flercher. in the world; the shops are fairly loaded with beautiful specim us of workmanship, and present a gay and attractive appearance. The story runs that no hady visiting Naples was ever known to have without having a set of corals, except. The Daverre Senter, or, Faith and Fidelity. A Love once, and then the returned the next day to rec. (2011). By S. toolse Lucker, of Virginia. tity what might have been the mistake of a lifetime: there is, however, a certain amount of diseretion to be used in the purchase of anything in-Italian cities. My friend used to say, "Maké a price, and stick to it," but that is what the shop-" Maké a man never does, and after leaving a store the purchaser always feels that the dealer has got wheat of the armingement; for instance? a lady traces per string, his the reply; after a little she trait-like, aid it. own price. Cameo cutting is also carried on to T. B. Peterson & Brothers. some extent, and cameos are wonderfully cheap, as also are kid gloves, and the various articles of

wearing apparel. and is to be found on every table, from that of the king down to his humblest subject; it meets | Co. one at every turn in the city or out, until the allows it to descend into his mouth, biting it off terson & Brothers. until it is eaten, standing probably in the street, the envied one of all the crowd. The process of balleds, and sease with chorus, with an accompaniment the farmer's wife hangs sausages when putting them away for use; after this is, done it is hung view of Heaven and the universe in place of that, out in the sun on frames holding some dozen which prevails pethaps in the larger part of the poles each, and about a foot from the ground, and religious world. In addition to the power of this is called the whitening- and hardening pro-spiritual intuition or clairvoyance claimed by the cess. Now as it hangs here, along the side of Ditson & Co. streets, the dogs run under and through it, the donkeys brush past, the children handle it, and in this wise macaroni becomes, as the doctors have if, "simple and nutritious." We call it a favorite dish, and the epicure thinks Apere is nothing like it; the longer this process is kept up the whiter and more delicate macaroni becomes, and consequently the greater is Naples's fame.

Lytton's "Last Days of Pompeli" help the imagination to grow even more imaginative. The ride to Vesuvius being only six miles, it is plainly before us all the time; clouds of dark smoke float around it, while, every now and then, a re-port like that of thunder seems to roll up from the earth beneath.

All down the sides are streams of hardened lava, which substance in color much resembles our fa-mous "Boston mud." Here and there are deep

fissures, from which the hot air rushes; the ascent is wear isome and difficult, and, like climbing the pyramids of Egypt, is only pleasant after it is accomplished; first, the carriage road, then horsehack, then the foot-path, and then the top of the volcanos, and then, well—pleasure-seekers know what follows, and I should very much dislike to discourage any one.

This done we drive two miles further on, and are soon quietly lunching at the Hotel Dromede at the entrance to the far-famed city of Pompell. Much to my surprise, we started up a long flight of steps, for always looking upon—in imagination—Pompeii as a buried city, I had expected to go down into a valley or dungeon-like place, and to find, everything as weird and unearfuly as did Aladdin when he found himself in the garden and for the first time in the enchanted palace; but there was nothing that seemed mysterious here at the portal of this city, unless it were the look of prosperity and the stately strut of the guard, who with measured tread and glistening sword waiked back and forth, to keep, as it were, the utseen tenants within their prison-tomb, looking the meanwhile with longing eyes toward a group of his fellows Joking and drinking only a few

yards away.

We pass through the ancient gateway out of world of the present with its cares and bur-ies into the world of the past, to study the life and works of those who without warning were summoned to perish with all their greatness in the night of eternal darkness; vet to day we tread the same streets, see the same sights, as though the inhabitants of Pompeii had all gone on a pleasure excursion, and left the doors and wirdows open, and given us permission to wan-der where we like." Nearly one half of the cityexeavated, and the houses, palaces and theatres some story in height and rootless—are much the stine as those of the present day. The streets are narrow, paved with flag stones of hard lava, showing the deep ruts cut by the chariot-wheels, and worn with the passing feet of the Pom-pedans of by gone centuries. Here are the bakebecauses, the temples, the theatres, the baths, all clean swept and white, apparently weary with waiting for use; the deposet jars before the wine merchants' shops were empty, but that was explainable in the condition of the guards, who were doing heavy service fighting the imaginary toe in dreamland as they lay sleeping in the sun; the ovens were ready for the bread, and the altars in the temples seemed waiting for sacrifice, but all of life was gone, and only curious eyes were gazing upon the scene, and alten feet trend-ing on ground once sacred. We passed through many a private mansion, the floors set in beautiful mosaic, which all the ravages of time had tailed to impair, the walls still bright with the gay frescoes, whose figure and design demonstrate the taste and cultivation of the inmates; whole sides of rooms have been removed to the museum in Naples, where artists with busy fin-

gers aim to reproduce them.

The houses are all built very much alike, most of them one story high. At the threshold is a Latin inserlption of welcome, sometimes a picture of a deg with the legend, "Beware of the Dog," sometimes a faun, with no inseription at all, and again too offen with inscriptions and signs not at all the thing for eyes polite. Stopped before an iron-grated window, and in the room, on a bed, with hands clasped together in agony, was the skeleton of a man, who probably in illness was confined to the apartment at the time of the dreadful tragedy. At another place there was a miser with bags of gold clasped tightly in each hand, endeavoring to escape from danger, and taking with him his only wealth, and even in the death's sleep the bony fingers still hold the gold as eagerly as if to lose it were to part with life itself. Mothers are seen clasping their little ones in their arms, husbands, wives, fathers and mothers, all perishing side by side, in the eternal night of death and despair from which there is no escape; the bread still in the ovens, the cloth still in the looms, the workmen at their work-all remain to show us the life and customs of those whose spirits have fled to the tealurs of the unknown. We took our seats in the vacant theatre; no crowd gathered, no orchestra sounded, no curtain was rung up, but as we sat in the deserted place; a vision of the past came over us; out of the houses the people aned to flock, dressed in gay attire, the chariets rushed down the street, music filled the air, and everything seemed as fair and bright as a senumer's day, and while thus lost in worder at the seeme - "Gates close in fifteen minutes," served to arouse us from the pleasant fancy, and in the place of our visionary people were only the empty houses; the deserted streets, and the long, dark shadow of Vesuvius, that seemed to hold the tate of all within Pompelian walls in its

gra-port death.
As we possed out of the city gates, the sun had faded down the west, leaving only its track of golden for the show what the day had been. We who with his mandelin was telling the story of his love under the light of the young moon, while the gorious bay, reflecting the light of heaven in its still waters, so med to stretch away into that far off country of which we dream and

### New Publications.

This is an electromantic story, written in the spirit of the parity times of Virginia, and dates back as far as 1676. It is a constant tale, and its style is in happy keeping with 16-dates. The tilion. The characters include the old Eligatsh settlers and their families, colonial efficers; the evages of the weets, and so on. There is much of the historne he it, which serves to impart to it the richer and d'op d'orde dez. The portrayal of the various characters Is a work of most skill, theseenes are sketched with vigor going to buy coral bonds asks the prices; "fitteen and permentions, the dialogue is animated and pormovement is just rapid enough to bear gets two strings for ten; for when objecting to a story of the orice, the dealer will say, "What will you as tory of the orice, the dealer will say, "What will you as to not real near, and belongs to the class that is put, give?" and then the buyer can make his or her away on the heart shell to be read again. Published by objecting to a story of the edges forward on its ceaseless stream. It is

THE BIBLE REVIEW, designed for the public schools by the author of "The Unerring Guide," is a little book that contains a collection of Scripture readings, arranged in The people in Naples, however, are probably consecutive order and under appropriate headings, which more renowned for their macaroni than any one teach the great metalelessons on which men are generally thing; it is the delight of rich and poor alike, agreed. Its chief men it is that it is free from doctrinal or consecutive order and under appropriate headings, which ecclesiastical matter. Published neatly by D. Lothrop &

THAT LOVER OF MINE, by the author of "That Girl of sight of it is sickening in the extreme. Those of us who have macaroni on our tables at home do not know the most approved way of eating it; the and its portrayal of features which distinguish the the Neapolitan has it cooked in the long strings girl of the time. It is both romantle and sensational, yet in which it comes, and then holding his head back artistle and the roughly pleasing. Published by T. B. Pe-

worked it is cut in strings about two yards in length, and hung on poles, much in the same way the farmer's wife harms squared with the same way this volume are Will Hays, Danks, Webster, Stewart, Kinkel, Glover, Christie, Thomas and Keller. The words are well chosen and the music is bright. It is what it purports to be, a suidly collection of songs, authors and com-

POEMS OF THE LIFE BEYOND AND WITHIN, Volces the in many lands and centuries, saying "Main, thou shall never about "I date dut compiled by Glos B. Scientins, Detroit, Mach. Publi hed by Colby & Rich, 9 Montgement Place, Boston, 187.

This is an elegant edition, published in cloth and gold, of superlaw workman-hap, has domely thirted paper; 201 pages. The less is an expression of the soul's aspiration after any edition, the exclusion of others, but the compiler has gathered the ority declarations from all ages, and shows that the hast of man, in all conditions, has yeared for the light beyond, and confidently answered in the affirmative the question of inspiration: "If a man die, shall he live again?"
The volume contains a large amount of general and good leading. There are nearly four pages of the contents, from which we mention the following to show the character of the selections; "The Werld of Immortality"—Hindoo Feda; "Translation of Ydishthira"—Mahabharata; "Vaimiki,"—Brahamnical; "The Minth Paradise"—Arabic; "A Vision of Achilies"—Homer; "The Guards of Man "Hestod; "Soul and Body"—Derhateen; "Redemption "—Gother; "The Elegand Body"—Derhateen; "Redemption "—Gother; "The Elegand Body"—Dother; "The light of "The Indoor"—Addison; "The Use of Indoor "Foung; "Whence this Pleasing Hope?"—Addison; "The Lipsing Hope?"—Lipsing Hope?"—Longfelion; "Resurred "—Lipsie Bolen,—The Christian, St. Louis, Mo.

#### BRIEF PARAGRAPHS.

SHORT SERMON.—Exalt not thyself to the heavens; for lo! the angels are above thee; neither disdain thy fellowinhabitants of the earth, for that they are beneath thee. Virtue is more thy business than ambition,

Let a young gentleman and a young lady try the following scientific exportment: A galvanic battery is set in motion, and while he takes one handle in one of his hands, she takes the other in one of hers. Then let them softly klas each other. This brings out all the fireworks ther are in two loving souls, says an exchange.

Life is like a theatre-during the play we take higher and lower seats, but when it is over we mingle in one com men stream, and go home.

I could as easily conceive of a person making his home I could as easily conceive of a petron making his home uncentermed in an uncased memageric as of a roan at rest in mature, seeing what it is, and not feeling that it is embosing thin Get I Go to nature, my brother; go to the uncoded in twelse; go to the awail pages of scheme, not to earn year religion, but to term your need of it to learn that you are loased as without the series of Gold as overarching you by the spewer, pedering His care to you, twisting the minor forces of humanisty from a protecting tent for your spirit's home.— T. Starr King.

The Cologue Gaz tte says that when the Postmaster-General, Stephan, had the honor of showing the telephone to the Emperor in the royal palace, and of making experiments with it by removing the instruments to the most distant rooms, his Mase ty took the most lively interest in all details, and observed to the explanator; "If you had been in existence and made this instrument five hundred years ago you would have ben burnt as a wizard,"

The Utica Dally Republican orates as appended: The following was ricked upon the street recently, ap-parently in an unfinished condition. Suspicion attaches to a dreamy-noking pouth, and to be a Hamilton College

Pheasant it is when nights are dark, And whots highbroas howl, To hear the distant canhe's bark, And mournful caterward.

On every hand are to be seen the evidences of intellectual and spiritual expansion and elevation, declaring, trumpettengued, that man can never stand in the future where he has stood in the past.

All that is in motion refers to a mover, and it would be but an infinite advantment of causes were there not a great Immovable Mover, "Aristotle."

There are more young American men in the penitentia les in this country learning trades than there are outside of them. The principal cause of this is that we are educating our young men for gentlemen, teaching them that manual labor is disgraceful. Many are now being educated to play the parts of "leading lady" and "walking gentlein the great drama of life who will land in a poorhouse or pentientiary before they have played their parts and the curtain draps. Go to work ! .

swift, through's instrain into eyes have never found. Dimspanell'd in the painted scene of Sleep. Thou giant Harlequin of Dreams, dost leap. Upon my spirit's stage. Then Sight and Sound, Then Space and Time, then Lunguage, Mete and Bound, And al. ramiliar Forms that firmly keep. Man's reason in the road, change faces, neep. Betwixt the legs, and mock the dadly round. Yet thou curs: more than mock: sometimes my tears. At midnight break through bounden lids -a sign. Thou hast a heart; and off thy little leaven. Of dream-taught wisdom works me bettered years. In one night witch, saint, trickster, fool'divine. I think thou'ri Jester at the Court of Heaven! -(Philip Bourke Marston, in Lippincott for April.

A school-master tells the following story: "I was teaching in a quiet country village. The second story of my resslon I had lefsure to survey my surroundings, and amon the scanty furniture I espled a three-legged stool. 'Is this the dance-block?' I asked a little girl of five. The dark eyes sparkled, the curls nodded assent, and the lips rippled out, 'I suppose so; the teacher always sits on it.' The stool was unoccupied that term,"

"Can marine animals talk?" Certainly, scalskin.

An Oblo farmer loaded a stick of wood with gunpowder, and placed it back in the pile. A few days later the stove in the village church unaccountably explod ed.—Worcester Press. (The minister was probably lecturing on hell about that time.]

England clearly has no cause to cry out against Russian greed for annexation. During the past 130 years the former nation has conquered 2,650,000 square infles, and nearly 250,600,000 people, and these figures do not include any of the annexations made without conquering, such as Australia, etc. On the other hand, Russia has conquered within the same period 1.642,000 square miles, with only 17,123,000 people, or one-fifteenth of England's added pop

Texas has an oak tree upon which have been grafted sprigs of pine, holly, dogwood, elm, ash, walnut, apple and peach. The grafted sprigs have budded, and give promise of thriving,

At the present moment 1,000,000 Hindoo and 100,000 Mo han medan children are attending schools in India, and 50,0 0 to 60,000 of them are receiving instruction up to the English Universities' standard.

The nerve which never relaxes, the eye which never blenches, the thought which never wanders-these are the masters of victory.

EPIGRAM. Your dollar says, "In God we trust," Tistrue, all may r So did your fathers trust in God,

Keeping their powder dry. OLD COLONY BARD. A Mrs. Van Cott, it seems, having been interviewed by a penny-a-liner of the Buffalo Sunday News, called Col.

Ingersoll "a noor barking dog," whereupon the Colone ctorted in a letter to that paper by inquiring in this wise · Did you make this remark as a Christian or as a lady? Did you say these words to Illustrate in some faint degree the refining influence upon women of the religion you preach? What would you think of me if I should retort, using your language, changing only the sex of the last

A Chicago clergyman startled his flock a few Sunday evenings ago by telling them "hell is not half so full of men and women as men and women are full of hell.

An innocently sarcastic Parislan editor says: "They have new kind of religion in America; a man named Moody tells-little anecdotes to a crowd of people, and one Sankey sings songs, like the cafe chantant." The annual meeting of the East Beston Woman's Suf-

frage Association was held recently—the following officers being elected for the ensuing year: President, Mrs. A. II Spaulding; Vice Presidents, Sylvanus Smith, Mrs. H. J. Jackson; Secretary and Treasurer, H. M. Jewett: Directors, Rev. Seldon Gilbert, Mrs. Fanny M. Shepard, Rev. W. H. Cudworth, Frederick G. Whitcomb, Cornellus Lovell, D. H. Blaney.

Men tell us, dear friend, that the noble hound Men tell us, dear friend, that the noble hound
Must forever be lost in the worthless ground;
Yet "fourage," "Fldelity," "Love," (they say,)
Hear Man, as on wings, to his skies away,
Well, Herod-go tell them whatever may be,
I'll hops I may ever be found by thee,
I'll n sleep-in sleep; If with skies around,
Mayst thou follow e'en thither, my dear bloodhound!
—[Barry Cornwall,

An explosion occurred March 27th in the Opedale colliers at North Staffordshire, Eng., whereby some forty persons lost their lives.

Messrs, Colby & Rich, of Boston, have published a work which is of intense interest to Spiritualists and the disciples of Swedenborg, entitled "Psychology, Ro-incarnation, Soul and its Relations, or the Laws of Being, showing the occult forces in man; that intelligence manifests without reaterial, and the most important things to know," with the mette, "Know Thyself is the first Essential of Nature's Law," This work is written by Almira Kidd, and is a very well written and learned treatise upon the dectrine which it professes to teach. It is in reality a handlo & to the introduction to the "Science of Spirit-Land and spirit Phases," It is full of powerful writing, and elucidates its theme with great clearness and vixacity of style. The work contains one hundred and twenty-seven pages, print of in the best manner as regards paper and type, and will be found a valuable text book to the neophyte in Spiritualism, as the glast of Swedenborg's wonderful prose has been paraphrased with good effect by the author,—The Saturday Evening Post, Philadelphia.

The Greek Insurgents have suffered another defeat, the Turks having captured Macriniza. The losses were large on both sides, but the Moslem having the heaviest battal ions will probably win in the long run.

NEW MUSIC .- W. H. Ewald & Bro., 136 Newark Avenuc, Jersey City, N. J., furnish us with copies of the fol-lowing-named pieces, which they have published and offer for sale: "The Spinning Song," from Wagner's "Flying Dutchman," arranged by H. Maylath; "Song to the Evening Star," from Wagner's "Tannhauser," arranged by H. Maylath; "Bridal Chorus," from Wagner's "Loengrin," arranged by H. Maylath; "Vernon Galop," by Willis B. Jones: "Eva Schottlsche," by I. Luckstone 'Nancy Lee March," arranged by 11. Maylath; "Golden Star Waltz," srranged by A. Peck; "Winter Storms," from Wagner's "Walkure," arranged by H. Maylath; "Hush! Don't Make a Noise or Elsa You'll Wake the

Baby Waltz, by B. Silent,"
F. W. Helmick, 136 West 4th street, Cincinnati, O., sends to our address "The Star of David," sacred song and chorus, words by Beatrice, music by Charlie Baker; "Sounds of Normandy," potpourri arranged for plane by Charlie Baker; Charlie Baker.

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of omission."

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