

BY ALBERT E. SMITH, WALLACE

The Hon. L. C. Hooper, in the presence of Miss Fox, blows as if made by a strong man using a heavy bludgeon with all his force, blows such as would have killed a man or broken an ordinary table to pieces; while on another occasion the sound is resembled what would be produced by a falling cannon-ball, and shook the house ("Debatable Land," p. 275); and Dr. Carpenter would really have us believe that these wonderfully varied sounds under all these test conditions are produced by "snapping tendons."

But what is evidently thought to be the most crushing blow is the declaration that Mrs. Culver given at length in the appendix. This person was a Dutch servant girl, Fox family, and dix. This person was a Dutch servant girl, Fox family, and dix. She declared that the Misses Fox told her how to do all and, and asked her to assist them in deceiving the visitors; two gentlemen certify to the character of Mrs. Culver. The answer to this slander is to be found in Capron's "Modern Spiritualism," p. 423 Mr. Capron was an intimate friend of the Fox family, and Catherine Fox was staying with him at Auburn, while her sisters were at Rochester being examined and tested by the committee. Yet Mrs. Culver says it was Catherine who told her that "when her feet were held by the committee, the Dutch servant girl, a tall girl, rapped with her knuckles under the floor from the cellar." Here we have a story with circumstance; for, first, Catherine was not there at all; secondly, the committee never met at the Foxes' house; but in various public rooms at Rochester; thirdly, the Fox family had no "Dutch servant girl" at any time, and at that time no servant girl at all. The gentlemen who so kindly signed Mrs. Culver's certificate of character did not live in the same town, and had no personal knowledge of her; and, lastly, I am informed that Mrs. Culver has since retracted the whole statement, and avowed it to be pure fabrication (*see Mrs. Jencken's letter to Athenaeum, June 19th, 1877*).

There are several other important mistakes in Dr. Carpenter's account. He says the "deposition" of Mrs. Culver was made not more than six years ago, whereas it was really twenty years ago; and he says it was a "deposition before the magistrates of the town in which she resided," by which, of course, his readers will understand that it was on oath,

[illegible][illegible]

resent.—Ed. B. of L.

ling like little bells over their shining beds into the lake. But all this attracted his attention a moment, for all about this garden, in groups of two, three and four, were beautiful babies with their angelic faces, rolling and frolicking on the grass or looking at the flowers or playing with their toys. Willie observed that whenever one of these babies came near a shrub or a flower it bent down its leaves as if to kiss it, and that the toys they played with seemed to be alive and to enjoy being used by their little owners. Everything was so peaceful and loving and happy. His nurse let him go all over the garden, and even take up some of the babies in his arms, which Willie was glad to do, because he loved babies very much. They were all sweet and clean, and showed that they were taken the best possible care of; and as to their nurses, Willie thought he had never seen such nice, dear women.

(Concluded in our next.)

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FOURTEEN.

BY J. J. MORSE,
(English Agent and Correspondent of the Banner of Light.)

The progress of Spiritualism in Great Britain, if not presenting any features of special note, is at least characterized by a persistence eminently creditable to those upon whom the burden of the labor falls. Indications of a soberness in the pursuit of spiritual knowledge are abundant. A desire not only to know of the wonderful facts of spirit phenomena, but to understand the meaning thereof, is perhaps more marked now than at any other period in the history of the movement. English Spiritualists are realizing that mere phenomenalism does not constitute Spiritualism. The value of our movement is to be found in those deeper streams of experience which flow like living waters from the inner reflections of our souls, and can be best determined by those cultured minds among us who not only observe, but think as well.

Metropolitan Spiritualism has been tolerably active since my last. The old established meetings, commenced in the Cavendish Rooms years ago by Dr. Peabody, on his first visit to England, and continued, with but little intermission, ever since, latterly at Doughty Hall, are again ministered to by their worthy managers. Dr. Peabody has been drawing excellent audiences since he has been speaking in London, and the utmost enthusiasm and good feeling have been expressed toward him personally, and concerning his agreeable and instructive addresses. Some of our oldest Spiritualists have presided for him on the Sunday evenings, and the audiences have embraced visitors from all parts of London, of every shade of spiritual opinion, being truly representative. Our visitor has also been received at one of the monthly sittings of the British National Association of Spiritualists, Dr. Peabody's address on that occasion happily expressing his sense of the event.

The usual fortnightly winter meetings of the British National Association of Spiritualists are being held, and are well attended. The papers read and the discussions thereon, manifest a personal character for excellence and ability. A "Committee of Progress" has been appointed to consider the best methods of popularizing the National Society, and interest more than has been the case the Provincial Spiritualists in its aims and objects.

The commercial depression that has reigned in England during the past year, has manifested itself in the financial department of Spiritualism, neither the incomes of the Spiritual Institution nor the National Association being up to the average; it is to be hoped that they may be financially more successful the present year.

In my last I referred to the retirement for a time of one of our speakers (Mr. Wallis). That retirement has since been consummated. The East End Spiritual Institution, over which he presided, was not sustained with sufficient liberality to enable him to continue it; hence he was obliged to close it. Spiritualists are very often not guilty of sustaining their workers too well, but it is a pity when an intelligent earnest worker is thus obliged to withdraw from active service. We need every valuable man and woman that can be got.

Mr. Colville has been sustaining meetings for some time past. He intimates his intention to renew the meetings at Easter.

Dr. Monck has had hitherto good success in the services he has established. The audiences have been numerous, the lecturer's efforts highly appreciated, and the venture has been pecuniarily successful. It is a matter of regret, though, that the Doctor has been suffering from nervous depression, and at last accounts was far from being in his usual health.

At the new year, Mr. W. H. Harrison issued a very elegant gift-book, bearing the title, "Rifts in the Veil," and containing selections of poetry and prose, and various select contributions from the writings of Spiritualists and others, an extract from "Edwin Drood," by spirit Dickens, being one of the noticeable features in the book. Poems by Miss Lizzie Doten and Mrs. Cora L. V. Richmond, are also given. The work is handsomely bound, printed in clear type, on good paper, and containing nothing to offend the most fastidious. It is a pleasant gift, too, for presentation by Spiritualists to their non-Spiritualist friends, or those of our own faith.

M. A. (Oxon.) is also bringing out a small work entitled "Psychography," embodying in his usual admirable, clear and terse style, facts concerning slate-writing as observed by him through the mediumship of Slade and others. As a compendium of facts it will be invaluable. There will be no need to theorize, but the reader will have a record for the facts if he can. It will no doubt meet with a large sale, as indeed it should.

Provincial Spiritualism is in a fairly active and healthy condition. In the County of Lancashire the Spiritualists have formed what is called the "Lancashire District Spiritualists' Committee," the said Committee taking upon itself the duty of opening up new places, the providing of the printing and distributing of tracts, hymn-books, etc., and helping generally the progress of the cause. With a small income of less than six hundred dollars a year, it has already accomplished a great deal of work. A short time ago your correspondent prosecuted a fortnight's missionary labor for the above Committee, and from personal observation and inquiry realized the efficiency and utility of the Committee's labor. In the more northern districts the bad state of trade has materially retarded public work during the present season. It is only in such centres as Newcastle-on-Tyne that public meetings can be regularly sustained. The society in the above town works with an untiring zeal, and that is not its least creditable feature. Your correspondent has been anxiously requested by the managers of the above society to continue his monthly visits for another term of one year, from April next, which makes the third year in succession. In Scotland Spiritualism advances somewhat slowly but none the less surely. Your correspondent has just returned home from Glasgow, (Scotland's commercial capital,) where he has had pleasant and successful meetings, also holding a meeting in the town of Kirkcaldy—the first public gathering the Spiritualists of the town ever held. It was a successful commencement.

Liverpool has emerged from its difficulties, and is in a fair way of regaining its former excellent position. The Liverpool Psychological Society has no connection with certain Sunday lectures which I see noticed in your columns in an old number.

Manchester has lately reorganized its Association—a much needed task—and is now breathing all the freer in consequence. In fact, most of the

societies of the country have lately more or less set their houses in order with advantage to themselves.

During the past month it has been my experience which I can assure you to have undergone a change of residence. A house dismantled, packing cases to be filled, carmen invading your premises, and all the *cetera* incident to such events, are by no means conducive to peace of mind or divine inspiration. However, we have survived it all, and are now comfortably located in our new home, the address of which the reader will please take note at the foot of this letter. Our town is in the centre of the kingdom, easy to be reached by rail from every point, and I have no doubt that our removal will benefit our health, suit our convenience, and prove an advantage in every respect.

The depression in the coal and iron trades still continues as severe as ever, and in many towns in England and Wales hundreds of families have been actually starving—wanting even the commonest necessities of life. What shall we see that ideal state realized when the world shall be filled with peaceful, prosperous and happy people?

Time in its onward march carries us forward to the great future wherein we trust to know more of the right and true, to enjoy more of the pure and good. But the present bids us use wisely the opportunities now possessed, we must fully realize the value of the transient in the future. With earnest hearts and kindly love let us each cheer onward one another, thus by making our present happy and useful we may lay the foundation of future greatness and goodness, and help to usher in on earth that kingdom of universal brotherhood that men and angels so long to realize.

Blm Tree Terrace, Uttoxeter Road, Derby.

Banner Correspondence.

Massachusetts.

MONTAGUE.—Albert M. Hunter writes, under recent date, as follows: "About eighteen months ago we formed a circle here, and by patient waiting and repeated sittings we have been rewarded by seeing one of our number, Mrs. L. E. Ball, developed as a clairvoyant and writing medium."

Mrs. Ball is a widow lady, and lives about half a mile east of this village. She has always been considered by every one who has had the pleasure of her acquaintance to be a lady of strict honesty and integrity.

While I was in Rome, N. Y., last fall, I wrote quite a number of letters to my spirit-friends, and sending them up, enclosed with a letter to Mrs. Ball, to obtain, if possible, an answer. There was no direction or mark of any kind even on the outside of these letters by which she or any one else could gain the slightest clue to their contents or to the name of the spirit friends to whom they were addressed. To my surprise they were all returned to me within a week after I sent them to her, with the names of the spirit friends written on the outside, and in no instance did I find, on opening the letters, that the name on the outside did not correspond with the name on the inside. With the letters returned came also answers, corresponding in every instance to their contents. I know Mrs. Ball has never seen the inside of the letters I wrote. (Within the last six months she has been called at times, and has written articles in both prose and poetry, some of which are considered very good. She has also described spirit-friends and given their names, of many of whom she could not have had the slightest knowledge. In our circle we have aimed to get instruction rather than the identification of our own spirit-friends, and we certainly have received through Mrs. B.'s mediumship ideas that never could have had their origin in her brain.)

Province of Quebec.

DUDESWELL.—Dr. J. O. Quagney (of Marquette) writing under a recent date says: "I have read the Banner of Light for some three years past. It is a comparatively new thing in this country. I have perused the accounts which you have printed lately concerning good Mrs. Maud E. Lord's sances, and the manifestations received where she has been the medium. I will, with my wife, endorse the accounts you have given, for it has been our privilege to have her sit for us in a strange country, with many skeptics present. The manifestations were conclusive, and each one attending received his or her share of notes from the invisible workers. As the result of this experience coupled with after inquiry, was that several of the doubters were convinced of the verity of a future life for man."

We have a small circle here, where writing, entertainment and some efforts at materialization often take place. We have with us a young lady who, we are all satisfied, has no knowledge whatever of French, and yet, without being entranced, and while sitting in good light, sometimes alone with her mother, who is also totally ignorant of French, her arm will be controlled and large slates will be covered by the mechanical writing, the expressed ideas being couched in that language in pure, grammatical fashion—the messages being frequently signed by parties of whom we have never thought since school-days.

Michigan.

PERRINSVILLE.—O. D. Chapman, Secretary of the Liberal Association, writes March 26th: "A little over a year since the grand light of the 'Spiritual Philosophy' began to shed its genial and life-giving rays in this neighborhood. It was then a tiny light, and to day not one household but scores of households are rejoicing in the new-found radiance. A few of us, never having listened to an inspirational lecture, sent for Mrs. Lydia A. Pearsall, whose soul-stirring eloquence soon convinced us that Spiritualism was worth working as well as living for. We soon perfected an organization, since which time we have labored assiduously to lift enslaved minds from the thralldom of darkness to intellectual freedom."

Mrs. R. Shepherd has just closed a series of ten lectures. Her unequalled eloquence has placed us on a surer foundation than ever. She is a talented lady, and as earnest a worker as we have in the lecture-field of Michigan. She has the very best wishes of Liberalists and Spiritualists alike. Mrs. Shepherd intends to visit Boston, and liberal societies along the route can do no better than to engage her to speak for them.

The 'poor Orthodox' attempted at first to scorn the movement down, then to expose; and now, having failed in all their efforts to stop the tide, they resort to the lowest kind of warfare, 'slander.' But regardless of all this, the good work is being carried bravely on, and we, with many others, rejoice that we have arisen from the 'rut' of ignorance and darkness to the grand light of the 'Spiritual Philosophy.'

New York.

SARATOGA SPRINGS.—P. Thompson says, March 29th: "Very likely some friend at Ballston Spa will communicate with you in relation to the death of Benjamin J. Barber, of that place. Mr. Barber was the originator of the Centennial Hall, built and used for spiritual worship in that village. As a biographical sketch of Mr. Barber has appeared, written out quite fully, it is not my purpose at present to extend it, but I wish merely to speak of the funeral occasion. Mrs. Nellie T. Brigham preached the sermon on Tuesday, March 26th. The occasion called out such a large audience, and the interest was so intense, that real pleasure was mingled with sorrow for the earthly loss of one so valuable to the cause. Mrs. B. was, we thought, lifted higher into spiritual exaltation than she generally is, and her discourse was indeed a masterpiece. She makes the Bible, as well as all Nature, contribute its testimony to the truth of Spiritualism, and shows the nature and use of that change we call death, as well as the purpose and value of life. Growth

and decay are both essential to progress, and instead of death being a penalty, or punishment for sin, it is as natural as life. The beautiful illustrations, the force and grandeur of her reasoning, the ready and sweet flow of thought, and touching appeals to the true and noble feelings of every soul who heard her. Many listened on that occasion for the first time, and I think will not fail to hear her again, if blessed with the opportunity."

Connecticut.

MADISON.—Mrs. George N. Wilcox writes, March 28th: "The light is at last breaking in this section of the old 'Nutmeg State.' Bigotry and superstition must gradually give way before a more liberal element; for in spite of all opposition, Spiritualism will have a hearing. Mrs. A. D. King, who for the last thirteen years has resided in Clinton, (the town east of Madison,) is holding sances every Sunday evening, and giving many wonderful tests. I think she has a noble work to perform for the angel-world and humanity. Her husband is firmly established in his belief in spirit-communion, and no amount of persecution could daunt him, and he will defend his wife from all slanderous attacks. The clergymen of the different denominations in the village are preaching and warning their hearers to keep away from a woman who has a 'familiar spirit.' The Baptist minister, however, admitted that there was some truth in Spiritualism, but said they had better keep away from it."

Spiritualism will soon, I trust, be heard again in Madison. I listened to Mr. J. Frank Baxter's lecture in Loomis's Temple of Music, New Haven, awhile ago. It was truly eloquent and interesting, and the tests he gave to the audience were wonderful and correct, and acknowledged to be such by persons present. Much good will result from his visit. May the good angels guide us to the fountain of truth."

Illinois.

ROCHELLE.—C. H. Vander Linden writes: "Bishop lately endeavored for two evenings to 'expose' Spiritualism here. His success in the first was immense. I think he will find by-and-by that if it is so very easy to cut the wisecracker himself in this mundane sphere, it is a great deal more difficult to endeavor to present the spirit's part in our beautiful manifestations, and at the same time to hide his gross ignorance of our blessed Philosophy from the thinking part of his audiences."

Written for the Banner of Light.

I DREAMED I WAS AN ANGEL.

BY MILTON H. MARBLE.

I dreamed I was an angel
Within the land above;
With angels I was singing,
While all around was love;
And, oh, I felt a rapture
Deep burning in my heart!
With joy the gushing tears-drops
From out my eyes did start!
I thought there came around me
Friends I had known before,
Who long ago had left me
For this, the heaven-bright shore;
Who grasped my hand so kindly,
And bade me welcome home,
Where chilling, troubling sorrow
Might never, never come.
Oh, bright, angelic vision,
Gone, gone from out my sight,
Return to soothe and cheer me
In dream-land fair and bright!
For, oh, I am so weary,
Long waiting for the hour
When with the happy angels
I win life's golden dower!

Table Rock, Neb.

PHILANTHROPIC APPEAL.

To the Editor of the Banner of Light:

Women of America, once more we are brought to witness the extreme abominations which fashion has wrought in its unceasing strain to invent changes that will call for the greatest amount of fine fabrics, and pass back to its avocations, clutches the most money that can possibly be drawn from all places. It has carried the length of skirts as far beyond the feet as present dignified sense will bear, tied the limbs so closely that it is barely possible to drag the clogs; as if to try your capacity of consenting to be crushed by worse weights and less power to move them—to try your brains, and learn if there is any depth of slavery at which your softened intellects will rebel. Having found you plastic as clay in a long train, it ventures to throw away the feet, platings, trails and floor-ruches, and go up to the ankles with spring styles, not doubting that senseless complaisance will drop skirts into the dirt again soon as it sees such change the surest means of drawing the most heavily from the purses of the people. I have been thinking of a wise ruse we can palm off on the old source of corruptions now wasting the bloom and joy of this fair world, by beguiling the angels of the Eden, rifling the richest temples of excellence and sweetest gardens of beauty, with the lying snare that pretends to augment their loveliness while it blights and consumes.

Now let all be quick to obey the behest, "back to the ankles with your skirts," but do so with the decided resolve never again to subject them to tobacco pools and street offal. Make the strongest change you are progressed to like; make trimmings narrow and light at the bottom; if you will, wear less lace, and change the high Adopt good drawers, loose suspension vests, to supersede corsets and hold up all lower garments, and you will commence an era of happiness and prosperity always signified for never rightly worked for. Women who know this ought to be done, do not belie your best gifts by acting as if ignorant. Men who are tired of surrounding sickness and sorrow, and disgusted with folly and meanness, will find in clear notes of righteous encouragement. Reformers of all branches of improvement, speak now with a certain sound, and show faith in immutable law by obedient works, that help for all our needs may no longer be held afar off but come as the genial answer to a worthy people's prayer.

Faithfully,
MARY E. TILLOTSON.

Oak Leaf and Helping Hand's Appeal to the Ladies to Assist in the Formation of the "Society of the Helping Hand."

MY DEAR SISTERS—Will you not work with us there is so much to do. Why will you not band together to help each other? By so doing you will help the loving spirits to come so much nearer to you, making you feel the sweet inspiring influences. Your souls will grow and ripen in the beautiful sunlight of love and charity. Prudence lies hidden in the heart, and you will see by planting your vines that germination will quickly ensue, yielding never-withering flowers and imperishable fruit. You often express the desire to know what spirits do in the spirit world, and are told as often that we help each other—yes, in every conceivable way. Spirits are attracted to the earth sphere, and we are now because there less joy than in the spirit world, and you are coming on apace surely to overtake and crush the unprotected and helpless ones. Will you not begin now, and help in this time of need? Much can be done in a small way. You will not find it irksome or laborious, for you will have God and at your right hand to help you in this labor of love.

Send to Oak Leaf and Helping Hand's call upon you for assistance in bringing help and comfort for the needs of the present and future hour. Shall our call be in vain? It cannot, must not be! There is such need of work and charity, and the leaving out of all strife and inharmonious

the bitter, cruel words of hate and jealousy that sting and blot the fair pages of life.

CONSTITUTION AND BY-LAWS OF THE SOCIETY OF "HELPING HANDS."

The undersigned, residents of the city of New York, do hereby constitute the "Society of the Helping Hand," for the assistance of sick, aged, and distressed persons, and for the promotion of the cause of Spiritualism and the Kingdom of God on Earth. The Society is to be governed by such by-laws as they may from time to time adopt.

By-Laws.

1st. Any person may become a member of this society by signing articles of association, and paying ten cents each week in advance.

2d. The officers of this society shall serve one year from date of organization, and shall be elected annually thereafter by vote of the Society.

3d. The President shall preside at all meetings when present, and in the absence of the President, the Vice-President shall preside. The Secretary shall keep a record of all business transacted at all meetings, and of all business transacted at all meetings, and the Treasurer shall keep an account of all money received and disbursed.

4th. There shall be an Executive Committee of three, who shall be authorized to act in the name of the Society, and to participate in its proceedings, advising, counseling, and otherwise, as they may deem proper for the good of the Society and its members, and contributing to the treasury whatever they may consider necessary and proper to promote and further the purposes and objects of the Society.

5th. Such other by-laws as may be found necessary may be adopted at any regular meeting of the Society.

6th. Special meetings may be called at any time by the President or by a majority of the members.

7th. Gentlemen may be admitted as honorary members of the Society, and may participate in its proceedings, advising, counseling, and otherwise, as they may deem proper for the good of the Society and its members, and contributing to the treasury whatever they may consider necessary and proper to promote and further the purposes and objects of the Society.

8th. The Society shall hold its meetings at such place and on such days as may be determined by the Executive Committee.

9th. The Society shall hold its meetings at such place and on such days as may be determined by the Executive Committee.

10th. The Society shall hold its meetings at such place and on such days as may be determined by the Executive Committee.

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22nd. The Society shall hold its meetings at such place and on such days as may be determined by the Executive Committee.

23rd. The Society shall hold its meetings at such place and on such days as may be determined by the Executive Committee.

24th. The Society shall hold its meetings at such place and on such days as may be determined by the Executive Committee.

25th. The Society shall hold its meetings at such place and on such days as may be determined by the Executive Committee.

26th. The Society shall hold its meetings at such place and on such days as may be determined by the Executive Committee.

New Books.

SECOND EDITION—JUST PUBLISHED.

SEQUEL TO THE STELLAR KEY.

BY ANDREW JACKSON DAVIS.

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The Phenomena of the Human Race.
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What is the Force of the Central Sun?
Multiplicities of Mental Sun Centers.
An Arcanum Concerning the Summer-Lands.
Formation of the Milky Way.
Origin and Motion of the Solar System.
Beauty and Glory of the Planets.
An arched Bridge of Light and truth spanning the distance between the material and the spiritual.
A Remarkable Customing-System.
Inhabitants of the Exterior Planets.
A Belt of Crystal Bodies around Mars.
The Summer-Lands as seen from Mars.
Reality of Light in the Summer-Lands.
A Natural Home not Made with Hands.
Earth's Distance from the Summer-Lands.
Individual Occupation and Progress after Death.
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Eating and Breathing in the Spirit-Life.

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- V.—Spirits and the Hereafter.
- VI.—A Book of Human Lives.
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- VIII.—Lights and Shades of the Spirit-Life.
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Revivals; Their Cause and Cure.

BY HUDSON TUTTLE, ESQ.

[Continued from first page.]

be not *enervated* here and hereafter. It is not the rays or thoughts of the speakers, for there were stars in the firmament before the Rochester knockings in 1848, but it is the unmistakable sensuous fact or phenomenon that gives the bright lights of the pen and the platform any celestial character or abnormal character.

Should the phenomena fade or disappear from any inhospitability or other cause, Modern Spiritualism would go into eclipse. No matter for the frauds that often tarnish its good name, truth is truth even if found in bad company. We cannot afford to give the cold shoulder even to the dark circles, as some worthy people are inclined to, on the principle better have none at all than to be cheated.

I heard a thoughtful man say a short time ago that he had got more light in one dark circle of Mrs. Maud E. Lord's than he had lately attended than he had in listening to preaching for twenty years. I could give you instances from my own experience that would endorse that thoughtful man's statement.

The "right side of nature" is as essential as its day side, but phenomenal Spiritualism is not confined to the dark, and you can hardly tell where the light begins and the dark ends, and out of respect to the whole institution I am a defender of the physical and phenomenal manifestations.

In the early part of my spiritual experience I heard some raps that were not made by any human being in the form, and these raps were intelligent, and told me the lost one was alive. The minister had said God had taken my lost one from earth, and transplanted her in heaven, and his words were as water split upon the ground; went in one ear and out of the other, and it would have been the same if a silver-tongued Chrysostom had said it. What did he know about it?

But the phenomenon of the rap was a known quantity, and the human problem was solvable in the words of the rap. The rap, I touched bottom with a pole, and was satisfied.

I could spare all that Shakespeare wrote, and "Pilgrim's Progress," "Milton's Paradise Lost," and the Holy Bible also, and all the teachings of Davis, Peabodys and Tuttle, Mrs. Richmond and Mrs. Britten, better than I could have spared those raps in the morning of my spiritual experience.

It is the sensuous fact of a rap, intrinsic with the celestial source, that is its fascination; its source beyond the veil hangs in the zodiac of my mind, and makes it sublime, and in its variations puts the torch behind the pen and platform lights, and makes them sublime also, and puts it behind the literature of the world from the Bible down to the spelling book, and gives everything a new and illuminated reading; takes a line of unmeaning poetry like this, and makes it immortal truth:

"Earth shall give back to me the form she held in dust. No more of what was mine shall moulder in the dust. The raiment I laid off, and gave the grave to keep, I shall put on again when I have won, and clean, and bright, The mother for her child has washed it over night."

True, there is a smell of Gabriel and the resurrection of the dead in the letter of this quotation which killeth; the Spiritualist will know how to jump it; there is a ring of truth in the spirit of it which maketh alive, and the fact of a disembodied intelligence claiming to be a human being, patent to the senses by and through the phenomenon, is the unit of measure that converts mortal into immortal thought.

I have talked, perhaps, too long, considering the many on to be heard, so I will merely say, in the language of an old Christian anthem:

"Daughter of Zion, awake from thy slumber, And put on thy beautiful garments."

Thirty years ago that had no meaning to me, and no sense in the world. To-day, with the gates ajar, and the light of Modern Spiritualism falling softly on us, drying "Rachel's tears," and my own; it is full of meaning, and the beautiful garments that the church of the future is to be robed in are the sensuous proof of a future life that in the language of the bigoted "Scientific American," is to mark this century with "imperishable lustre."

With an accent unknown thirty years ago we can paraphrase the words of Dr. Watts, or some other old singer, and say,

"How beautiful are those raps That come from over the river, That bring salvation when explained And words of peace they sound, How charming do thy things are, Let earth rejoice!"

Old King David, when he lost the thread of his thought, as all readers of the Psalms know, used the word *Selah*. I don't know what it means, and I don't think you do either, and I have sometimes thought he did not, but as I have lost the rest of that hymn permit me to use the same word as an end to my poetry and an end my speech—*Selah*!

Dr. Charles Main, of Boston, being called on, offered a few remarks, in the course of which he referred to the numbers present, and also to that great assembly which was revealed to his inner vision, among whom he saw Achsa W. Sprague, who in earth-life had been his friend and patient. He thought the auguries of 1878 were even more promising than had been those presented on any former anniversary. He spoke of his mediumistic development, whereby (though not always understanding the power) he had been enabled, since his eighteenth year, to see and hold converse with the denizens of the next sphere of being. The phenomena had out-broadened to such a degree that persons not mediumistically gifted were now enabled to see them and talk with them in the materialization séances, and it was his opinion that before the year 1878 passed by we should know more concerning the cause than "dollars and cents." Spiritualism contained within itself all which man needed, if utilized, to prepare him for participation in the beauty and divine excellence which he would encounter in the life beyond.

Mr. Bacon introduced Mrs. Maud E. Lord, who—her first gift of voice of three years ago—had just entered the hall. In the course of her remarks, (which were necessarily brief, as she was about to retire to attend the second in the series,) she said she was always ready to obey with gladness of heart any call to work for the good of the spiritual cause, particularly on such occasions as the present. Looking around among the people, she said she could see spirit-friends there, and those in the form who were skeptical to the movement, and who were present, were not forgotten, but were accompanied by unseen friends who had prompted them to attend the meeting now in progress with a hope of awakening their interest in the future concerning the new gospel, so that they would open the gates of the soul and let the good angels come in.

After another song by the Quartette, the Chairman introduced Dr. Fred. L. H. Willis. Premising his remarks with the assurance that he had much rather listen to those on the platform than to talk himself, he said that the raps first came to him out on the Atlantic ocean, away from home and friends, while, an invalid, he was searching for the boon of health. Knowing nothing of Spiritualism, and not having a friend who believed in it, the experience of the coming of the phenomena was to him striking in the extreme. He had been sick for days, and during his confinement to his state-room he became conscious that some strange occurrences were taking place around him; raps were heard, invisible hands had manipulated his forehead, allying his pain by their soft, magnetic touch. When he at last went on deck he was tempted to regard these occurrences as the fantasies of a wearied brain, but was surprised to find that after this time a marked change existed in his feelings concerning many things; he found, for instance, that he was enabled to read the inner conditions and mental characteristics of those who came within his sphere. On his return, in about a year, he was gradually developed for the presentation of a paper. Many present might remember that it was at that time his lot to fall into the hands of the Philistines, and be shorn of his physical strength, but his spiritual was beyond their power to control. He rejoiced with exceeding great joy when it was first proposed to celebrate the anniversary of the advent of Modern Spiritualism, and his voice had been often raised at such times and seasons since.

The raps found him plunged in the depths of materialistic negation—in the darkness of a rayless night—whether he had been led through the incongruities of the popular theological systems, or whether he had been educated in the Church, but the Church had proved itself to be at war with nature, and he found himself at last where he could go with it no further. Nature declared there was no such thing in the universe as a dead law; the Church declared the canon of inspiration closed, and the path of spirit return, so often utilized in biblical days, to be barred up forever; and while standing in doubt between these varying declarations, the raps came endorsing nature, ruling theology out of the court of reason, and leading him into the light and liberty of knowledge. We Spiritualists are the only persons on the face of the earth to-day who can say "I know I am immortal!" Many might believe, hope, desire, but the Spiritualist only possessed the knowledge of continued individual life beyond the change called death.

Did Spiritualists comprehend what the new revelation had brought them? The speaker feared they did not. It grieved him to record that the keenest injuries sustained by the cause had been dealt out to it in the house of its friends, and by the members of the household of faith. He would that he possessed the tongue of an angel, that he might awaken Spiritualists from the cold night of individual criticism and make them intently realize the glories which the world has bestowed on the children of earth—the measure of which gift we would gladly increase were harmonious receptive conditions afforded therefore. One had said three thousand years ago, "Behold how beautiful and pleasant it is for brethren to dwell together in unity," and if Modern Spiritualism had failed in doing its perfect work among men since its advent, thirty years ago, it was because its followers had failed to comprehend the grand truth conveyed by that statement. He hoped that we might go forth from the present meeting baptized into the newness of the spirit of Love, for that was the power which throughout all the ages of the world had been the source and spring of spiritual life. Let us strive to work together in unity and love; such a course would give added power to the angels whereby to work for men, and aid in the coming of that day when Spiritualism would be the all-embracing religion of an enfranchised humanity.

A recitation by Miss Lizzie J. Thompson, and a song by Mrs. J. B. Hatch, Jr., accompanied by Miss C. E. Hopkins, followed, after which, N. S. Greenleaf, of Lowell, was presented as the next speaker. His long silence (the result of matters pertaining to himself) had led to a misconception of his position. He had not "gone back" on Spiritualism; he had ceased his public ministrations, he still officiated at funerals, when the fiat of change called his friends from the mortal form; his voice had been so long silent, he still listened to those of the angels and continued to recognize in his own heart the worth of Spiritualism. The Spiritualist demanding the abandonment of his position on the part of others, should avoid cultivating other than the spirit of charity within himself. The practical effect of the cause on the lives of its believers he felt to be the true criterion of its merit.

Miss Florence Danforth then gave a vocal selection, accompanied at the piano by Miss Helen M. Dill.

Mrs. Laura Kendrick being called upon by Mr. Bacon, paid high compliment to the work thus far accomplished by Spiritualism, which had done more than anything else to liberalize the Christian pulpit, emancipate women from the slavery of false conditions and prejudices, and give the children, in organizations like the Lyceum, under whose auspices the present meeting was convened, a clearer light than the past had known. But what it had actually accomplished she regarded as but the first chapter in its relations. She spoke of the good results accomplished by Mrs. J. H. Conant, Achsa W. Sprague, and others, who had now passed on from the scene of mortal labors, and said yet grander work was to be achieved. The spiritual phenomena were but the open door to a glorious philosophy which, by which, led to a new alpha and the omega of existence, and made toward the amelioration and emancipation of the whole human race from every species of abuse and wrong. We could best express our appreciation of Spiritualism by doing deeds in accord with its philosophy, rather than in the utterance of words based upon its revelations.

Henry C. Bull, of Lowell, excused himself from making any extended remarks on account of the lateness of the hour; and Prof. J. R. Buchanan being called on, after stating that his discourse in the afternoon had constituted his "say" for the present, closed the meeting with the Jeffersonian benediction, "May you live long and prosper."

ON MONDAY, APRIL 15,
Conferences, together with set sittings by Mrs. Carnes, Mrs. Litch, et al., occupied the time at Amory Hall during the day; and in the evening a grand anniversary ball was participated at Palmer Hall, Boston, and the first band furnishing the music, and J. B. Hatch being manager, assisted by G. A. Downs, J. E. Hatch, Jr., H. B. Drisko, C. A. Foss, J. M. Foster and W. H. Ransom as Aides. The music was fine, the company, (one hundred and eighty couples) select and harmonious, and the dancing continued till 2 o'clock on the morning of the 2d.

The closed circle of the other sphere, the spiritualistic public are due Mr. Hatch, the manager, and his able assistants on the Committee of Arrangements for the able manner in which the details were compassed; to Mr. Bacon, the self-possessed Chairman, Prof. J. R. Buchanan, the inspired orator, to the several speakers who imparted interest to the meetings, to the musicians, the singers, the readers of selections, and all who gave their talent to the rounding out of the successful event. It will remain a pleasant memory, and may the enjoyment met with during its continuance be found by experience to be the prophet of good to the cause in the new Spiritual Year upon which we all have entered.

New York.
A correspondent, "S. H.," furnishes us with the following in reference to the anniversary services in this city:

The exercises commemorative of the Thirtieth Anniversary of the advent of Modern Spiritualism were held on Sunday afternoon, March 31st, at the Republic Hall, 334 street and Broadway. The very large attendance was somewhat indicative of the interest that is being taken in spiritualistic teachings at the present time. Upon the platform were several representatives of the doctrine which will yet be the object of universal regard and solicitude, and they in their turn presented the thoughts that ruled uppermost in the mind.

Dr. R. T. Hallock, the President of the Society, introduced the subject of Spiritualism in a few well-timed remarks. There is an actively aggressive vein about the Doctor's language and manner, that is to his speeches what condiments are to food. This peculiarity was manifest yesterday as he proceeded to claim for Spiritualism many of the laurels to which it is certainly entitled, but as yet have been refused it.

With Mrs. Pauline A. Wieland's song, "Angels Ever Bright and Fair," the audience were not satisfied, and so to quell the mark of dissatisfaction pleasantly evinced by loud applause, she was compelled to sing "Baby Mine."

The genial face of Andrew Jackson Davis was loudly greeted by the people present, who had an appreciation of those rare gifts which have been so freely bestowed on him. Fan and hilarity notably form a pretty large part of his composition, and they shone out on this occasion, to the great pleasure of his numerous hearers. Were we disposed, a few objections might be interposed to the words of the seer, some of which sounded in our ears just a little irrelevant to the occasion and too harshly critical of others; but then, we may be sure more charitable on this occasion than did his selfishness, and therein might be the greatest difference.

His excellent companion, Mary F. Davis, followed.

[Continued on eighth page.]

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum. Amory Hall, 100 Washington Street, commencing at 10 o'clock. The public cordially invited. J. B. Hatch, Conductor.

EAGLE HALL.—616 Washington Street. First Circle every Sunday morning at 10. Afternoon Circle every Sunday at 2.30 and 7.30 P. M. Several religious mediums always in attendance. Good quantitative singing institutions.

ROCHESTER HALL.—730 Washington Street. First Circle for ladies and speaking at 10 o'clock. Second Circle every Sunday at 10.30 A. M. and 2.30 and 7.30 P. M. Several religious mediums always in attendance. Good quantitative singing institutions.

PSYCHIC HALL.—"The Ladies' Aid Society" holds its meetings regularly on the afternoon of Friday of each week, at 12 Tremont Street. Suitable for the evening to which the public are invited. Mrs. John Woods, President. Miss M. L. Barrett, Secretary.

CLAREMONT HALL.—EVENING STAFF HALL. Spiritualist Meetings are held at this place on Sunday afternoon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall.—Recitations by Jennie Miller, Ella Carr, Kitty Kendrick and Oscar Dresser, a song. See that my Grave is kept Green, by Mrs. Helen M. Dill; selection by the orchestra; reading "Taking it Easy," by Helen M. Dill, and "The Schoolmaster's Guests," by Lizzie Thompson, and remarks; by Mrs. Litch, constituted the literary programme at the session of the Children's Lyceum at this hall Sunday A. M., April 7th.

Eagle Hall.—Dr. Charles Court (entranced) gave an interesting discourse last Sunday morning upon the fallacy of the Bible history of creation, and several other sciences and incidents narrated in the Scriptures. The lecture was listened to with the utmost attention throughout. In the afternoon Miss Jennie Rhind recited some of the experiences she has been through in becoming a medium, which were full of interest and some of them quite amusing. Mr. Pummer, Dr. H. B. Storer and others, also added to the interest of the meeting, with instructive addresses. A stranger took much of the time in the evening with exceedingly interesting remarks upon Spiritualism, the Bible and other topics of interest. If this falls under his notice, he will please accept the thanks of the manager of the meeting for valuable assistance rendered on that occasion.

There will be a free spiritual conference meeting in Eagle Hall Thursday afternoon, (Past day) at 2 o'clock. F. W. J.

Ladies' Aid Society.—The anniversary given by the Ladies' Aid Society at Rochester Hall was a grand success—the contributions netting them the sum of \$50 for their treasury, which will assist them to carry on their good work. Mrs. A. A. C. PERKINS.

On Tuesday evening, March 26th, about fifty of the personal friends of Mrs. Little Clark assembled at her spacious parlors, 27 Dover Street, for the purpose of attending the appreciation of her as a lady, a trance speaker and best medium. Remarks were made by Mr. David Brown, Mrs. Sears, Mrs. Viana Baker, Mrs. Clark, F. W. Jones, Mrs. Bullock and others. Singing by the friends, instrumental music by Prof. Hudson, a few tests by David Brown, also helped to fill out the evening's entertainment. The meeting was highly enjoyable, and every one of the twenty-five dollars contributed. A profusion of flowers (furnished by a lady friend) adorned the centrepieces. The gathering was highly satisfactory to all interested. F. W. J.

Paine Hall Liberal League.—There was an interesting meeting for the discussion of the principles and objects of the Liberal League held in Paine Hall, Sunday morning, in the afternoon, in which speeches were made by Mr. John Davies, George Lord, John Verity, Horace Saver, N. H. Dillingham, and others. During the meeting ten new names were added to the membership of the League. Thus the good work goes on. The subject of the lecture next Sunday will be announced in the daily papers of Saturday.

Secretary of Paine Hall Liberal League.

Anna M. Middlebrook, M. D., has been induced by the persistent entreaties of friends to recite 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.

Charles H. Foster, the wonderful spirit-medium, is now in New Orleans, where his usual success is attested. He cannot see how any one can attend Mr. Foster's sittings and doubt the fact of spirit-communication, for he can tell persons who they are, and give them communications purporting to come from deceased friends, phenomena which cannot be explained upon any other hypothesis. —Gardiner (Mo.) Home Journal.

No. 7 of J. M. Peabodys' Foreign Letters will appear in our columns next week.

THE SPIRITUAL SCIENTIST for April, E. Gerry Brown, editor and publisher, gives the following list of contents: "Form Manifestations in Rochester, N. H., U. S. A. The Medium in Sight and Tied. Form Weighing. The Editor's Experience." "Philosophy of the Hidden Spirit." "The Closed Circle of the Other Sphere." "Who are Competent Witnesses?" "Nothing New. An Objection to Spiritualism Answered." by Hudson Tuttle; "A Prophecy Concerning President Hayes." "An Important Letter Just Received from the Learned German Philosopher Franz Hoffman, of Wurzburg." "The Great Pyramid of Cheops." "The Names and Comments." "Ghosts." "Psychicists." "Psychicists." "Form Manifestations." "The Trance." "General Mention and Gospel."

Spiritualist Meetings in New York.
THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every Sunday morning and evening at Republic Hall, No. 65 West 33d street, near Broadway. Lyceum meets at 2.30 P. M.

For Sale at this Office:

THE RELIGIO-PSYCHOLOGICAL JOURNAL: Devoted to the Spiritualist, published weekly in Chicago, Ill. Price 5 cents per copy. \$3.50 per year.

THE VOICE OF ANGELS: Published weekly in New York, N. Y. Price 5 cents per copy. \$3.50 per year.

THE SPIRITUAL SCIENTIST: Published in Boston. Monthly. 15 cents per copy. Single copies 15 cents.

THE SPIRITUALIST: A Weekly Journal of Psychology and Intelligence. Published in Boston. Price 5 cents per copy. Postage 10 cents.

THE MEDIUM AND DAYBOOK: A Weekly Journal of Psychology and Intelligence. Published in London. Price 25 cents per copy. Postage 10 cents.

HUMAN NATURE: A Monthly Journal of Zoological Science and Intelligence. Published in London. Price 25 cents per copy. Postage 10 cents.

THE HUMAN EVOLUTION: Published monthly in New York. Price 15 cents per copy. \$1.50 per year.

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

Advertisements to be renewed at continued intervals must be left on file before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F. 913w.

Dr. J. T. Gilman Pike, Electroic Physician, No. 37 Tremont street, Boston, Mass.

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

"Tired Nature's Sweet Restorer, Balm Sleep." But there are times when this "Renewer of Strength" is denied us, times when our minds and bodies have been so overworked and are so worn out, that we "won't be drowsy and fall to sleep." The Peruvian Syrup (an old remedy) restores our strength and makes our rest sweet and refreshing. 2w Ap. 13.

DR. QUAIN'S COMPOUND SPIRIT ELIXIR combines the virtues of the pine, the spruce, and other medicinal trees and plants, and acts as a tonic upon the debilitated system, while it subdues the cough, soothes the irritated throat and lungs, strengthens the kidneys to perform their functions properly. It is the best and safest cough remedy ever prepared.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable room in their Establishment expressly for the accommodation of SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city in quest of their kindred Spiritualist quarters. Room open from 7 A. M. till 6 P. M.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all female complaints and weaknesses peculiar to women. Sold by all Druggists at 50c per bottle. For particulars, send for a copy of the book, or write to the publisher, LYDIA E. PINKHAM, 231 West Avenue, Lynn, Mass. Send for pamphlet. Mar. 16.

NOTICE TO OUR ENGLISH PATRONS.
J. M. BARNES, English Lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe, please send their orders to J. M. Barnes, Elm Tree Terrace, Shillington Road, Derby, England.

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WILLIAM W. HIGGINS, Bookseller, 32 West Main Street, Rochester, N. Y., keeps for sale the Spiritualist and Reform Works published at the BANNER OF LIGHT Publishing House, Boston, Mass.

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PHILADELPHIA BOOK DEPOT.
DR. J. J. REGAN, Bookseller, 62 North 5th Street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, and all other Spiritualist and Reform Works published by Colby & Rich, at 100 North 5th Street, Philadelphia, Pa., and at all the Spiritualist Meetings. Parties in Philadelphia desiring to advertise in the Banner of Light, can consult Dr. REGAN.

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S. M. HOWARD, Agent, Bookseller, 31 East Twelfth Street, New York City, keeps constantly for sale the Banner of Light.

NEW YORK BOOK DEPOT.
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CHANNING D. MILLER keeps for sale the Banner of Light and all other Spiritualist and Reform Works published by Colby & Rich, at the Harvard Rooms, 421 street and 4th Avenue, and Republican Hall, 55 West 33d Street.

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Also Colby & Rich's "The Human Evolution," "The Human Nature," "The Human Mind," "The Human Soul," "The Human Spirit," "The Human Body," "The Human Blood," "The Human Bones," "The Human Muscles," "The Human Nerves," "The Human Organs," "The Human System," "The Human Life," "The Human Death," "The Human Resurrection," "The Human Kingdom," "The Human Empire," "The Human Dominion," "The Human Power," "The Human Glory," "The Human Honor," "The Human Wealth," "The Human Fame," "The Human Greatness," "The Human Magnificence," "The Human Splendor," "The Human Majesty," "The Human Supremacy," "The Human Omnipotence," "The Human Infinity," "The Human Eternity," "The Human Immortality," "The Human Divinity," "The Human Godhead," "The Human Trinity," "The Human Unity," "The Human Oneness," "The Human Wholeness," "The Human Completeness," "The Human Perfection," "The Human Fulfillment," "The Human Satisfaction," "The Human Contentment," "The Human Peace," "The Human Joy," "The Human Happiness," 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lowing, a small, pleasant, attractive first-class of persons, which she considered was the result of her chastisement, after which she was again called to the object, which she called the "Banner of Light." Gathering strength, and command of words as she proceeded, there was almost a silent raising of her thoughts into the realm of sense, soul and spirit.

A rich musical treat was afforded the audience by the singing of Mrs. J. Vincent Brown, who, accompanied by Prof. J. C. Brown and Mr. L. G. Withers, with the obligato, succeeded in carrying the audience with her with her exquisite rendition of the song "Hark, the Lark," again they showed themselves disinterested, and in response to the loud applause Mrs. Brown sang "The Nightingale."

Prof. S. B. Britton held the attention of his hearers as he outlined the course of Spiritualism in its modern epoch. Upon this portion of his address he focused an argument in behalf of organization, claiming that to do the most good, to wield the most power, we must exercise that law which is as effective in nature as it is in human affairs, and very likely his prediction that such will be the necessary result, shall eventuate and the majestic distances of the future. The Professor contended the law of capital punishment, and when earnest action, eloquent language, and powerful illustrations were being turned at a bold and nervous law, who will not have patience to listen? who can bear but to admire?

The most interesting part of the address, after Prof. Britton's remarks, gave great pleasure to the audience. The "The Golem," which followed each other in the musical portion of the evening, were of a high order of merit, and were well received.

Mrs. Britton, under the influence of holy love, spoke in words of advice to those present, as to their duty in various paths of life. She elaborated on the subject of the argument of Prof. Britton upon the punishment of capital punishment, and in perfect accord with that gentleman. The language of this lady is so clear, so pure, so commanding in its tone, and bears the evidence of being rooted in the realm of thought.

Last, though not least, came Mrs. Nellie Brigham. Intensely pleasant, it must be to her to mark the appreciation of her that is shown by this Society. Well deserved indeed it is, and from the heart the skeptical and hard-headed man we have heard words of praise. In her remarks, which were so full of meaning and important truths, she brought to the fore, and so abundantly supplied, the truths and teachings of the New Dispensation. Though her name in its grace and beauty of this city is full of nerve and life, and with but a partial comprehension of it to one could listen to her without feeling himself the possessor of a nobler existence than before, and a conception of it, and his sensations would be those of a grand activity of powers that he had never dreamed of.

And so the event which has gone into the past to be remembered, as a noble and noble act, that of the future, and to be remembered at times in the memory as we walk along the daily way. Let us hope that we who have to be the benefactors of our fellow-men, may be able to do this to the full, and in the beautiful realm of the spiritual, we shall see the day of actual facts.

We had the following additional particulars in the columns of the New York Journal:

In front of the speaker's stand, and along the foot of the platform, were arranged flowers and plants. Over the music stand was a banner with the words inscribed in gold, "Anti Tobacco Army. Purity, Health, Progress and Happiness." To the left of the platform were some six or eight classes of children, with their respective banners, representing the pupils of the Progressive Lyceum. On the platform were B. T. Haydock, Prof. S. B. Britton, Mr. Andrew Jackson Davis, Mr. J. C. Withers, Mrs. Mary F. Davis, Mrs. J. Vincent Brown, Mrs. Pauline A. Wieland, Mrs. Nellie J. Brigham, and several others. Prof. Justin Clark presided at the piano.

Dr. Haydock, Chairman, proceeded to deliver the introductory address. After accounting for celebrating the occasion he said: "All previous selfishness or variance from the church has been but upon the foundation of conventional authority, to be unquestionably obeyed. The spiritualistic faith stood alone, in that the tone which the other builders rejected, namely, free thought, was made the corner stone of its edifice. He could think of no better way in which to present the march of progress, the emancipation of men's minds from authoritative faith, than to outline the history of the new idea. Every other creed imposes certain conditions, which entangle the intellect. 'They have mankind' is a burden under the burden of original sin. Man and society are by it held perfectly still and incapable of progress. The seeds show the effects of fettered human reason. No progress is possible of the Catholic faith. Occasionally there has been some leaping of its boundaries, but the dogmas of the church have remained unchanged for ages, even hundreds of years. The same is true of other sects; not one of them has risen a degree higher than its founders left it. On the contrary, they have receded, if anything. Even the Friends, in whose beliefs he had been reared, had not emancipated its professors from the bonds of authority. It had remained for the disciples of the new light to build their faith upon the innate worthiness, dignity and honesty of human character."

Mrs. Pauline A. Wieland sang a solo, and Mrs. Andrew Jackson Davis followed her by delivering an address, in which he laid down the following points of his spiritualistic faith, which he had adopted, or which had been revealed to him the previous day by the spirits at Orange, N. J.:

1. That the universe is a vast, boundless, and eternal kingdom.
2. That man, physically, is a creature of the animal kingdom.
3. That man, spiritually, is a part of the spirit of God.
4. That man, in truth, is a being who is not bound by the laws of this world, but is free to move and act in the spirit world.
5. That the universe is a vast, boundless, and eternal kingdom.
6. That the universe is a vast, boundless, and eternal kingdom.

SAUCY.

1. I believe in the spiritual world, and that it is a vast, boundless, and eternal kingdom.

2. I believe in the spiritual world, and that it is a vast, boundless, and eternal kingdom.

Mrs. Mary F. Davis, wife of the previous speaker, next addressed the audience. She said that for once her beloved companion had surprised her. An old mutual friend used to say of "Jackson," "It is his nose that has a nose that is meant to attack." When Jackson thunders, said Mrs. Davis, there is a shower and live lightning, but perhaps the world is better off, after all. In answering her own question, What has Spiritualism done for us? she called it a boon, and said that it had opened up to men and women the immeasurable riches of the soul.

The celebration concluded by a social reunion with dancing, music by Gilbert's Band, on Wednesday evening, April 13, at nine o'clock, in Republican Hall, in which the Society and Children's Lyceum joined.

Buffalo, N. Y.

Mrs. S. W. Wade, Secretary, writes under date of April 13, informing us that commemorative exercises were held Sunday, March 31st, at 123 W. Eagle street, that city. A profusion of flowers and evergreen, brought as an offering to the spirit-world, filled the place of assembly with perfume. The services consisted of vocal music, a short address by Mrs. M. J. Clark, of Erie, Pa., remarks and tests by Frank T. Ripley, a trance address through Mrs. Stuart, etc.

Cleveland, O.

The Daily Herald, also, the Leader, of this city, furnished excellent reports of the anniversary services, and to these journals we acknowledge our indebtedness for the main facts in the following account of the doings of the Society and Lyceum on that date, and on the evening of April 1st. The Sunday meetings occurred at Hall's Hall, morning, afternoon and evening, and were presided over by Mr. F. C. Hich. At the morning meeting, at 10 o'clock, after singing, the customary anniversary address was delivered by Mr. J. Frank Baxter, of Winchester, Mass. He reviewed at some length the progress of Spiritualism, and was listened to with close attention until the close. He was followed by Mr. A. A. Wheelock, of New York, the trance medium.

At 12:30 p. m. the regular Lyceum exercises occurred, and at 3 o'clock the Spiritualists met in general conference, and were addressed by A. A. Wheelock and others.

Sunday evening, at seven o'clock the visiting speakers addressed the people assembled. Mr. Wheelock delivered an impromptu eulogy of the beauty and grandeur of Spiritualism, and an exposition of the system and harmony evidenced in the universe. He was warm in his advocacy of a free life—freedom to traverse the paths which the noble instincts implanted in the breasts of humanity by the Creator would, if untrammelled by the traditions and prejudices of the past, naturally prompt man to take. Manhood was the developed flower of his infancy and childhood, and the bud, and his plea for tender and careful training of the bud, by education, was warm and earnest. The millennium day would never dawn until this had become universal. Look at the conditions and forms, and ceremonies, and superstitions brought from the dim and distant past, which cramp the mind and bind the will, and he would exclaim, "What a noble work, to say that the form of a flower should be other than God intended it? Who thinks of detaching the number of leaves on the leaves on the tree? How much more presumptuous, then, to think of stamping and confining the human mind, and perverting it from that which its Maker intended! Each one is as competent to choose the path, the beautiful, and the noble, as he is to choose the ugly, and the base, and the ignominious. When the child begins to have the desire to choose, then comes the time for the mother's and the father's care. Every man builds for himself; God builds not for us. We are always building, and it depends on the elements which we select what the temple shall be, and what that mansion not built with lands shall be. Everything was always undergoing a continuous growth, and when we reach the end of our journey, we expect to spring instantly to the highest. No child could of its own volition rise instantly to man's stature. So when we reached the other shore we should have to commence there just where we left off here."

Mr. Baxter then favored the audience with a song, accompanying himself on the piano, and then he spoke. "What a noble work, to say that the form of a flower should be other than God intended it? Who thinks of detaching the number of leaves on the leaves on the tree? How much more presumptuous, then, to think of stamping and confining the human mind, and perverting it from that which its Maker intended! Each one is as competent to choose the path, the beautiful, and the noble, as he is to choose the ugly, and the base, and the ignominious. When the child begins to have the desire to choose, then comes the time for the mother's and the father's care. Every man builds for himself; God builds not for us. We are always building, and it depends on the elements which we select what the temple shall be, and what that mansion not built with lands shall be. Everything was always undergoing a continuous growth, and when we reach the end of our journey, we expect to spring instantly to the highest. No child could of its own volition rise instantly to man's stature. So when we reached the other shore we should have to commence there just where we left off here."

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religious freedom, all of which reforms were brought about by Spiritualism, as were also many of our most valuable inventions. The remainder of Mr. Baxter's remarks were eulogistic of Spiritualism, and predictions of its future grandeur and strength.

At the conclusion of his remarks he gave with excellent effect various descriptions of scenes and spirit personalities which appeared before him, after the manner familiar to those who have been privileged to attend his séance lectures. Another song by Mr. B. closed the evening meeting.

THE LYCEUM ENTERTAINMENT.

A large audience assembled Monday evening, April 1st, in Hall's Hall, on the occasion of the grand Lyceum exhibition, given in honor of the Thirtieth Anniversary. The appended programme will give evidence of the interesting character of the occasion:

Part I. Introductory Remarks, Thomas Lees; Lyceum Exercises, Singing, Silver Chain Recitation, Spiritualists, and others. Part II. Lecture, "The Human Mind," by Mr. J. Frank Baxter.

Part III. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part IV. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part V. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part VI. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part VII. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part VIII. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part IX. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part X. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part XI. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part XII. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part XIII. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part XIV. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part XV. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part XVI. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part XVII. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part XVIII. Lecture, "The Human Mind," by Mr. J. Frank Baxter. Part XIX. 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