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COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 20, 1878.

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Versus Dr. Carpenter.

[From Fraser's Magazine for December, 1877.]

PSYCHOLOGICAL CURIOSITIES OF SKEPTICISM. A REPLY TO DR. CARPENTER.

BY ALFRED R. WALLACE, F.R.S.

In the last number of this periodical, Dr. Carpenter has treated his readers to a collection of what he terms "Psychological Curiosities of Spiritualism." Throughout his article he takes Mr. Crookes and myself as typical examples of men suffering under "an Epidemic Delusion comparable to the Witchcraft Epidemic of the seventeenth century," and he holds up our names to wonder and scorn because, after many years of inquiry, observation and experiment, and after duly weighing all the doubts suggested and explanations proposed by Dr. Cai, enter and others, we persist in accepting the uniform and consistent testimony of our senses. Are we indeed "Psychological Curiosities" because we rely upon what philosophers assure us is our sole and ultimate test of truth-perception and reason? And should we be less rare and "curious" phenomena if, rejecting as worthless all our personally acquired knowledge, we should blindly accept Dr. Carpenter's suggestions of what he thinks must have happened in place of what we know did happen? If such is the judgment of the world, we must for a time submit to the scorn and ridicule which usually fall to the lot of unpopular minorities, but we look forward with confidence to the advent of a higher class of critics than our present antagonist, critics who will not condescend to a style of controversy so devoid of good taste and impartiality as that adopted by Dr. Carpenter.

It is with great reluctance that I continue a discussion so purely personal as this has become, but I have really no choice. If Dr. Carpenter had contented himself with impugning my sanity or my sense on general grounds, I should not think it worth while to write a word in reply. But when I find my facts distorted and my words perverted, I feel bound to defend myself, not for the sake of my personal character, but in order to put a stop to a mode of discussion which renders all evidence unavailing and sets up unfounded and depreciatory assertions in the place of fair argument.

I now ask my readers to allow me to put before them the other side of this question, and I assure them that if they will read through this article they will acknowledge that the strong language I have used is fully justified by the facts which I shall adduce.

Those who believe in the reality of the abnormal phenomena whose existence is denied by Dr. Carpenter and his followers, have, for the most part, been convinced by what they have seen in private houses and among friends on whose character they can rely. They constitute a not uninfluential body of literary and scientific men, including several Fellows of the Royal Society. The cases of public imposture (real or imaginary) so persistently adduced by Dr. Carpenter, do not affect their belief, which is altogether independent of public exhibitions; and they probably with myself look upon the learned Doctor (who tilts against facts as Don Quixote did against windmills, and with equally prejudicial results to himself) as a curious example of fossilized skepticism. Thus, Serjeant Cox, who often quotes Dr. Carpenter and is now quoted by him with approval, speaks of the learned Doctor (in his recent address to the Psychological Society) as being "enslaved and blinded" by "prepossession," add-

"There is not a more notable instance of this than Dr. Carpenter himself, whose emphatic warnings to beware of it are doubtless the result of self-consciousness. An apter illustration of this human weakness there could not be. The characteristic feature of his mind is prepossession. This weakness is apparent in all his works. It matters not what the subject, if once he has formed an opinion upon it, that opinion so prepossesses his whole mind that nothing adverse to it can find admission there. It affects alike his senses and

I propose, therefore, as a companion picture to that of Messrs. Crookes and Wallace, the victims of an Epidemic Delusion, to exhibit Dr. Carpenter as an example of what prepossession and blind skepticism can do for a man. I shall show how it makes a scientific man unscientific, a wise man foolish, an honest man unjust. To refuse belief to unsupported rumors of improbable events, is enlightened skepticism: to reject all second-hand br anonymous tales to the injury or depreciation of any one, is charitable skepticism; to doubt your own prepossessions when opposed to facts observed and reöbserved by honest and capable men, is a noble skepticism. But the skepticism of Dr. Carpenter is none of these. It is a blind, unreasoning, arrogant disbelief, that marches on from youth to age with its eyes shut to all that opposes its own pet theories; that believes its own judgment to be infallible; that never acknowledges its errors. It is a skepticism that clings to its refuted theories, and refuses to accept new truths.

Near the commencement of his article Dr. Carpenter tells us that he recurs to this subject as a duty to the public and to assist in curing a dangerous mental disease; and that he would gladly lay it aside for the scientific investigations which afford him the purest enjoyment. But he also tells us that he honestly believes that he possesses "unusual power of dealing with this subject"; and as Dr. Carpenter is not one to hide the light of his "unusual powers" under a bushel, we may infer that it is not pure duty which has caused him, in addition to writing long letters to Nature and announcing a "full answer" to myself and Mr. Crookes in the forthcoming new edition of his Lectures, to expend his valuable time and energy on an article of forty-eight columns, founded mainly on such a very shaky and unscientific foundation as American newspaper extracts and the unsupported statements of Mr. Home,

most unmeaning ridicule. With extreme bad taste he compares a gentleman, who, as a scholar, a thinker, and a writer, is Dr. Carpenter's equal, to Moses and Son's kept poet; while with a pitiable inappropriateness he parodies the fine though hackneyed saying, "See how these Christians love one another," in order to apply it satirically to the case of a rather severe, but not unfair, review of Mr. Home's book in a spiritual periodical.

I will now proceed to show, not only that my accusations in the Quarterly Journal of Science for July last—which in Dr. Carpenter's opinion amount to a charge of "willful and repeated suppressio veri "-- are proved, but that a blind reliance on Mr. Home and on "excerpts from American newspapers" have led him to make deliberate statements which are totally unfounded.

I will first take a case which will illustrate Dr. Carpenter's wonderful power of misstatement as regards myself. . .

1. In a letter to the Daily News written immediately after the delivery of Dr. Carpenter's first Lecture on Mesmerism at the London Institution a year ago, I adduced a case of mesmerism at a distance recorded by the late Prof. Gregory. The lady mesmerized was a relation of the Professor and was staying in his own house. The mesmerizer was a Mr. Lewis. The sole authority for the facts referred to by me was Prof.

2. While criticising this Mr. Lewis in his Lectures (page 24). Dr. Carpenter says, referring to my Daily News letter, His (Mr. Lewis's) utter failure to produce either result, however, under the scrutiny of skeptical inquirers, obviously discredits all his previous statements; except to such as (like Mr. A. R. Wallace, who has recently expressed his full faith in Mr. Lewis's self asserted powers) are ready to accept without question the slenderest evidence of the greatest marvels.' (The italics are my own.)

3. In my "Review" of Dr. Carpenter's book (Quarterly Journal of Science, July, 1877, page 394) I use strong (but, I submit, appropriate) language as to this injurious and unfounded statement. For Dr. Carpenter's readers must have understood, and must have been intended to understand, that, in sole reliance on this Mr. Lewis's own statements. I placed full faith in them without any corroboration, and had also publicly announced this faith; in which case his readers would have been justified in thinking me a credulous fool not worth listening to.

4. Writing again on this subject (in last month's issue of this magazine, p. 545) Dr. Carpenter does not apologize for the gross and injurious misrepresentation of what I really said, neither does he justify it by reference to anything else I may have written; but he covers his retreat with a fresh suggestio falsi, and ridicules me for using such strong language (which he quotes) merely (he says) because he had reflected on my too ready acceptance of the slenderest evidence of the greatest marvels"-a phrase of Dr. Carpenter's which I never objected to at all because it was a mere expression of opinion. while what I did object to was a misstatement of a matter of fact. This is Dr. Carpenter's idea of the way to carry on that "calm discussion with other men of science" to the absence of which he imputes all my errors. (Note A, p. 705.)

Dr. Carpenter is so prepossessed with the dominant idea of some purely imaginary fact of his own to make it fit his theory. Thus, in his article on "The Fallacies of Testimony," (Contemporary Review, 1876, p. 286) he says: "A whole party of believers will affirm that they saw Mr. Home float the most essential facts. out of one window and in at another, whilst a single honest skeptic declares that Mr. Home was sitting in his chair all the time." Now there is only one case on record of Mr. Home having "floated out of one window and in at another." Two of the persons present on the occasion-Lord Adare and Lord Lindsay-have made public their account of it, and the third has never declared that Mr. Home was "sitting in his chair all the time," but has privately confirmed, to the extent his position enabled him to do so, the testimony of the other two. Is this another case of Dr. Carpenter "cerebrating" his facts to suit his theory, or will be say it is a purely hypothetical rister, and an acute colonial man of business. The sitting case? Yet this can hardly be, for he goes on to argue from it: "And in this last case we have an example of a fact, of which," &c., &c. I ask Dr. Carpenter to name the "honest skeptic" of this quotation, and to give us his precise state- appeared, but there was always light enough to see the ment; or, failing this, to acknowledge that he has imagined

a piece of evidence to suit his hypothesis. (Note B, p. 706) It is only fair that he should do this, because, in another of has made a direct, and, as it seems to me, completely unsupported charge against Lord Lindsay. In his article on "Spiritualism and its Recent Converts" (Quarterly Review, 1871, pp. 335, 336) Dr. Carpenter quotes Lord Lindsay's account of an experiment with Mr. Home, in which Lord Lindsay placed a powerful magnet in one corner of a totally dark room, and then brought in the medium, who after a few moments said he saw a sort of light on the floor; and to prove it led Lord magnet. The experiment was not very remarkable, but still, so far as it went, it confirmed the observations of Reichenbach and others. This Dr. Carpenter cannot bear; so he not only proceeds to point out Lord Lindsay's complete ignorance of having used Dr. Carpenter's pet test of an electro magnet;

and be concludes thus: "If, then, Lord Lindsay cannot be

Mr. Home has always been treated by Dr. Carpenter as an impostor;
yet now he quotes him as an authority, although Mr. Home's accusations
against other mediums are never authenticated in any way, and appear to
he in many cases pure limagination. Dr. Carpenter will no doubt now
disclaim any imputation against Mr. Home, and pretend to consider him
only as the victim of debusion. But this is absurd. For does he not main
tain that Mr. Home was never "levitated," although in several cases the
fact was proved by his name being found written in pencil on the ceiling,
where it remained? This must have been imposture if the levitation were
not, as calmed, a reality. Do not the hands, other than those of any persons pro-ent, which have often appeared at Mr. Home's sources and have
be no visible and even that bille to all present, prove (in Dr. Carpenter'x
opinion) impost re? Do not the red-hot coals carried about the reom in
his hands prove chemical preparation, and therefore imposture? Is not
the increase or decrease of the weight of a table, as ascertained by a springbalance, which I have myself when-sed in Mr. Home's presence, a trick,
according to Dr. Carpenter? Is not the plashing of the accordion in one
hand, or when both Mr. Home's hands are on the table, a clever imposture in Dr. Carpenter's opinion? But if any one of these things's almitted to be, nor an imposture, but a reality, then the whole foundation
of the learned but most illogical Doctor's skepticism is undertuined, and
he practically admirs himself a convert to the facts of Medern Spiritualism. But he does not admit this; and as Mr. Home has carried on the
salleged impostures during his whole life and has imbued thousands of
persons with a helief in their genulneness, Dr. Carpenter was inevitably
believe Mr. Home to be the vilest of impostors and utterly untrustwothy.
Yet be quotes him as an authority, accepts as true all the malleiouss teride
retailed by this alleged impostor against ri and he concludes thus: "If, then, Lord Lindsay cannot be

the medium; * while it is full of personal animosity and the | trusted as a 'faithful' witness in 'that which is least,' how ! can we feel assured that he is 'faithful also in much '?" By what mental jugglery Dr. Carpenter can have convinced himself that he had shown that Lord Lindsay "cannot be trusted. The Thirtieth Anniversary of the Advent of as a faithful witness," I am at a loss to understand. But the animus against the friend of and believer in Mr. Home, is palpable. Now that Lord Lindsay has achieved a scientific reputation, we presume there must be two Lord Lindsays as well as two Mr. Crookeses: one the enthusiastic astronomer and careful observer, the other the deluded Spiritualist and "psychological curiosity." As these double people increase it will become rather puzzling, and we shall have to adopt Mr. Crookes's prefixes of "Ortho" and "Pseudo" to know which we are talking about.* It will be well also to note the Scriptural language employed by Dr. Carpenter in making this solemn and ridiculously unfounded charge. It reminds one of the "I speak advisedly" (in the celebrated Quarterly Review article now acknowledged by Dr. Carpenter) which Mr. Crookes has shown to be in every case the prefix of a wholly incorrect statement.

Dr. Carnenter heads a section of this article in last month's

issue of this periodical, "What Mr. Wallace means by Demonstration"; and endeavors to show that I have misapplied the term when I stated that in certain cases flowers had appeared at scances "demonstrably not brought by the medium." His long quotations from Mr. Home, giving purely imaginary and burlesque accounts of such séances, totally unauthenticated by names or dates, may be set aside as not only irrelevant but as insulting to the readers who are asked to accept them as evidence. Dr. Carpenter begins by confounding the proof of a fact and that of a proposition, and, against the view of the best modern philosophers, maintains that the latter alone can be truly said to be "demonstrated." But this is a complete fallacy. The direct testimony of the educated senses guided by reason, is of higher validity than any complex result of reason alone. If Lam sitting with two friends and a servant brings me a letter, I am justified in saying that that letter was "demonstrably not brought by one of my friends." Or if a bullet comes through the window and strikes the wall behind me, I am justified in saying that one of my two friends sitting at the table "demonstrably did not fire the pistol"; always supposing that I am proved to be in the full possession of my ordinary senses by the general agreement of my friends with me as to what happened. Of course if I am in a state of delusion or insanity, and my senses and reasoning powers do not record events in agreement with others who witness them, neither shall I be able to perceive the force of a mathematical demonstration. If my senses play me false, squares may seem to me triangles, and circles ellipses, and no geometrical reasoning will be possible. Dr. Carpenter next asserts that I "complain" of his "not accepting the flowers and fruits produced in my own drawing room and those which made their appearance in the house of Mr. T. A. Trollope at Florence." This is simply not the case. . I never asked him to accept them, or complained of his not accepting them; but I pointed out that he did accept the evidence of a prejudiced witness to support a theory of imposture which was entirely negatived in the two cases I referred to.t I implied that he should either leave the subject alone or deal with the best evidence of the alleged facts. To do putting down Spiritualism, that it seems impossible for him otherwise was not "scientific," and to put anonymous and to state the simplest fact in regard to it without introducing unsupported evidence before the public as conclusive of the whole question was both unscientific and disingenuous. Now that he does attempt to deal with these cases, he makes them explicable on his own theory of imposture only by leaving out

He first says that "in Mr. Wallace's own case no precautions whatever had been employed?" and he introduces this with the remark, "Now it will scarcely be believed," to which I will add that it must not be believed, because it is untrue. I have never published a detailed account of this scance, but I have stated the main facts with sufficient care" to show that the phenomenon itself was a test surpassing anything that could have been prearranged. The general precautions used by me were as follows: Five personal friends were present besides myself and the medium, among them a medical man, a barwas in my own back drawing-room. No cloth was on the table. The adjoining room and passage were fully lighted. We sat an hour in the darkened room before the flowers outlines of those present. We sat a little away from the table, the medium sitting by me. The flowers appeared on the polished table dimly visible as a something, before his numerous raids upon the poor deluded Spiritualists, he we lighted the gas. When we did so the whole surface of the four-feet circular table was covered with fresh flowers and ferns, a sight so beguitiful and marvelous, that in the course of a not uneventful life I can hardly recall anything that has more strongly impressed me. I begged that nothing might be touched till we had carefully examined them. The first thing that struck us all was their extreme freshness and beauty. The next, that they were all covered, especially the ferns, with a delicate dew; not with coarse drops of water, as Lindsay straight to the spot, and placed his hand upon the 1 have since seen when the phenomenon was less perfect, but with a veritable fine dew, covering the whole surface of the ferns especially. Counting the separate sprigs we found them to be forty-eight in number, consisting of four yellow and red tulips, eight large anemones of various colors, six the whole subject, but makes him morally culpable for not large flowers of Primula japonica, eighteen chrysanthemums, mostly yellow and white, six fronds of Lomaria a foot long, and two of a Nephrodium, about a foot long and six inches wide. Not a pinnule of these ferns was rumpled, but they lay on the table as perfect as if freshly brought from a conservatory. The anemones, primroses and tulips had none of them lost a petal. They were found spread over the whole surface of the table, while we had been for some time intently gazing on the sheen of its surface, and could have instantly detected a hand and arm moving over it. But that is not so important as the condition of these flowers and their dewiness; and-Dr. Carpenter notwithstanding-I still maintain they were (to us) "demonstrably not brought by the medium." I have preserved the flowers and have them now before me, with the attestation of all present as to their appearance and condition; and I have also my original notes made at the time: How simple is Dr. Carpenter's notion that I tell this story, after ten years, from memory! How ingenious is his suggestion of the lining of a cloak as their place of concentration from a segund. cealment for four hours—a suggestion taken from a second-hand story by Mr. Home about a paid medium, and therefore not the lady whose powers are now under discussion! How utterly beside the question his subsequent remarks about conjurers, and hats, and the mango-trees produced by Indian

* See " Nature," Nov. 1st, 1877, p. 8. † Quarterly Journal of Science, January, 1872: "A Reply to the Quar-

is See Quarterly Journal of Science, July, 1877, pp. 410-412, Miracles and Modern Spiritualism, p. 164. [Concluded in our next.]

The Annibersary.

-Modern Spiritualism.

COMMEMORATIVE EXERCISES IN SACRAMENTO. CAL; BATTLE CREEK, MICH, SALT LAKE CITY, UTAIL, AND WASHINGTON, D. C.

Sacramento, Cal.

To the Editor of the Banner of Light: March 31-t-the thirtieth anniversary of the advent of the . New Dispensation—has come and gone. In this city it has ... left a record which we trust will not be without its uses in bringing more of harmony and unity among those who believe in the nearness of the two worlds, the seen and the un-

On Sanday Morning the Spiritualists met in Pioneer Ha and had a good and profitable time. Excellent singing was furnished and earnest addresses made, more particularly by Mrs. W. H. King of Oakland, who in a trance condition gave

utterance to some grand thoughts. 23.

In the Afternoon we snet, with the Elucational Club, and there things of grave import were discussed in ten-minute speeches; and again in the evening a full house greeted Mrs, King, who; entranced, gave a discourse to the edification of he nounte. This with an address by an earnest Spiritualist and music under the direction of our friend Mr. Batler, filled up the measure of our 31st. Good speaking, singing, pictured walls, and Nature's gift of flowers in abundance, have, I trust, done their best in leaving a blessing on our hearts, that we may grow into usefulness and life-harmony. Mr. and Mrs. King are good, useful servants of the world of

pirits. He has rare healing powers, and she is a well tuned instrument on which the unseen ones play, giving test after test, and sending people away from their sittings some to think, others to repoice, and all with a spirit of Inquiry as to how these things are. They are now traveling, and wherever they may go we hope that the friends will receive them kindand with confidence. They are worthy.

Liberality is spreading, people are believing, and all that is

equired is more harmony, unity and brotherly love.
Yours truly, WILLIAM H. HOLMES. Yours truly, Sacramento, Cal., April 2d, 1878.

Battle Creek, Mich.

We compend the following account from a report furnished The Tribune by Mrs. L. E. Bailey:

The Thirtieth Anniversary of Modern Spiritualism was celebrated by the Spiritualists of this city, at Stuart Hall, on Saturday and Sunday last, March 30th and 31st. The hall was beaut fully trimmed with festions of evergreen and flowers, the walls ornamented with pictures, which added a cheer-ful appearance to the scene.

The meeting was called to order at half past ten o'clock A. Saturday, by the President, A. A. Whitney. A song by Mr. Whitney was followed by a general conference, engaged in by Mrs. Whitney, Dr. Spencer, E. Woodworth, Dr. Arnold,

A. J. Fishback gave a brief address, and referred to the attempts to expose Modern Spiritualism, in which he took the ground that "All exposers are blessings in disguise, as only the deception practiced under its guise can be exposed: The divine truths of Spiritualism will flow on and on, forever." Song by A. M. Jordan. Saturday Afternoon.-Meeting opened with remarks by E.

Woodworth, Dr. Spencer, and Mrs. Thompson.

Miss-R. Shepard, of Maine, then addressed the audience upon a subject given by the congregation, viz: "Angel Progence." Mrs. S. was followed by A. J. Fishback, who made a few remark-Song by A. M. Jordan.

Dr. A. B. Spinney, inspirational speaker, talked briefly upon the beauty and effect of "A Mother's Love." He possessed many good friends, but a mother's love was the only love which never doubted him, and stood bravely by him in all conditions of life. Whatever we are we owe to and is the result of this love. Her love ever forgives all mistakes and errors. He had more confidence in the redemption of her love than all the prayers that ever were uttered. Could people but understand the great and grand responsibility of her power over the coming generation, they would spend less time over frivolous fashions of the day—worship creeds, forms and dogmas less, and cultivate a higher, nobler womanhood.

Song by Mr. Whitney: "It is Better, Further On."

Salarday Econog.—After conference Mrs. Shepard again

addressed the meeting, from the subject: "Mechanism of Man," given by the audience.

Dr. Spinney spoke upon "Rationalism and Spiritualism: The Two Combined," upon which rested humanity's hopes. We are humanity's saviours. The dawn of a glorious spiritual life came thirty years ago, and separated truth from error. Modern Spiritualism would do for this age what Christ did for an ancient period. He plead eloquently for freedom, free thought and free speeds. This would cause us to movegonward, and upward to the highest round of pro-

Mr. Fishback spoke briefly upon the beauty of variety and diversity of mind.

diversity of mind.

Sunday Morning.—Conference. Remarks by Dr. Spencer,
Mrs. Whitney, Dr. Arnold and others.

Poem read by Dr. Spinney, from the "Inner Life."

Song, "The Beautiful Island of Sometime," sung by A. M.

Song, "The healtful Island of Sometime, song by A. M. Jordan and Miss Julia Pierce.

Dr. Spinney read portions, of Scripture, and took for his text the fifty first Psalm, tenth verse: "Create in me a clean heart, oh God, and renew in me a right spirit." This lecture heart, oh God, and regew in me a right spirit. This lecture was a most eloquent appeal for a higher, holier, and purer earth-life, as a necessary requisite to fit us to enter upon the diviner life beyond. He, dwelt upon the sanctity of home and individual life; honesty, charity, unselfishness, usefulness, forgetfulness of self, purity, moderation, love—all were essentials to a clean heart and, a right spirit, and fitted us to enjoy a rich inheritance, fa mansion builded by our noble doubt.

Sunday Afternoon. - Remarks by Mrs. Talmadge, Dr. Spencer and others.

A poem, written by Asa Stoddard, was read by Mrs. L. E. Bailey, followed by A. J. Fishback.
Song, "We Shall Know Each Other There."

Song, "We Shall Know Each Other There." Several subjects were given Mrs. Shepard for discourse. These she aptly took up one by one, answering them subatately and satisfactorily. One which presented the greatest breadth of thought; "Materialism and Spiritualism from a Scientific Standpoint," given by Dr. D. C. Hawkhurst, was handled at length in a most eloquent and masterly manner.

Letters were read by Dr. Spinney from G. B. Stebbins and S. B. McCracken, full of deep sympathy and love.

Sunday Evening.—Remarks by Mr. Brinkerhoff and others.
Dr. Spencer called the attention of the audience to our State Association, and its consolidation with the Liberalistic element, the two having harmoniously stepped upon one broad obstrorm taking a new departure and upped all to come for

platform, taking a new departure; and urged all to come forward and unite with the Association.

Song, "When the Mists Have Cleared Away."

A. J. Fishback gave the address of the evening upon the "Essential Facts and Truths of Modern Spiritualism." He said: "I speak of what I know, and testify to what I have gone and religion are and testify to what I have gone and religion are and religion and religion. seen. Science and religion are one and inseparable—God in all. The divinity of the universe; above all, the divinity of humanity. The spark of immortality is the basis of redemption." He dwelt upon the phenomena of Spiritualism, not alone for thirty years, but as a thread running down through all ages, tongues and nations; and quoted many authors whose minds were illuminated by this gift, such as Sweden-borg, Wesley and A. J. Davis. He gave facts after facts of

[Continued on eighth page.]

Estemperated by M. Con I. V. Richmond, while good pool by S. out to the cont. Out of the golden-stratefed years Galdepichains of life are wove. Fash, ened of Joy and serrow and tears Pashioned of him in things below. But far above, with another name, The years are wrought with whitest flame, a Little rounds of doubt and dust, Little years of struggle and thought To some is given mold and rust. . To others beauty of life outwrought

Days and years are the briefest things That time and sense can call their own The spirit bath mimortal wings, And plumage lif by God's own throne

Not only the measure of outward years terres nothing of flution life to scan-Not even its joys, nor its hopes nor fears, The measure of that life can span. Each time that the soul immured in clay Bursts into the bond of outward sense, Tis an impulse fraught with life, alway, And brings theternal recompense

You sow the seed or you gather the grain-For the harvest of truth, in the lower world. You sow the seed, and you come again, And you find the beamers of thought unfurbed, For which you struggled with mortal clay, For which you spend life's outward day.

Sixty-two golden link - I bring; Not fashioned of earthly things and dust, But fashioned of flowers that bloom above While the outer world sinks in most and ru-Spirit children weave garlands of love. In number as many as your life-year-

They twine them around and over your brow. And banish with flowers all sorrow and tears They form a shield; and around you now Ward off all the shafts of sorn and hate -All care that maketh the forehead to bow. And bring you life's goodfon not too late For the soul hath seen in this moment of time What the spirit enpoyeth within its life. And the bells of the flowers shall ever chime, And the air with new beauty ever be tife.

Thou wilt toil, thou wilt sow, thou wilt gather the grain;

Thou will carry the hope into all the world; And those that come after, in doubt and pain; Will receive with Joy what thou hast unfurled. Thou wilt sow the seed, unmindful of all. Save that truth is there, and its worth may be

And the angels have led thee -thou heedest their

To east the seed forth, wir working alone, Well watered with tears of angelic love. Well guarded what time in the sod it must lie Your grown is sure in the world above. And the links we bring you can never die, Cherry, It's wet rich isto

Foreign Correspondence.

A SECOND PILGRIMAGE (AROUND) THE WORLD: THE SOUTHERN ROUTE.

BY J M PEFBLES.

NUMBER (VIII)

To the Editor of the Badher of Light A kind farewell to the sunny I-le of Cevlon, and we pursue the pilgrim's path! The soul

knows no rest this side of Nirvana. "The stately, smooth gliding Hindus, a fine British steamer, was hardly six days in traverse ing the waters and transfering her crew and cargo for this latitude, the heat quite endurable and the passage, as a whole, really enjoyable.

The city of Madras, compact, level, dusty, and singularly destitute of ornamental shrubbery, is: the capital of the Madras Presidency. Its estimated population is four hundred and tifty thousand; of which over three hundred thousand are Hindus; some fifty thousand are Mahometans, and twenty one thousand nominal Christians Pure Europeans number in the city barely three thou-and.

The city limits comprise an area of nine miles in length and three and a half in width. Its harbor is wretchedly poor, and yet its commerce is considerable. The thermometer ranges from seventy five to one hundred and five, take the year. through. This makes the heat so intense that during the hot mid-ummer months the more wealthy of the Europeans flock to the mountains. The southwest monsoons commence to blow upon this coast early in July; and the more drenching northeast monsoons begin sometime between the 15th of October and the 1st of November.

The lawns in the outskirts, and the parks and museums, afe inviting. The libraries must be replenished before I can speak highly in their praise. In the parade-ground of the Fort stands a magnificent statue of Lord Cornwallis. This famous English commander of armies had much better success in conquering the inoffensive Mysore Hindus than he did in putting down the rebellious and liberty-loving Americans.

THE MADRAS PRESIDENCY. This vast territory, constituting such an important portion of India, is seldom visited by travelers. And yet it is the place to see and study the original Hindu character. As in other countries, abountains and hills range along the coasts, but the centre of the peninsula consists of rich, undulating table-lands, with an elevation from one to three thousand feet above the level of the sea. Along the Western Ghauts are innumerable tanks and reservoirs in ruins.

The Presidency is composed of twenty-one districts, and has a coast line of sixteen hundred the six Dravidian languages, is spoken by some fifteen millions of people in Southern India. About eleven millions speak the Telegu ian-A glance tells the ethnologist that they are non-

Aryan in origin. idency, nearly twenty-nine millions are Hindus. The Mahometans claim one million eight hundred and fifty-seven thousand eight hundred and handful of rice from a passing rice cart, was fifty-seven; the native Christians, four hundred | marched off by an officer to the police-station. thousand two hundred and ninety-nine; the Europeans, twenty-six thousand three hundred and seventy-four; and the Anglo-Indians, or Eura- earth is the Lord's and the fuliness thereof." sians, twenty-one thousand two hundred and Rich and respectable thieves, stealing millions,

fifty-four. Several thousands lay no claim to any generally get on nicely; but wee to poor thieves religion or nationality.

THE INDIA FAMINE.

August 15 h, 1877, accompanied by an English ch, ial, I visited Montegar Choultry, one of the other while inspecting the famine-fields, and the largest of the suburban famine camps. It was rainless districts of India, it was the calm, unopened for the suffering on the 5th of December, complaining patience of the starving crowds. 1-76 And during the interim from that time to the present more than five hundred thousand these so-called heathen were spectacles revealing had starved to death in the southern districts of the true nobility and glory of human nature. In India. And these hungering dying hundreds of France there would have been a violent revoluthousands, be it remembered, were the subjects | tion; in England bloody riots, and in America of Great Britain, and paying taxes to support the | murderous mobs and strikes. g wernment.

The more immediate causes of the famine were protracted droughts, over-population and bad ings consequent upon the famine than his Grace political management

ing her grasp upon India, has expended over mountainous regions, as previous Governors had £100,000,000 in throwing rajlways into and across | done, to avoid the discomforts of the heated term, the country, ostensibly to open up the interior, but really for ready use in case of a military, that he might the better supervise the distribuemergency. And so it is, close to the sunset of the nineteenth century, that a war-policy takes abroad as the exigencies of the occasion might precedence over philanthropy. If England had require. Pursuing this course, he richly merited spent half of this enormous sum in sinking wells, and received the confidence and profound esteem constructing tanks, reservoirs, and tapping great of the entire Presidency. rivers, conserving the waters in canals and artist BISHOP GELL'S EXPLANATION OF THE FAMINE. ficial lakes, the drought could have been tided over without the sacrifice of a human life. Those transits a study suffered comparatively little.

coming a convert to the fact that the Hindus of letter for publication, alleging the cause of the remote antiquity greatly excelled the present in , famine to be "the judgment of God against the habitants, whatever their ancestry. Proofs of Idolatry and false religion " of the Hindus. On the fall of man are clearly manifest through all the contrary, the less educated of the Hindus the East. In India and Ceylon are the weather- contended that the famine, affecting both Eubeaten remnants of aqueducts, tanks and artificial lakes fifty miles in circumference. These latter were usually built between mountains, and India by missionaries and Christian professors. have the appearance, at the present time, of The following paragraph is taken from the drained lakes currounded by the ruins of a heavy Madras Daily Mail:

HORROUS IN THE FAMINE CAMPS. the different camps Aug. 21st. And while divided off into compartments corresponding to easte and physical condition, they were equally sheltered from the burning sun by flat interlacing roofs, thatched with palm and plantain leaves. Each pauper wore a tin plate numbered and suspended from the neck. Those belonging to Madras were fed once per day; whatever else they got they begged in the streets. And such plaintive, pltiful begging I had never seen! Picture It; used men weeping because starving, and weak, nearly naked women with babes dropping down before you, and patting your feet, plead with husky voices for the smallest pittance! Others would be picking up scattered kernels of rice in the streets, or offal by the wayside. Many died from exhaustion before getting to any village or city camp. Corpses by the roadside were common sights in some of the districts.

Huge caldrons of rice were kept boiling in the city camps hight, and day. Cargoes of rice were pouring in from Birmah, and other Asiatic countries. The sea beach for a mile and a half was lined with great windrows of me shags, and, the railways leading out of Madras were bearing it into different districts." And yet it was but a mite, for the Madras presidency has a population of thirty one millions, and India as a whole numbers two hundre I and fifty millions.

The most hornfying of these famine scenes was to be witnessed in the infantile department--the children born of famine stricken mothers! Some of these, when two and three months old, weighed but two and a half and three pounds: Their heads were bony, their limbs skinny, and their fingers, like bird's claws, while their mother's breasts, wrinkled, withered and baggy, were devoid of even the show of sustenance. In passing along, my attention was directed to one | quired. from Ceylon to Madras, the most important city of these poor, despatring, starving mothers, with evidently dying, and the others in a state approaching starvation. They had reached the camp only the day previous, too late for restoration. The ghastly faces of these dead children. were covered with devouring flies. No one eyes! It was too much for me, I turned away in

The city authorities were doing all they could. The only fault to be found, if any, was the tardiness of the officials in either burying or burning the dead. The able and fearless editor of the Madras Times said, under date of Aug. 22d;

"The fruits of the famine so far have been more than half-a-million lives gathered, and a million more ripening to rottenness, ready to fall at any moment when a cold night wind sweeps the land or a heavy chilling fall of rain finds them homeless and unclothed.

THE EXTENT AND LESSONS OF THE FAMINE. This famine cry of distress reached from the flowing Kistna to Cape Comorin, an extent of territory covering seven or eight degrees of latitude. The Madras journals, with the exception of the Times, edited by Mr. Digby, endeavored at first, out of a foolish pride, to conceal the terrible condition of affairs. But the policy was as absurd as suicidal. The sufferings, the facts, demanding help, were, with the advice of the Governor, wired to England, and from thence echoed throughout the world. At this time-early in the month of August-thirty-five per cent, of the people in some of the interior districts were on relief. But soon was the heart of humanity touched, and aid from Northern India, from England and other countries, was speedily forthcom-

"Wisdom is a seep which few may climb, But duty is a past which all may treat." While in the city of Madras I took up my quarters in the Belgravia Hotel, kept by Hindus of the Sivaite sect. To rightly know a people one must mix and mingle with them socially and in-

Standing, Sunday morning, September 2d, upmiles. Tamil, put down by linguists as one of on the balcony of the hotel, I saw several policemen in charge of a gang of famine-paupers just in from the country. They were being driven like cattle to the famine-camp. The brown-faced guage. There is abundant proof showing that women had not a rag upon their persons save a the Tamil people, in remote ages past, were ; small hip cloth; their long black hair was tangled pushed to the southward from the north. In dis- and knotted, and their skeleton forms, perspirposition they are naturally mild and peaceful, ing under a vertical sun, revealed their fatigue and their sufferings. A few were bearing their crying, starving babes; some could walk only Of the thirty-one millions constituting this Presson as supported by the stronger; and others were weeping scalding tears from pangs of hunger. One of these poor women, because stealing a Very many would steal before they would starve, and justify themselves by the Biblical text, "The

who take a handful of "the fullness thereof." to prevent starvation!

If any one thing surprised me more than an-The mute submission, the obedience to law, of

It is but justice to say that no man in India deserves more credit for alleviating the sufferthe Governor, Duke of Buckingham and Chan-The English government, with an eye to hold | dos: Instead of decing to Bangalore and the he remained at the Government House in the city tion of funds and correspond and telegraph

This English prelate, robed in "purple and fine linen, faring sumptuously every day," and districts that had made irrigation and water- pocketing a salary of twenty-five thousand dollars a year, had the puritanical impudence to No one traveling in the Orient can fail of b - write a sniffling and grossly insulting pastoral ropeans and natives, was brought upon the Presidency by the disrespect shown to the gods of

"It may be interesting to the Lord Bishop and others of his way of thinking, to know that the natives attribute the present calamities to the There were nearly thirty thousand occupying preaching of Christian missionaries, who, they edifferent camps Aug. 21st. And while divided say, are constantly reviling the gods of the country. Can any one decide who is right, the Bishop or the natives?"

Cultured Brahmans, taking a theological view of the subject, say, very coolly, that if the Christian's God got angry because Hindus conscientiously worship Brahm, and manifested that anger in withholding the usual rains, in torturing old men and helpless women with hunger, and in starving to death little innocent babes, he is utterly unworthy of worship. Ay, more: they pronounce him a devil, and say to this ill-tempered God of the Christians: "Get thee behind me, Satan!" The truth is, that neither the three gods of the Trinitarians, nor the many gods of the Hindus, had aught to do in producing those rainless; seasons that ultimated in the famine. The Infinite God over all does not descend to specialities. He is the universal Father of humanity, and governs the universe by fixed and

PRAYING FOR RAIN-THE HEATHEN AHEAD. Prayer, alike common in Christian and heathen lands, is too often little more than form and fashion. Owing to the protracted drought and India wrote to their clergy to commence prayers for rain at once. This, worded by the Bombay Bishop, was to-be-the form:

"Oh God, who by Thy Son Jesus Christ hast promised to hear the petitions of them that ask in his name; send, we beseech Thee, to the prople of India in their necessity such moderate rain and showers, that they may receive the fruits of the earth to their comfort, and to Thy honor, through Jesus Christ our Lord. Amen.

This was not a popular prayer because of the phrase "moderate rain and showers," when a succession of drenching soakers were really re-

These public prayers for rain by the Christian of Southern Itolia. The sea was unusually calm five children around her, two cold in death, one portion of the Madras community were held in the Memorial Hall of the Great Rible House Aug. 234, 6 P M., 1877, Dr. Smith presiding. Clergy, ministers, missionaries, were out in full force. Addresses were made, hymns sung and and others, purpling in putritidy, awaiting burial, prayers offered. No one prayed more solemnly than the Rev. S. Organe, a Foreign British andbrushed them away, no one had closed the dead Bible-Society elergyman, at whose house I had dined a few days previous. He resides in a magnificent and elegantly-furnished suburban bungalow, surrounded by mangos, cooling creepers and choice tropical fruit-trees. After dinner this full-fed "servant of Christ," with a portion of his guests, smoked eigars, drank wine and played cards-very much like ordinary sinners! Being an "infidel," I did not indulge in any of these

Christian luxuries. It may not be inappropriate to here state that some of these missionaries in the East-sorely trouble and puzzle me. Doubtless they are very pious and good men in their way; but then they have such an od! method of manifesting their plety! to wit: they profess to believe that the heathen all around them are tumbling like splintered cord wood into hell, and yet many of them smoke, drink, laugh, tell funny stories, crack jokes, and, filehing from the uncivilized, unselfish "heathen," trade themselves rich in this world's goods !

Notwithstanding bishops and clergy prayed for rain, the day following, the week following brought down no pearly drops to cool the sunburned earth. Something was wrong. Was it the want of a prevailing Elijah?

The heathen Hindus succeeded infinitely better. The following appeared in a Bangalore iournal :

"Owing to the great drought and consequent failure of crops, the Mahometans met in a body, in a maidin, a mile out of town, and offered prayers for rain. Strange to say, from that very moment the sky began to be overcast with thick clouds, and it has been raining since then." The Madras Times is responsible for this:

"Yesterday, at Indore, all the people, from the a sterony, at indore, an the people, from the Maharajah to the peasants, full fifteen thousand, met in the fields to invoke their gods, by prayers, to send them rain. After the Poojahs the Maharajah took the plow and tilled a bit of the soil, and her Highness, his wife, like a very peasant, waited upon the Maharajah while at work. The gods were really moved by such a pathetic scene or immediately after showers came down, and the crowd dispersed amid great rejoicings.

The Bombay newspapers of the current week contain, in substance, the following:

"Notices were circulated a few days since to the Parsee community, signed by Khan Bahadoor Dustoor Nosherwanjee Jamaspjee, High Priest of the Parsees, intimating that prayer was to be unitedly offered to the Almighty that rain might no longer be withheld. . . . Carriages began to pour into Nana's Pait at an early hour yesterday forenoon, bringing crowds of eager worshipers to the Patel's Aglary, where the meeting was held. The people turned their faces toward the East. The prayers were conducted in a solemn manner by the aged Dustoor, and last-

What say sectarian Christians to these facts? They can only answer, "strange coincidences! "Great is the mystery of godliness!" True prayer is aspiration. It does not affect God, but us, and invites to our ald ministering angels.

WHAT NATIVE HINDUS THINK OF ENGLISHMEN.

Though-cautious and slow to express it, the enlightened natives of India look upon English bishops, priests, and missionary-workers as pretentious intruders, who, not content with taxing them to support an Episcopal Church establishment, would, if they dared, force the Bible into mentary edict, to accept their creedal definition of Christianity.

The provincial Englishman, however pleasant and mild-mannered around the early family fireside, becomes in distant India proud, overbearing and dictatorial. Fain would be command, the law. His original purpose in going to India upon it with contempt. was to make money, which, when done, he returns home to attend the races, eat late suppers, dissipation.

rule. If originally the "ten lost tribes of Israel." they continue lost to that mild, gentle, sensitive wrong than do wrong. Take a map of the world, open it, and crimson those portions where Engnot of the real English gentleman, nor of the itively abominable!" more highly educated classes. These constitute a fair share of the earth's nobility. If Englishrying in the hot countries of the East, would eat of gods." less beef, drink less beer, and conserve their natbetter health, and preserve sweeter tempers.

LEPERS, AND AN INSPECTION OF THE LEPER-HOSPITAL

known as lepers. It is wise that such repulsive one ever-living, invisible and Almighty God. and revolting sights be shut away from sympathizing friends. The malady is a frightful one. this one important truth. Brahma was the author And though quite unknown in northern lati- of the Vedas. And yet Brahma himself was once tudes, save in modified forms, it is intimately, though often remotely, connected with venereal | dinate gods were once Maharajahs, chieftains, diseases. The most of skin diseases are. This is the general admission of such medical men as are fitted to pronounce an opinion.

This disease assumes two general forms, tubercular and anæsthetic. These have several shadings. The first symptoms are a sense of intense heat, or a burning sensation within the body, more especially the stomach, followed by a heaviness, as if carrying a load, and then a numbness. Soon there is a dryne s and scaly appearance of the increase of suffering, the Lord Bishops of the skin. Then light discolored patches appear. These often thicken, swell, and ultimate in ugly sluggish ulcers. In passing through the differrough, swollen, dark-colored patches; others virtually encased in one expanse of thick, black incrustations; and others still, where there had been absorption, and consequent contractions, till their hands and feet were mere stumps. These poor creatures, who could only hobble, often linger along for fifteen and twenty years.

The disease is certainly hereditary, if not contagious. Dr. Davidson, speaking of leprosy in Madagascar, remarks: "It certainly deserves notice, that while the laws of Madagascar excluded leprous persons from society, the disease was kept within bounds, but after this law was permitted to fall into disuse, it has spread to an almost incredible degree."

I saw and conversed some time with two young men-lepers for four years-whom the parents insisted were made leprous through vaccination. The family consisted of seven fine, healthy children. These, the two youngest and most promising, were sent away to school: where, soon after having been vaccinated, they showed symptoms of leprosy. - Though intelligent, they are now objects of pity.

Surgeon Thompson, a noted India physician, declares that there is "no specific for leprosy." Others, presenting statistics, contend to the contrary. If there is any real specific yet discovered, it is undoubtedly gurjun oil. This is taken internally, and also applied externally with a slight infusion of carbolic acid. This is the most successful form of prescription: "Equal parts of lime water and guriun oil mixed. Of this a dessert-spoonful is taken internally twice a day, and externally an ointment, composed of one part oil and three parts of lime water, is to be rubbed in over the whole body for two hours daily in the morning, and at midday a bath. The diet should be the ordinary full diet, with four ounces of beef (killed and prepared after the manner of the Jews,) three times a week, and three pints of buttermilk daily. Fruits and vegetables are to be eaten freely.'

JUDGE RUNGANADA SASTRI-MIRACLES-THREE HUNDRED MILLIONS OF GODS.

This eminent Hindu jurist and linguist-still holding his official position-gave me much valuable information concerning the castes and religions of India. He will soon retire from the bench upon a pension.

Though educated by a missionary, the Judge ultimately, after mature reflection, renounced Christianity and accepted Brahmanism as superior in philosophy and practice. He is what Americans would term a Unitarian rationalist, and Englishmen a free-thinker. He has no faith in the "magical miracles" of either the Hebrew Hindus require no greater stretch of credulity than those believed by Christians. Take the following, recorded by the historian, William of Malmesbury, attested to, drawn up and subscribed

to by Bishop Peregrine, the successor of Hubert: "I, Ethelbert, will give a true relation of what happened to me on the day before Christmas, A. D. 1012, in a certain village where there was a church dedicated to St. Magnus, the Martyr that all men may know the danger of disobeying the commands of a priest. Ffteen young women and eighteen young men, of which I was one, were dancing and singing in the churchyard when one Robert, a priest, was performing mass sent us a civil message, enin the church, who treating us to desist from our diversion because we disturbed his devotion by our noise. But we a solemn manner by the aged Dustoor, and last deform manner by the aged Dustoor manner by the aged Dustoo

portion of the crowd could have barely reached their homes before the rain poured down in tor-rents."

dancing and singing a whole year without inter-mission. His prayers were heard. A young man, the son or a priest, named John, took his sister, who was singing with us, by the hand, and her arm dropped from her body without one drop of blood following. But notwithstanding this disaster, she continued to dance and sing with us a whole year. During all that time we felt no inconveniency from rain, cold, heat, hunger, thirst, or weariness, and neither our shoes nor our clothes wore out. Whenever it began to rain, a magnificent house was erected over us by the power of the Almighty. By our continued dancing we wore the earth so much that by degrees we sunk into it up to the knees, and at length up to the middle. When the year was ended, Bishop Hubert came to the place, dis-solved the invisible ties by which our hands had the government schools, blot out the symbolical inscriptions upon their cars and temples, and compel the whole native population, by a Parliament, would, if they dared, force the blote into been so long united, absolved us, and reconciled us to St. Magnus. The priest's daughter who had lost her arm, and other two of the young women, died immediately; but all the rest fell into a profound sleep, in which they continued three days and three nights; after which they arose and went up and down the world, publishing this true and glorious miracle, and carrying the evidences of its truth along with them in the continual shaking of their limbs."

Judge Runganada assured me that Christiankick, strike, and otherwise maltreat the poor, I:y had made hardly a ripple upon the surface of patient natives, were it not for the penalties of the Hindu mind. High caste Brahmans look

A thoughtful, scholarly Brahman said to me, while sitting in a palm-grove encircling his cotdrink hot brandies, and luxuriate in a general tage-like bungalow, "Christians sneer at our gods, and we in turn make merry over theirs. The English character, in which the American | The Protestants have three gods, the Father, the is joint-heir, is aflame with both unquenchable Son, and the Holy Ghost. The last-mentioned energy and brutal instinct. Englishmen espe- was never seen, however, by any mortal. The cially are natural dictators. They delight to first, Jehovah, walked in Eden's garden, wrestled domineer. They feel that they were born to with Jacob, disputed with Moses, and was otherwise quite familiar. The Son, though a circumcised Israelite, was also a God, living thirty-three spirituality that would infinitely sooner suffer years upon a little spot of Syrian soil. All of these Gods are at present absolutely invisible. Roman Catholic Christians worship the Father, land has carried her wars, and she will remind the Son, the Holy Ghost, the Virgin Mary, and a you of the revelator's fiery-mouthed dragon! multitude of minor saints. Such polythelsm, Mark, I am writing of the average Briton, and such idolatry, is to usenlightened Brahmans pos-

"But," said I, "it is generally understood that while Christians have a Trinity, and the Greeks men, and all other Europeans traveling or tar- thirty thousand, you have three hundred millions

"Yes, yes," said he in a saddened tone, "and ural forces instead of wasting them in the "un- Christian missionaries have falsely caused it to fruitful works of darkness," they would enjoy be so understood. The majority of them, I regret to say, will, as did the ancient church fathers, 'lie for the glory of their gods!' It matters not how many ancestral or tutelary gods Madras has its full quota of those unfortunates | Hindus may have, they believe in and worship The Vedas teach and our poets long ago sang a mortal, a son of the infinite God. All suborsages or poets."

Opening the Rev. H. M. Scudder's "Bazaar Book'and Preacher's Companion," published in Madras, I read this from page 24: "Your Shastras direct you to worship three hundred millions of gods. Is not the statement that there are three hundred million gods, itself composed of three hundred million lies?" "What do you say to that?"

"I say that the Rev. Dr. Scudder, in writing that Bazaar paragraph, was guilty of a deliberate and I fear malicious falsehood. All clergymen and ministers that come to our country are not of ent leper-wards I saw some nearly covered with his stamp. The Rev. Wm. Taylor, for instance, says: (Catalogue of Oriental Manuscripts, p. 61) 'In this particular it is needful to correct a singular misstatement, made by some European writers, that the Hindus worship three hundred million gods," "&c., &c.

> translated the following from their sacred books: "Will the God of Light, whose habitation is above all worlds, dwell in a broken image upon earth? Will the Delty, who fills illimitable space, reside in contemptible stocks and stones?
>
> Let us meditate upon the All-pervading Spirit, the fountain of bliss, the incomparable one, incorporeal, eternal, distant and yet near, omnimental incomparable between the standard of the sta present, inconceivable, all comprehensive, unal-terably holy and pure intelligence."

This reflective Brahman then read for me and

Prof. Haug thinks that the "bulk of the Sanhita" was composed from fourteen hundred to two thousand years before our era. And some of the oldest hymns he considers much more ancient. He fixes the commencement of the higher form of Vedic literature between two thousand and twenty-four hundred years before the Christian era.

Prof. Max Müller, the prince of linguists, contends that there was at first a high conception of Deity among the Aryans, which mythology corrupted. These are his well-weighed words: "The further we go back, the more we examine the earliest germs of every religion, the purer, I believe, we shall find the conception of the Deity."

THE SACRED SOMA NECTAR. The celebrated plant soma, from the root su, in the Vedic language signifies to beget, to extract, to juspire. It is denominated in Hindu mythology, because of its transforming influences, the "vivifying plant that calls the godsthat lengthens life-and confers immortality." It grows in the mountains of India and Persia, and is known technically under different names. It was called by the gymnosophists sarcostema riminalis; and when gathered by moonlight, pressed between two white stones and prepared by the Rishis in a certain way, produces ecstasy. If drank too freely after standing in the sunlight, it throws the more sensitive into a strange abnormal clairvoyance. One of the many varieties of palm-bark tincture, and the root of the sweet lotus, found around the marshy ponds of India, produce similar effects. All of these act as excitants upon the nervous system. If experience is knowledge, I know something what their effects are! Luckily forming the acquaintance of T. Rajahgopaul, Naiker, S. Srinovasa lyengar, of Tajore, and other eminent Brahmans, I was put in possession of several kinds of these trance-inciting and ecstasy-producing roots and plants to experiment with at leisure.

The ancient Rishis regarded the mountain or Yedic scriptures. The miracles believed by soma vine as not only precious, but sacred in the Hindus require no greater stretch of credulity eyes of the gods, because adding them to come into more conscious relations with mortals. When rightly prepared by the priests of the Temples, and drank to the extent of producing mental exaltation, the subjects were said to be inspired improvising hymns and revealing future events.

In the Rig-Veda we read: "This inspiring soma, when drunk, stimulates my speech. It opened the windows of my soul.
. . . . It was this that called forth the ardent

thoughts." We have drunk the soma syrup; we have entered into light; we have known the gods; we have become immortal.'

"We summon thee, soul of Varuna, with soma.
Do thou enter into us full of kindness." The next letter will treat of magic, Hindu mediumship, Fakir-marvels, and the very common practice in Travancore, and other portions of Southern India, of casting out demons.

Madras, India, Sept. 7th, 1877.

Written for the Banner of Light. THE CHILD'S SOLILOQUY. BY MRS A. G. COMSTOCK.

I wonder where the bird has flown, That once upon our door-yard tree In vesper hymn and matin song Poured out its untaught minstrelsy.

I wonder where the butterfly Is resting now its golden wing; Where do the azure violets lie That blossomed by the mossy spring. Our garden is deserted now

By fragrant cup and floral bell; And even autumn's gorgeous glow Is withered by the mystic spell.

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I watched a fleecy cloud one day Upon the pure empyreal blue; For sure was I that sister May Looked out, and brother Willie, too!

And yet I know it was not they, For when the meek eyed daisies died, They faded, too-Willie and May-And now they 're sleeping, side by side. Where twilight shadows creep along

The sere, dead grass down in the dell, I sit and sing my evening song, And tell the tales they loved so well. Oh, when the flowers again are here,

And birds trill out their sweet refrain. Will darling May and Willie dear Come back to light our home again?

Then when the days grow warm and bright From morn till eve I'll watch to see If Willie's face be yet in sight-If May's blue eyes do look on me!

WILLIE'S TWO LIVES.

II .- HIS HEAVEN-LIFE-CONCLUDED. Willie would have been glad to stay in this garden much longer, but his nurse said she would bring him there again every day, only now she had some more things to show him. So they went out by another path, and came among a number of houses such as the one she and Willie lived in, laid out with little lawns and gardens around them, with streets between. They saw nobody in the streets, however, and the nurse explained that it was because every one was at work just then, and would not come out till it was done. So she and Willie went through one street after another until they came to a large, open park, in the middle of which stood a building such as Willie had never dreamed of on earth, It was of a circular form, built of shining white marble, with pillars all around it, and the most beautiful doors and windows, and so large and grand that he could not say a word for looking at it. His nurse told him that this was the temple

re the angels meet on the Sabbath to worship. After this his nurse showed him the palaces in which lived the governor and other officers to the heaven to which she and Willie belonged. For you must know that the whole of heaven is laid out and arranged in smaller heavens, like towns and cities on earth, and over each one officers are appointed to direct how things shall be done so as to prevent disorder and confusion, and these officers, according to their places, have larger and finer houses to live in, which are called palaces. Then she took him to the playground, and showed him where the people amused themselves, after their work was done, of which I will tell you more, presently. Then they went home again, and by the time they had got there, they found that school was over, and they all had their dinner, just as they had had breakfast.

After dinner, Willie and his little companions spent some time in going over and eventing

After dinner, Willie and his little companions spent some time in going over and examining their house and the garden around it. Everything was as neat and clean as possible, and Willie was told that he would have to learn to help keep it tidy and orderly. Each child, he found, had his own wardrobe for his clothes, and a bookcase for his books and a cupboard for his toys, and when they are done using anything, they put it back in its place, so that they never have to hunt for it. The little girls have their dolls and their baby-houses, and the boys have tops and balls and bats, and many other things which have not yet been made on earth, but which will be one of these days. Neither girls nor boys had the heavenly language; but their nurses told them they would have more pretty soon if they took pains with their lessons. Each boy and girl, too, had a garden spot, in which they raised all sorts of plants and flowers, and learned

how they grew.

By and-byeit was time to go to the playground, and they all set out for it together. As they went through the streets, Willie saw plenty of people in them, walking along, and children playing on the lawns, or sitting in the doorways. A good many people were, like them, going to the playground, and when they got there Willie any that it was cutto full. It was a large place saw that it was quite full. It was a large place outside the city, and something like the Central Park in New York. There were bands of music on raised stands, here and there, and people dancing around them. In one spot boys were playing ball, and the girls battledore and shutledge and many other innecest games which tlecock, and many other innocent games which greatly amused them, and from which they also learned something useful. Further on, Willie saw men and women taking rides on horseback, and boats were floating gently about on a broad clear lake. He walked around for awhile, and then came back to his companions, and joined them and some other boys in a game of ball, and then he danced with the little girls, and, in one way or another, kept busy till he was tired, and he noticed, as the nurse had told him, that it seemed to be darker than it was, and he was quite willing to go home and have his supper and go to bed.

In the morning he was waked up by the sweetest music he ever heard. He listened, and found it was the children singing their morning hymn of praise. He got up and dressed himself as quickly as he could, and ran out to them. He found them standing in a circle in front of the house, looking to the east, and joined with them as well as he could. He had not learned the must be of heaven red but he did on relief to go be could. sic of heaven yet, but he did as well as he could, and all the children seemed pleased and encourand an the cindren scenario peased and encounter aged him to join them. His nurse told him that they sung a hymn of this kind the first thing every morning, but not always the same one. They then had a little recess till breakfast, and after breakfast Willie went into school, where he spent the whole morning. He began to learn to read and write the heavenly language, for all that he had learned of earth language was no longer of any use to him, though what he had learned by means of it was. He was told that as he went by means of it was. He was told that as he went on he would learn many other wonderful things, as, for instance, all about his own body, and about the way heaven is arranged and governed, and how to help the angels to take care of people on earth. He was so busy that the time slipped away very rapidly, and before he knew it school was over, and he had his dinner and went out to

The next day and the next went on very much in the same way, except that Willie did not wait to be waked up by the morning hymn, but got up himself in time to take part in singing it.

himself in time to take part in singing it.

He began to think, too, of his papa, and mamma, and little brothers, and to wish to do them good in some way, and as he thought of them it seemed as if he was close to them, and that they were thinking of him. He could not see their faces and forms, but he knew their thoughts, and he tried his best to make them think of him as below heavy with God's engage and not to grieve being happy with God's angels, and not to grieve for him. And, as he did this, it seemed to him that they did think as he wanted them to, and were made happier by it, and that his mamria, society of Spiritualists have been greatly favored terest we beg space for in the Banner.

with this feeling, and for aught I know partly impelled by those subtle occult forces which, without our knowledge, often lead us withersoever they will, I recently paid a visit to Mrs. Kendall, the medium, at No. 834 Montgomery Piace, Boston. I found myself in the presence of a lady who if the outered comblements to be Place, Boston. I found myself in the presence of a lady, who, if the outward semblance is to be considered as a true type of the indwelling soul, ought to be, as she really is, a fitting instrument for the work of higher powers. She was some entranced, exhibiting, while passing into that state, those peculiar signs so unmistakable to a trained observation. Presently she said: 'Your spirit sister is here. Her name is Catharine. She died about four years ago.' I will here mention that the technical name of the disease (an uncommon one, by the way) was also stated. The common one, by the way) was also stated. The medium then proceeded, 'Her little daughter, Na-Nate-no, that's not it-Natio is here, with Phebe, your mother.' Now these names, as well as minute personal descriptions and facts, which I omit, were given correctly, and true to the very

I was an entire stranger to the medium, and in twas an entire stranger to the mental, and in conversation exceedingly careful not to afford the slightest data upon which a supposed spirit-communication could possibly be based. I admit there is something in this reticent, detective-like style of investigation that ill accords with my nature, but, after all, a test is worth very little if unaccompanied by those necessary conditions which point to logical results. It is but fair also to state that in this case the medium asked no questions, and evinced no curlosity whatever. esteem it not only a pleasure, but a duty, to add my testimony to what has already been given in gard to the genuineness of this remarkable me-

BEVERLY.-Mark Dennett writes, April 3d: 'We had a very beautiful lecture last Monday evening, in Odd Fellow's Hall, by Mrs. Hattle M. Webb, of Salem. Subject, 'Ministrations of the Departed Spirits.' The hall was crowded with an attentive and apparently appreciative audience. The lecture was replete with angel inspiration and Bible proofs of the fact that our dear departed friends do minister unto and bless us in their communion with us. Mrs. Webb is controlled to write her lectures seek one alceium with a beautiful inspirational poem. She writes very rapidly in a fine hand on slate-boards, being entirely unconscious of what she is writing, and entirely unconscious of what she is writing, and afterwards copies it. It is a blessing to the world that her control causes her to write them, as such lectures are too valuable to be given but once, but will bear repeating. I have just engaged her to give another lecture on Monday evening next. Subject, 'What and where is God, and how can we best worship Him?'"

New York.

ROCHESTER .- A correspondent, J., writes, April 9th, as follows: "Spiritualism steadily gains ground in Rochester, in spite of certain adverse influences. We have had our share of pretended exposers and of deceptive mediums, yet those who have witnessed the genuine manifestto hunt for it. The little girls have their dolls and their baby-houses, and the boys have tops and their baby-houses, and the boys have tops and balls and bats, and many other things which have not yet been made on earth, but which will be one of these days. Neither girls nor boys had many books, because they had not yet learned to read the heavenly language; but their nurses created considerable interest. At times the manifestations were weak, owing, perhaps, to giving too frequent sittings, but she is honest and relia-ble and nover supplements weak manifestations by artifice. The spirits do whatever is accomplished in her cances.

A good deal is being done in private circles, and very convincing tests of spirit power are witnessed. Some mediums are being developed in this city, through whom important results are anticipated. In the presence of one lady medium, besides the usual rappings, splendid lights are seen and invisible, musicipate are beginning. are seen, and invisible musicians are beginning to play upon a violin. This medium always sits under test conditions. We have one medium in Rochester, Mr. William Darling, who is being developed for materialization. He has attended a private circle, more or less regularly, for the last two years, but it is only within the last two weeks that materialized hands and faces have been distinctly seen in the light. Toward the last of March the controlling influences informed the circle of which Mr. Darling is the principal medium, that by the 7th of April they should be able to materialize so that hands and faces could be distinctly seen. Relying upon this promise, some six or eight persons, besides the regular circle, were invited to be present at the scance on Sunday, the 7th light, and all were gratified. on Sunday, the 7th inst., and all were gratified by seeing what they realized were genuine materialized hands and faces. Each individual present was in turn permitted to stand as close to the cabinet as desired, and when the curtain was moved the spiritual form was distinctly seen tending within a foot of the beholder. standing within a foot of the beholder. Several present saw the spirit form and the medium at the same time. Had this not been the case those present would not in the least have doubted the manifestation, as the integrity and honesty of the medium are above all suspicion. We anticipate important results from the mediumship of Mr. Darling, and the public, probably, will ere long hear more of him, and of the advancement of the cause through his mediumship."

California.

SANTA BARBARA.-A Spiritualist writes: light to our glorious cause. Some time since the statement that we had a large and flourishing Society in this place was called in question by a correspondent of the Banner. Judging from the large audiences that gather from Sunday to Sunday to listen to Bro. Warren Chase, it would appear that we are in a flourishing condition. Ac pear that we are in a flourishing condition. As to numbers, although the Society is not yet two years old, but one of the six Protestant churches in the place outranks us. Bro. Chase was here some three months last year, and his able and practical lectures were the means of doing much read by increasing the interest and strengthening. good by increasing the interest and strengthening and confirming the wavering and doubtful. He has returned to make a home here, and will lecture for the Society three months, when he will go to other fields of labor for a time. A Lyceum has just been organized under very favorable auspices. Mrs. H. F. M. Brown was chosen Conductor, and Mrs. Mary A. Hunt Guardian."

Ohio.

KELLEY'S ISLAND. - E. K. Huntington writes, March 29th: "The small though earnest

particularly, was comforted and glad that her little boy was now so well off. When he got home he told his murse about it, and she explained to him that he would frequently thus think of his properties of the company of the company

neen organized, Rev. F. H. Siewari and Mrs. B. Morse doling the principal work of organization. Several other speakers were constantly engaged in the locture-field, among whom we name Mrs. L. A. Pearsall, Dr. J. L. York, and Mrs. R. Shephard, all well qualified to edify and Interest an audience. Session closed by a seng by Mr.

Interest an audience. Session closed by a seng by Mr.

Stone, an aged but fine musician.

Thursday Econing was wholly devoted to the interests of the children, Chas, Andrus delivering a very able address in their behalf. At its close, G. W. Winstow asked, Who Eilled our Lycenms, God or the devit? Soutch Frazier controlled the medium, and replied in a beautiful poon to the effect, "Neither: laxiness."

The following resolutions were passed:

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The following resolutions were passed:

Friday Morning -Conference for half an hour, followed by further reports from Missionary work. The Chair appointed the following a Committee on Lye man work: Mrs. M. E. French, Mrs. L. E. Balley. Chas. Andras. Dr. J. L. York: Committee on Resolutions, S. B. McCracken, Rev. T. H. Stewart, Dr. Tork, James White.
J. P. Whiting, trance speaker, gave an invocation, and

an address upon the Immortality of the Soul, which was an address upon the Immortanty of the Sout, which was listened to with rapt attention.

Mrs. H. Morse spoke upon the Lyceum subject, and was often loudly applauded. This worthy lady has given one hundred and thirty-three lectures since August, and is deserving of great praise for her untiring energy an 1 earnest

Mrs. R. Shephard, who has only lab red in Michigan

Friday Aft rnoon .- The last named person addressed in an eloquent, pleasing way. Mrs. Shephard is a lady of fine personal appearance, and although only just entering the field, we would take this opportunity to recommend her as a capable and efficient speaker to all sceleties wherever

Friday Evening -Rev. T. H. Stewart entertained the audience, taking his text from Solomon's writings, and we must say that never before have we listened to a sermon of greater force than this one. It is hard to conceive what kind of a man one must be to dig down into the past as he did, unless it be one that has devoted his whole soul and life (as we think Mr. Stewart has) to the study of Theology and Science. Bro. Stewart has long since risen above the clouds of bigotry, and now sees clearly the true Infinite

counts of nigory, and now sees clearly the true timinto and his dealings with his children. Saturday Morning was occupied by S. R. Met racken and F. B. Owen, both of Dotrott, Mr. McCracken's sub-ject being Evangelical Alliance, was handled in that schol-arly, logical manner which is so characteristic of the man. Judge McCracken is a well-known author of much repute, and what he says is always to the point. His able effort made the best of Impressions. As Secretary of this Asso-clation for several consecutive years, we take the liberty to state that our present flourishing condition as a society is owing entirely to his noble advice and judicious efforts. He dent and myself are only the necessary wheels or tugs to the stanch craft.

Mr. Owen's subject being one of interest, at the present

time, of course was commented upon by all. "Does the Bible teach Everlasting Punishment in a Future State of Existence? Was his theme. He gave an excessis of the original word rendered into English "forever," "everlasting," etc., the one relied upon to prove the dogma, as never meaning anything beyond an age, and that within the life of the thing itself, showing that for four hundred hell was not believed in for at least a period of one thousand years, and that period embraced the time when Theology eceived its true and pure impulse

The Committee on General Business reported first that they would recommend a change of the name of the Society Association of Liberalists and Spiritualists, whereupon a Association arose as to placing the name Liberalists first, since Spiritualism included Liberalism, but Liberalism did not include Spiritualism - Upon motion, the word Spiritualist was voted to read first. On motion of Mr. Earl, all Liberalists present were invited to vote upon all proceedings except the election of officers. Mr. McCracken, Chairman of Committee on Resolutions,

Mr. M.-Cracken, Chairman of Committee on Resolutions, offered the following, which were unantinously passed:

1st Resolved, That we had the coperation and representation of all Liberalless, whether is workers through Spiritualist Societies or Liberal Leagues.

2d. Resolved, That we recommend the Executive Board to continue the Missionary work, and Heense such others as they may think proper.

2l. Resolved, That he Liberallists and Spiritualists we recognize the need of some action on the part of the Convention in ald and encouragement of the Children's Progressive Lyceams throughout this State, and to this end your committee recommend the establishment of a Lycean Surrean of three persons, who shall make the work of organizing Lyceams in this State their special dairy, and in every possible way advance the Interest of the shallful culture among our young.

The Chair then appointed as members of this Bureau Mrs. M. E. French, Mrs. L. E. Balley and Chas, Andrus, Mr. Andrus, having received a telegram summoning him to attend a funeral at a distant point, expressed his regrets for leaving the Convention, and gave a parting tarewell in a most beautiful peem.

Saturday Afternoon, -Conference of one half hour, during which Dr. J. V. Spencer figured conspicuously, as in-deed in every conference, generally taking the same subjo t, viz., "Finance."

The following were elected as officers to serve for th

coming year: President, A. B. Spinney; Secretary, S. B. McCracken; Treasurer, Dr. J. V. Spencer; to fill the place of Mr. McCracken on the Executive Board, Lewis A. Bur-

Short address by Mrs. R. Shephard, after which Mrs. M. E. French, of Rockford, gave an interesting and practical lecture upon the Lyceum subject.

Saturday Evening .- Dr. J. L. York made one of the best speeches of the Convention, his subject being, "He Thyself." If we were to attempt to enumerate any considerable number of points in his discourse we should fail for want of time and space. To say that he is a power is "The Banner comes from week to week, ever a prized and welcome messenger, and is truly a and is endowed with a flow of language that few possess.

sense, which fact impresses and expresses freel in every sentence. We feel to congratulate ourselves that Bro. Fish-back has taken up his abode at Battle Creek, and our State may add to its list of worthy and talented lecturers his

gifted valuable services.

Sunday Afternoon.—Mrs. Lydia A. Pearsall entertained and deeply interested the audience by the plain, earnest words of the truths she uttered. She is one of the most widely known Spiritualist lecturers in this country. It is not saying too much of her when we say she ranks among the most gifted speakers. Her name is associated with every good and noble cause known to humanity: Religion. eform in all its phases, Sunday-schools, temperance, etc. Wo were delighted to meet her, and although we have known her long, we never fully appreciated her power until this occasion. She is in the prime of life, and much remains for her to do. Her deeds are the stlent forces, but

one the less effective. none the less effective.

Letters were read by the Secretary from Capt. II. II.

Brown and M. C. Vandercook, now traveling in the South; also one from Olles B. Stebbins, which for its general in-

L. York, Chas. Andrus, J. P. Whiting Mrs. L. A. Penisall, Mrs. H. Morse, Mrs. R. Shephard, Mrs. S. M. Johns son, Mis. L. E. Ralley, Mis. Mary C. Gde, Mr. Thomas Harding, Mrs. M. E. French, Dr. Atnoid, W. B. Lusk, Sunday Evening was occupied by Miss Susie M. Johnson, who took for her subject, "Scathnest and Science, prime factors of religion," which she handled in an able

Grand Rapids in Septembernext,

The following resolutions were passes:

**Resolved, That our thacks are tendered to our worthy brother and co-Adoret, Bish epA, Besh, for the acceptable muste furnished by him, which has been an indispensable feature of our exercises.

**Resolved, That our most condial thanks are due to the people of Kalamazoo, who have so generously extended their hospitality to us during this meeting.

**After the song, "Nearer, My God, to Thee," was sung by the congregation, the Convention adjourned to meet at

TRÜMARKS. During the term of twelve years we have been con' inualing able to say that never have we had a larger, better or more successful gathering, or one whose thorishing condiflon gave evidence of a more healthful and hopeful pross-pect. Decided and marked changes for the better have Illieral and spiritualistic element, and an awakening interest in the proper culture and education of our youth. Nor is this all; Orthodox preinities and bigotry seem to be abatling, as we noticed present nearly every session, two infinis-ters, Rev. Francis May (Metholist) and Rev. Mr. Fowler (Christian), and both took part in our conferences with harmonious expressions of cordial good will. The signs of the times are propitious! Mrs. L. E. Bailly, Sec.

The Bleeding of Calves to Whiten

The Bleeding of Culves to Whiten the Ment.

Office of Mass, Society for the Percention of Criticity to Animals, March, 1878.

This Society has, for some years, been trying to break upapeactice uniheard of, so far as we are aware, in Continental Europe; not practiced in many parts of this country, cruet to the animals and infortions to the meat; viz., "The bleeding of calless before they are killed," They are now bied in Maine, New Hampshire, Vennont; somewhat, we ferr, in Massachusetts, and sometimes they are then lead neveral times before they are killed. They are they are to the form the solution and other markets through the State. The year to Boston and other markets through the State. The year to Boston and other markets through the State. The year the solutions as slightly lighter price because of its minutural whiteness, caused by the withdrawal of the blood while the poor creatures are still living. So long as batchers out of the State bleed, and bayers pay a higher price for such meat, many butchers here find it for their litherest to deal in it, and orge this as a reason for doing so. The unwhole-someness of this meat is well established. There is no more reason why a call should be bled than a lamb, for any other creature. This Society his no control beyond Massachusetts, nor can it hope to detect, prove, and punish one case in a hundred occurring here.

The only adequate remedy is, the avoldance of this meat by bayers. And the Society his behalf of these abused animals, which no humane person can see uninvect, most earnestly asks all who buy year, to buy only that which they are well persuaded was not hed before killing, and so aid in abodishing this cauchy.

For the Society.

A. Firth, Secretary.

William G. Augell.

To the Editor of the Banner of Light: -In your issue of Feb. 231 is a message purport-ing to be from the spirit of WILLIAM G. ANGELL,

brother of whom he speaks is now (I think) filling the place William occupied in life as President of the American Screw Company. I am not a Spiritualist, but make this verification because I love to have every undertaking receive all the credit it deserves. ILA. MORRELL. Pittsfield, Me., March 10th, 1878.

Passed to Spirit-Life:

From his home in Birmingham, Onlo, on Saturday, March 23d, Mr. Ira Ennes, in his 56th year. March 23d, Mr. Ira Ennes, in bis 56th year.

In our brother's change—the community misses one of its noblest men. He was a man of great worth and sterling integrity; one who communded the respect of all, as was evineed by the many remarks of the neighbors, and the large concourse of citizens who attended his funeral. Always to the a word of sympathy for those in sorrow; and a sub-tintial charity for the needy. A humanitarian Spirinalist, outspoken if necessary, but never ostentations. He leaves a companion, and several children. May the large family left realize that the love-rie can never be inchen, that it reaches even from spirit to carth-life; and that the nearness of the spirit-worfd, and the existence of this bond, will surely bring him back to the family circle he so much loved.

The Church of the Disciples was tendered, and the funeral services were head therein, many distenting for the first time to a funeral discourse by a Spiritualist. It was the request of Bro. Ennes that a Spiritualist should offelate. The writer being near by was called and responded,

Gleveland, Ohlo, March 26th, 1878.

From Edm 28ton, N. Y., April 1st, 1878, Nancy M., wife

From Edmiston, N. Y., April 1st, 1878, Nancy M., wife

From Edin iston, N. Y., April 1st, 1s78, Nancy M., who of E. R. Ackerman age? 5 years,
Sister Ackerman was formerly a Haptist, but about twenty-five years ago she became a Spritti dist, since which thme she has been an earnest, consistent, and worthy destender of the beauty, grandenr, and glory of Sprittinaism. She was blessed not only with the rights '' of the 'wword of knowledge' and the ''word of wis foun,'' but with the rights of he cling?' and the Ediscenning of spritts,'' These gifts' she wisely and pollcously used in benefiting persons with whom she came in contact do the affairs of life. She was widely known and as widely respected and beloved for her may excellent traits of character. Her funeral was attended by a large concourse of people on the tho of Apil at the Rapits Church in Edineston, when a spritual discourse was given by J. H. Harter, of Abburn, N. Y.

From Dayton, O., Feb. 22d, at the residence of Mrs. Phelie A. Meyors, after years of suffering, Henry F. Bowers, aged 79 years, formerly of Philadelphia.

He had been a believer and a strong advocate of the beau-iful dectrine of Spiritualism ever since the Rochester Knockings.

MRS. S. S. MRADOWCHOFT.

From Williston, Vt., suddenly, of heart disease, March ust. Reed B. Brown, aged 68 years.

alst, Reed B. Brown, aged of years.
The funeral was attended at the Universalist Church at 10 clock, April 21. Speaker, Mrs. Woods, of Rurlington, Vt., a lecturer, who discoursed most beautifully from the text fourteenth chapter of John, third verse. She held the audience entranced, as it were, over an hour. She is a most estimable woman, and a very fluent and cloquent speaker.

MICS, E. A. MUBRAY.

From Denver, Colorado, April 24, Carrie G. Horne, only remaining child of Mrs. Emily Horne, of Watertown, Mass.
One very much beloved has gone home to rest.

Meeting of the Spiritualists of Western New York.

The next Quarterly Meeting of the Spiritualists of Western New York will be held in the free church at Loona, Chantauque Co., Saturday and Sunday, May 4th and 5th, opening at 10 o'clock A.M. Mrs. E. L. Watson, of Titusville, Pa., J. W. Saver, of Byron, N. Y., and others, will be present to assist in the work and lend to the interest of the occasion.

The people of Laona will do all they can to entertain those from a distance. The deep interest, the remarkable foresight and wisdom displayed in human affairs by the inhabitants of the spirit-world, demand a careful, candid and thorough consideration on the part of mortais to the end that a more perfect coperation may be obtained in all things that naturally tend to enlightee, enfranchs and elevate the human much. The occasion demands, and we think will secure, a large attendance.

GEO W. TAYLOR.

For and on behalf of the Committee.

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The above are less than half of the questions treated by

he author In this oney bonc. The human heart is aching with painful do fats concerning the future life, which this took is designedly empowered to dispet; and the tranking initial can be climated abundant "food for thought." The Longuage employed is plain and easily understood. "Views of Our Heavenly gastedated with the State Society, and now rejeice in be-ing able to say that never have we had a larger, better or popular than Mr. Davis's widely read and truly spiritual Volume entitled "Death and the After Life," of which many thousands, have been sold, and which is now one of the best selling books in the author's list. We shall publish heen the result of this meeting, such as the uniting of the Hheral and spiritualistic element, and an awakening inter-est in the proper culture and education of our youth. Sor three hundred pages, and is illustrated with impressive

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SELECTED.—We shall Meet on the Bright Celestial Shore; Angel Care; The yill Welcome us Home; Welcome Angels; Come, Gentle Spirits; Repose; Sweet Hour of Praver; Chant; M ving Homeward; Come in Hither; Bethany; Only Waiting; Evergreen Shore; Gone Before; Chant—Hymn of the Creator; Freedom's Progress; Chant—Hy-and-By; Shall we Know Each Other There? Angel Friends; Gentle Words; My Home beyond the River; Just as I Am; Sow in the Morn thy Seed; A Child's thoughts of Heaven.

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We respectfully decline all bestness of rates. Ing to the sate of Beaks on commission. See I for a frozable green of the Publication.

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MPECIAL NOTICES.

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Banner of Light.

BOSTON, SATURDAY, APRIL 20, 1878.

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For Letters and the manufacture of the Medicarda Department of this paper, resolute resolute after the Religion of the Addressed to Latria and the Latria and Latria an The Tipe Mission of Modern's entraffering

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An Awakening Spirit -The To Be

We see all about us the evidences of a new and larger method in the administration of human affairs. The Church is to be renewed from withs: the medium, knew nothing. He said, "John, I out instead of itself renovating the world. Some. "In here as I promised you I would be." Mr. W. out. Instead of itself renovating the world. Something more than a more change; of fashous isupon us; we are confronted with questions in our polities, our business and some second state, booked for Mrs. Lord's source, and that he (11) such as mover presented themselves before. The him an soul sicks to get more, to know more, to "voice was distinctly heard by several in the circle; be more than it has been under the old and harrow conditions. In our modes of education, inour social communication, in our trade and com- was talking with him, thus proving conclusively merce, in our finance and our polities, an awak- the honesty of the medium and establishing the centing spirit is patting searching questions and fact of the presence of the spirit. A gentleman making fresh suggestions, which cannot be met. or put off by any of the old catch words and worm-out devices, but press for immediate and profound attention. These will demand, and held with her on Friday evening. At a seance are already demanding, a different class of pub-He men from those we have had he retofore. The spirifual is to work its way into the nonterial; by us to be present and announce her name. She

see and acknowledge the new and blessed agent which is now permeating the world with its life. Ours should be the task to welcome all aids in the work which was begun in the heavens, and to ecoperate with all the might of our love. There is no wealth, no power, no reward that can be so precious as this. 'A sense of service is the highest that can inspire our hearts. Let us strive and pray to be useful in our day, and all the help we need will be sent down from heaven. In answer to our petitions

Mand E. Lord's Spiritual Scances.

Notwithstanding all the efforts that have been unde for many years by bigoted theologians and rank infidels and hypercritical investigators in connection with arrant impostors who have professed to be mediums in one place and exposers. in another, the legitimate media have proved to thousands of the best people in the United States, under these adverse circumstances, their genulneness as spiritual telegraphers (so to speak) between the mundane and supermundane worlds. Scarcely any of them, however, have escaped calmany. But the one whom we have under consideration, Mrs. Maud E. Lord, of 39 Milford street, Boston, is an exception. Notwithstanding her scances are held in the dark, the manifest absence of confederates and the unmistakably palpable presence of the invis-Ibles, force conviction upon the most skeptical.

At the scance in question, in company with Mr. John Wetherbee, we had full opportunity to satisfy ourselves of the sincerity of the medium and the power of the spirits. The circle was composed of twenty-two persons, male and female. The scance was very satisfactory to the skeptic as well as the believer. The ladylike appearance and conversation of the medium at once enlisted the company in her favor. Every precaution was taken to prevent collusion, the door of the scance-room having been locked by us. The company was seated in a circle, the chairs touching one the other all the way round. the medium in the centre. No sooner had the Boht been extinguished than the manifestations commenced in earnest. The medium was held in chancery most of the time by some skeptic whose feet were placed upon or beside the medium's. Besides, Mrs. Lord, in order to satisfy those present that she was a passive instrument in the hands of the invisibles, kept up a constant patting of her hands. This was good evidence that the lady herself had nothing whatever to do with the spirit touches which were felt all round the circle at the same time. The manifestations were quite varied, but much similar to those given have been so often described by correspondents | Guardian.

in the Runner. By request the company was fanned, and then the fan was sent whirling round the circle near each face with great velocity; then the tiny music box was set going by one of the invisibles, and could be heard discoursing its music over the heads of the au lience, sometimes at one side of the room and sometimes the other, and then, by request, it would land in the hand of the person who desired it. The tambourine wa- often taken from one lap to another, and raps upon it were loudly given in answer to menage, steeld, tal questions. While Mrs. Lord was describing. different spirits, giving their names, etc., to the utter astonishment of the skeptics and the entire satisfaction of the believers, nearly every one's hands were touched by spirit fingers, sometimes quite forcibly.

The tests given were indeed very remarkable in some cases, especially to the skeptics, some one of whom would occasionally remark "How wonderful " A ring was taken from our finger and placed on that of a person in the circle opposite to us, we mentally informing a spirit who to give it to. The experiment was entirely successful, the gentleman at once exclaiming that a ring had been passed to him. We then willed it back, and instantly it was returned and placed upon one of our fingers. The suddenness with which this was done precluded the possibility of

The medium saw two spirit-children near ja lady and gentleman in the circle, and gave their names correctly, the lady saying the little ones. were their children. Then the medium said quickly, "Oh, I see another little one, smaller than the others. Why, she must have been killed, or at least wounded, by being run over by a horse " "Yes," said the mother, "we have lost our three children." "Why," again remarked. the medium, "this child has just put her hand to ther head to show me where she was hit." " Yes," responded the lady, "she was hurt in the head." "That is a good test, Isn't it," sald Mrs. Lord, "you being entire strangers to me ?" "Oh, yes," was the response. Directly we heard a sonorous voice in the air, exclaiming, " And thus the noble work goes on !" Mrs. Lord pleasantly remarked, "The speaker must be an enthusiastic spirit."

Others received evidence of the presence of their relatives, the names sometimes being given by the medium, and sometimes the spirit giving in the air audibly his or her proper name. Our father was named by the medium, and accurately described as he really appeared before his demise. W. D. Crockett's father announced himself and was recognized by the son. Mr. Wetherbee also identified his spirit friend, Ralph Huntington, his name being distinctly whispered in the air. Ralph, It seems, came by previous appointment, of which had been sitting with another medium that aftermion when the spirit came and identified himself, and said he knew friend Wetherhee was would speak if he had the power to do so. The and it was a noticeable fact that Mrs. Lord was describing spirits to others and patting her hands the very moment Mr. Wetherbee's spirit friend from the West also announced that the tests he received were perfectly satisfactory.

We also evidenced the commineness of Mrs. Lord's medium-ship in this wise: Our sitting was with Mrs. Rudd on the previous Wednesday aftermoon a spirit friend (one of the familiar controls of Mrs. Rudd) named "Nellie," was requested the ideal is to become practical what has lorar replied that she should be pleased to do so, and lain slumbering in theory is to formulate itself I would speak in an audible voice, if possible. This in reality. It is Spiritualism that has been the arrangement no one except ourself and the spirit agent in opening these new avenues into world- knew aught of, hence when on Friday evening she came and said loud enough for all present to to promise " at the same time cordially shaking the verity of the test.

A German gentléman present (a skeptie) received some remarkable tests. A spirit said to him, "You have something of mine." "What ply could be made Mrs. Lord remarked, "Oh, I see her. She has curious looking hair : I cannot describe it; and what Justrous eyes!" "Yes," hastily responded the skeptic. "Oh!" exclaimed with the imprint upon it of a foreign coin." ment." Then, in a low voice to his friend he remarked, "Is n't it wonderful?" After the see in proof of our latter assertion: ance he allowed us to examine both the articles i named above, which answered exactly to the description given by the spirit.

but during the scance moves her chair from time to time in front of each person, so the sitters may individually have the benefit of her full attention. Generally the manifesting power is more accented and demonstrative to those in front, the land upon the announcement of the 'sights although on the occasion under consideration it and sounds from the other shore.' Within the seemed to be equally satisfactory no matter where the medium sat.

Bro. Wetherbee considers whispering by the spirits above the heads of the audience on some accounts the most interesting feature in these seances, as is done, by the spirits repeatedly while the medium herself is talking. We think our spiritually-inclined friend quite right in this particular, as it is equally satisfactory to the honest investigator. Sometimes the spirit-whisper gives simply a name; sometimes several consecutive words are given; always proper, and generally in the shape of a test.

In conclusion it is only necessary to add that those who may desire to attend Mrs. Lord's séances, and go there with good intent, we do not care how skeptical they may be, will never question this lady's mediumship, notwithstanding each circle is held in the dark. The manifestations are of too marked and unmistakable a character to allow of a doubt as to their reliability.

We are informed by a correspondent that 'the new Doctor's bill brought before the New York Legislature-and referred to a Committee -during the past winter, is dead for the present session. The Senator who introduced it will not call it up, for he is opposed to its provisions. He introduced it at the request of certain M. D. constituents."

Santa Barbara, Cal., has now a Children's Progressive Lyceum, of which Mrs. H. F. M. by her in New York and other places, which Brown is Conductor, and Mrs. Mary A. Hunt, | ton, W. E. Coleman, W. F. Jamieson, Warren

The Psychological Review.

We have in previous issues of the Banner of Light made special mention of the purpose of certain parties in England to bring out a new Spiritual Quarterly to bear the above name, and to receive the editorial care of William White, the well known author of the best " Life of Swedenborg." We have received No 1 of the new publication, dated April, 1878, and find it to be a choicely executed journal of one hundred pages, issued by Edward W. Allen, Ave Maria Lane, London. The contents of this initial number are varied in character and rich in conceptionthe range of subject matter being easily comprehended by a glance at the following topics treated of in its pages; "Ethics of the New Age"; "Asrology in India," by Thomas Brevior; "Mystical Poetry"; "Modern Materialism," by John Page Hopps; "Danté and Beatrice," by M. C. T. Greenleaf; "The Sentiment of Immortality," by Epes Sargent; "A Séance with Mrs. Mary Marshall," by G. Damiani; "Pilgrimages in France," by H. N. Grimley; "Psychography," by Andrew Jackson Davis; "Buddhism and Christianity"; "The Miracle Land."

The general intent of this new and promising laborer in the spiritual vineyard, and the broad ground occupied by its management, are so admirably foreshadowed in the "Prefatory" remarks of its gifted editor, that we transfer them to our columns entire:

"In these days of profuse and diffuse literature, a new magazine is apt to be regarded as a new annoyance; and good cause requires to be shown for its existence. The Psychological REVIEW is established as an organ of communi cation between Spiritualists and the public; for though it is not impossible to find audience in certain quarters, there are nevertheless many limitations to free atterance. Indeed the terro and dislike wherewith Spiritualism affects Orthodox and heterodox are amazing, and not unfrequently highly amusing. There was recently a discussion in a well known review on the influ ence of faith in a future life on morality, to which intellectual athletes of all orders were invited, with the deliberate exception of the Spiritualist. The editor's prescription seemed to be. Deny as you please, believe as you please, conjecture as you please, but not a word of the fu-ture life as matter of tact! The Christian and anti Christian aversion from what are called 'ghosts' is beyond understanding, and was tersely expressed by a rabid agnostic who exclaimed Spiritualism is not for discussion; it is an affair

Spiritualism is no novelty, but compipresent with mankind. In Dr. Johnson's words, 'There is no people, rude or learned, among whom apus of the dead are not related and believe The doubts of single cavillets can very little weaken the general evidence; and some who deny it with their tongues confess it with their A Catho ie of any sincerity is a practical Spiritualist; he invokes the saints in his perplexities, and by prayers and ceremonies hopes to minister to the welfare of friends who have proceded him within the yell. Profestantism does much to deaden the lively sense of the relation between the outer and inner worlds, but human nature is stronger than dogma, and in a thousand ways vindicates its instincts. We need only ask churchman or nonconformist to believe what he reads and sings every Sunday of his life, and doing so, he will find himself the Spiritualist be contemns.

What is designated 'Modern Spiritualism' is the attempt to discover and define our connec tions with the inhabitants of the spiritual world. We are persuaded that death is not extinction but entrance to wider and happier being; that men and women survive as men and women in a universe over and around us; that our relations with them are organic and indissoluble; that we feel and think together, are inspired by them, and affect them; and that this perpetual and un-observed inter communication is under certain conditions convertible into open communication, which open communication may be largely devel--oped, and the unseen world brought within range of common observation. These, we maintain, are articles of reasonable faith and hope, verified by experience, and in course of verification; and those engaged in the enterprise are justified in their endeavors, and will achieve a notable service for mankind when death as a barrier be-tween the natural and spiritual worlds is broken down, and throws no longer a gloomy shadow

ward to the English publisher E W Allen one subscriptions that may be sent to our address.

The Anniversary.

On our first page will be found additional anis it?" asked the stranger. But before any re-iniversary matter concerning the meetings held at other places than those reported in our last issue. The friends of the cause everywhere have reason to rejoice at the successful character of the convocations held in honor of the advent of the new Mrs. L., "she says she give you a gold locket, dispensation; and they have reason, also, to be pleased with the liberal tone of the press in re-"Yes," responded the listener. "And she also; ferring to these commemorative assemblies. The gave you a seal with a head cut on it," added the following word- from the editorial columns of medium. "Yes," responded the gentleman, "I the Rochester (N. Y.) Democrat and Chronicle have them upon myswatchguard at this very mo- -which city was the birthplace of the phenomena-are particularly pertinent for reproduction

"Sunday was generally observed among Spiritualists as an occasion for reminiscences and congratulations. In Chicago, Cincinnati, Cleve-Mrs. Lord does not sit in one place constantly, disciples of the creed held meetings, reviewed the progress of the dogma and took auguries of the future: As has already been stated the Fox rappings first occurred in this city March 31st, 1848 and those who were of age at that date well remember the excitement which ran throughou past ten years the Spiritualists claim that they ave made many converts to their faith, and i is perhaps not too much to say that many of our most thoughtful people are persuaded that there are certain manifestations and revelations-such for instance, as Mr. Foster makes-which, to say the least, are not to be dismissed with a sneer there are many such, we repeat, who are ready to accept demonstrations that spiritualistic doc mas are worthy of a tentative credence. Wheth er or not the acceptance of such doctrines would impair their confidence in what is known as ortho doxy, or their previous beliefs, depends entirely upon the nature of those beliefs. The matter is worthy of investigation. There is something connected with human nature which we do not fully comprehend. Whether it is magnetism, or second sight, or clairvoyance, or what not, there is mystery enough connected with it to inspire thoughtful and candid observers with an hones purpose of thorough going investigation. Let the investigation proceed. No one is ever injured with a full stock of the truth. If spiritualistic doctrines are capable of demonstration, we own it both to science and religion that they shall be put to the severest test. Try the spirits, whether they be good_or_evil, but take your judgment and your keenest critical acumen with you into the mysterious circles."

The May number of the Spiritual Offer ing (Springfield, Mo.,) begins Vol. 2d of that magazine, and the event will be signalized by the presentation as a frontisplece of a fine steelplate portrait of Prof. S. B. Brittan, accompanied by the first chapter of his biography, to be written by llon. Nelson Cross. The May number will also have original articles from Prof. Den-Chase, et als.

Andrew Jackson Davis in Vineland, New Jersey.

in Cosmopolitan Hall, Thursday evening, April 4th, on the subject: "What I do and What I do not Believe." From their reports we glean the following points: "He commenced by relating a vision which he had long years ago at the very commencement of his remarkable career. This vision he thought applied to the present condition of the spiritualistic movement. The seer saw a shepherd trying to herd a flock of poor, badly-fleeced sheep. This was finally accomplished. He again saw the same flock, but in fine physical condition, and again the shepherd tried to bring them into an

orderly body. They were jumping and tearing their fleeces in the briers and brambles of the mountain side, but finally they too were brought into harmonious relations. This, he thought, into harmonious relations. This, he thought, typified the present chaotic condition among piritualists, but he had faith to believe that out of this chaos order would be evolved. appealed to the Spiritualists present to

have less to do with sensuous investigation, and more to do with spirit—not Spiritualism, but spirit culture."

Mr. Davis repeated in this discourse his "Positive" and "Negative" series of propositions as printed by us in our issue for April 13th, in connection with the report of the anniversary exercises in New York. The Independent concludes its sketch of Mr. Davis as follows:

"His personal appearance is such that he would be picked out in a crowd as a remarkable man. Tall, and of commanding appearance, with a head on his shoulders that betokens a harmonious blending of the intellectual and spiritual faculties, to the acute reader of human nature his remarkable career is easily accounted for.

His address is easy, his sentences are short and almost axiomatic in their perfectness; no word of his discourse could be left out without impairing the sense and fullness of meaning. Mr. Davis said more good things, in a dry, lumorous way, than any liberal or spiritualistic lecturer we have ever heard. He is a born constructor: the Moral Police Fraternity and the Children's Progressive Lyceum, both the outgrowth of his work, did in the days of their glory a good work for human progress.

Complete Vindication of Dr. Slade.

Prof. Friedrich Zöllner, an eminent German physicist, in the course of a recent article in the Psychische Studien, thus expresses himself in regard to Dr. Slade and his persecutors in Great Britain. The reference he makes to the "slate seizer" Lankester is richly deserved:

"I made other surprisingly successful experi ments, which I had worked out from my stand-point of space-theory, and which Slade himself did not believe to be possible. The appreciative and sympathetic reader will understand what pleasure this gave me, and how gratefully I pre sented Dr. Slade, in remembrance of hours spent in Leipzig, with the first volume of my Princi-ples of an Electro-dynamic Theory of Matter, in which I had some years previously discussed the possibility of theories of extended space in relation to our physical world. As Dr. Slade made on myself and my friends the impression of being a guilleman, his conviction for deception in Lon-don awakened our liveliest moral sympathy. Por after witnessing those physical facts which took place in his presence with such great variety, there could be no reasonable ground for supposing that Stude had in any single case resorted to conscious deception. Mr. S'ade was, therefore, in our eyes, INNOCENTLY CONDEMNED, A SACRIFICE TO THE UNINFORMED JUDGMENT OF HIS ACCUSER AND HIS JUDGE.

Alfred E. Giles, of Massachusetts, and J. B. Wolf, of New York, so says the National Reon the Revision of the Laws, favoring the passage of the bill repealing the law which prohibits the transmission through the mails of alleged obscene literature": or so amending it that honest publishers of legitimate physiological works shall not, as now, be liable to arrest under it whenever any irresponsible person may, through malice or otherwise, make complaint before the U.S. District Courts.

letter from Washington, D. C., signed J. Weed battle for free thought, free press and free mails, appealing for help from all classes of Liberals, to enable the local committee at Washington to print and circulate the several able arguments which have already been made and others which await delivery. This is an important matter; but however sensible and just in itself, it requires the sinews of war to make it effective. Those who have the means to give had best put themselves in direct communication with the committee. learn exactly what is needed, and assist in doing

An individual came into notice some time since in Rochester, N. Y., and was widely advertised by the daily press of that city, as a fine materializing medium, and we took occasion at the time to note the fact as a matter of news, giving the papers of that city due credit for the information. This person-no other than L. E. Jennings-afterwards came to grief and left that locality, under a cloud, which fact we also noted at the time. Now it seems he is alleged to have been detected in deception in St. Louis, and we (as well as our excellent cotemporary, the Religio-Philosocal Journal) are cited by the Post and other papers there as having frequently endorsed him 'as one of the mediumistic marvels of the age." Col. Bundy publicly denies that such is the case regarding his own journal, and expresses his belief that the Banner of Light also has not endorsed the aforesaid Jennings. In this Bro. B. is correct. We have never met Jennings, ourself, neither to our remembrance have we ever conversed with any one who has, and consequently have never had any ground whatever whereon to base a personal endorsement of his claims.

It will not do in this enlightened age, says the Boston Traveller, and truly, too, to pass lightly over the crimes of defaulters and bolder thieves because they have been honored members of religious or social circles. It will not do to indulge the sentimental view, and overlook great offences, because the offender has done some good in the world. On the contrary, the man who has been brought up under good moral and religious teaching, so that he is fitted to teach his neighbors, is more infamous as a defaulter than the common thief would be. He adds hypocrisy to theft, thereby enlarging his capacity for mischief; and he violates every principle of his education, thereby doing more injury to society than the offences of score of common scamps could do.

Dr. Buchanan's oration is not to be published in pamphlet form, but the Banner of Light containing it can be obtained at our countingroom, or will be mailed to any address on recelpt of three 3-cent postage stamps.

An Anniversary Party.

On Tuesday evening, April 2d, Rochester Hall was comfortably filled with ladies and gentlemen. The Independent and the Times of this place speak well of the lecture delivered by Mr. Davis the special friends of Mrs. Nellie Nelson, the well-known test and business medium, who had been invited there to celebrate this lady's birthday and the twenty-fifth anniversary of her me. minmship. The hall was tastefully decorated with flags, streamers, &c. A large table in front of the platform was covered with a choice variety of floral offerings. At quarter to eight, Mr. Bacon, who had charge of the speaking exercises, stated the purpose of the meeting, and after excellent singing by a male quartette, invited attention to a few words of welcome from Mrs. A. D. Hall. Brief remarks of a pertinent, pleasant and personal character, then followed from Mrs. Anna M. Middlebrook, Dr. Richardson, John Wetherbee, Mrs. M A. Bagley, Dr. Grover, Mr. Robinson, J. B. Hatch, Mrs. Cushman, I. P. Greenleaf, Dr. Main and others. Interspersed with the speaking, at appropriate intervals, the company were entertained with a song in character by Mr. G. F. Whittemore, recitative from Miss Carr. and most excellent singing from Mrs. Orrin T. Kimmost excellent singing from Mrs. Offile 1. Anaball and Miss Dora Wiley. While the speaking was in progress, Dr. J. H. Currier was called upon, who responded in a happy manner, concluding by presenting to Mrs. Nelson, from a number of her friends, testimonials of appreciation consisting of a very handsome, heavy, long gold chain, a pair of rich bracelets, a fan, a box of perfumery, flowers, etc. The hostess responded in a very feeling manner, thanking her friends for these tokens of their good-will, and promising to devote herself in the future as she had in the past to a faithful service in the cause wherein the angels were her chief reliance and support.
The evening's exercises, which were thoroughly successful, concluded with dancing till one 'clock.

Phenomena in Kent.

We are in receipt of a recent letter from J. W. Tiedeman Martheze, Esq., dated at Oakfield, Penshurst, Kent, Eng. The following extracts from this epistle will, we feel sure, prove of interest to American readers:

"Having had lately Mrs. Jencken staying with me for a fortnight for the benefit of her children's health, I had several interesting presentations of phenomena. Two years ago, at Brighton, Ben-jamin Franklin, through Mrs. Jencken, gave us four pages of direct writing with ink, which was for me the first time of seeing this manifestation. That communication contained predictions which have been since fulfilled. This time I had again several communications by direct writing from the same intelligence. . . . He gave the direct writing, the paper and pencil being placed underneath the table, on the table, and on my knee, and I had some also in my bedroom, having by order prepared paper and pencil on my

I had some very happy predictions made to me by his communications, and do not doubt that they will be fulfilled, as the previous have been. Dr. Malcolm, who assisted at the scance at Brighton, (when the four pages of direct writing with ink were given) wrote lately to me that the predictions made to him through Mrs. Jencken and Mr. Fletcher have been fulfilled."

New Edition-Extraordinary Reduction of Price.

By reference to our fifth page it will be seen that the publishers-Colby & Rich, No. 9 Montgomery Place, Boston-have placed the charge for that superb work of Prof. S. B. Brittan, MAN AND HIS RELATIONS, at a figure in strict conformity with the stringent nature of the times; and that this standard volume in spiritual literature can now be obtained at \$1,50 per copyformer price \$3,50. The book is one which deserves a place in the library of every Spiritualist; and inquirers concerning the soul, its relations to publican, Washington, D. C., presented, April | the body, to the external forms and internal prin-19th, "arguments before the House Committee | ciples of Nature, and to the realm of Universal Intelligence, should make it a point to avail themselves of the aid of the author's happy faculty of illuminating the mysterious, and fathoming the profound, as they journey mentally toward the goal for which they seek.

MASSACHUSETTS CHILDREN'S PROTECTIVE SO-CIETY.—This Society, having been duly incorporated under the laws of this Commonwealth. She came and she c purposes, which are to care for and protect chil Corey, and addressed to the sixty thousand peti- dren who have been deserted or are subjected to tioners, and all others interested in the great | inhuman treatment by those having charge of them, and endeavor to prevent them from becoming paupers or criminals by educating them for good citizens. To do this requires funds to maintain an office; carry complaints before the courts: support active agents; afford temporary relief in distressing cases; pay printers, etc., etc. Life members pay fifty dollars; annual members, five dollars; patrons, one dollar and under five dol-

lars. Donations and subscriptions may be sent to Frederick S. Cabot, Treasurer, Rialto Building, 131 Devonshire street, Boston, or paid directly to the agent on application. F. J. Greene, F. Hinkley, F. S. Cabot and Loring Moody are the Executive Committee, and an office has been established in Room 7, No. 8 Hamilton Place, Bos-

Mrs. L. P. Danforth informs us that Spiritualism in Philadelphia is at present enjoying a revival, such as is calculated to rejoice, the hearts of all lovers of the cause in that vicinity. The First Spiritualist Association meets regularly at the hall corner 8th and Spring Garden streets, and is in a highly flourishing condition, its services calling together large numbers in the way of attendants. Mr. Lanning is President, Mr. Jones, Vice President, Mr. Shumway, Secretary of the Association, and a full company of earnest coworkers in the shape of the Board of Management give added strength to the organization. C. Fannie Allyn has occupied the platform there for March, Mrs. Hawkes is the engaged speaker for April, and Rev. Samuel Watson is to lecture for the Society in May. We are informed that there are also three other Societies of Spiritualists in that city, whose meetings are well attended as to audiences, and successful as to results.

The attention of the reader is directed to our eighth page, where will be found an article from the pen of the Hon. A. Aksakof, of St. Petersburg, Russia, and translated specially for our columns by Mad. H. P. Blavatsky. Our thanks are equally due to the talented author, for the work he is accomplishing for Spiritualism as met with in the presence of one of its prominent media, and to Mad. Blavatsky for her kindness to ourself and our readers in rendering into excellent English his fearless and truth-loving

The Liberal Age is the title of a new weekly paper, to be published at 41 South Clark street, Chicago, Ill., at \$2,00 a year, by Oliver Hull Lowery. So says the prospectus just received. It is to be "anti-Christian and Scientific."

We have received another installment of John Wetherbee's ever-popular "PHANTOMATIC WHISPERS," and shall give the article place in our columns at the earliest opportunity.

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Movements of Lecturers and Mediums. (Speakers baving matter for this Department are regular-ed that the Banner of Light goes to press on Tu-sday of each week, but bears the date of Satur-lay. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to Dress.)

Dr. H. P. Fairfield will lecture in Charlton, Mass., Saturday evening and Sunday, April the 20th and 21st. Would like to make other engagements. Address Greenwich Village, Mass. The medium and well-known healer, Dumont

C. Dake, M. D., of Rochester, N. Y., will again visit Auburn, N. Y., (Osborne House,) Wednesday, April 24th. Dr. Dake's marked success is a grand test of spirit power.

Mrs. N. J. Willis, of Cambridgeport, Mass., spoke in Liberty Hall, South Chelmsford, Mass., Sunday, April 14th-afternoon at 2 o'clock, evening at 7 o'clock.

The permanent address of Henry B. Allen (the

well-known "Allen Boy") is Amherst, Mass. C. Fannie Allyn speaks in Vineland, N. J.,

during the Sundays of April. L. K. Coonley is still at Toms River, N. J.

P. C. Mills spoke in Salem, Mass., Sunday, April 14th, giving good satisfaction, and with like result at East Saugus, Tuesday evening, 16th. He would be pleased to make engagements for the rest of April and May. Address him, 7 Montgomery Place, Boston.

Dr. W. L. Jack, of Haverhill, Mass., will be in Springfield, Mass., in May. He purposes visiting Philadelphia the latter part of May or first of June.

Mrs. Clara A. Field spoke in Brockton, Mass., in Cunningham Hall, Sunday, April 7th, and in Quincy, Sunday, April 14th. Would like to make engagements anywhere where her services are desired. Address, No. 7 Montgomery Place,

Prof. M. Milleson, spirit artist, has been having good success of late in Nashua, N. II., his lectures in Historical Hall, Telegraph Block, meeting with good countenance on the part of

J. Frank Baxter lectured Sunday evening, April 14th, in Stoneham, a large audience attending. A great deal of interest in Spiritualism is there manifest. He is to be there the remaining Sundays of the month. He will speak on "A Substitute for Theology," accompanied by music and tests, in Brockton, Mass., Thursday evening April 18th, before the Liberal League.

Mrs. Sarah Byrnes Snow will lecture in Quincy, Mass., April 21st. She would be pleased to make further engagements. Address her Chicopee,

A small cottage of seven rooms at Onset Bay Grove is offered for sale; a part of the money can remain on mortgage for one year. Also for sale the choice of any lot now owned by the Association. The owner desires a house at a greater distance from the shore, and for this purpose, wishing to realize upon the above property, will sell at a low figure if applied for at once. Address Box 3150, Boston, Mass.

A farewell soirée is to be tendered Dr. Peebles prior to his leaving for this country, to take place April 18th, in Doughty Hall, London. We were misinformed in stating in our last that he intended to leave for America on the 10th.

According to London files sent us by our English agent, J. J. Morse, "Present Day Spiritualism" is creating much excitement in the columns of "The Christian World."

Our thanks are hereby returned to Mr. T. Lees, Conductor of the Children's Progressive Lyceum of Cleveland, O., for a copy of his photograph. He is a nice-looking man.

The Spiritualists of London, Eng., observed the Thirtieth Anniversary of Modern Spiritualism by appropriate services in Doughty

Reports of anniversary exercises held at Burlington, Vt., Mantua, O., and Saranac, Mich. have been received, and are placed on file for publication next week.

The spirit message in the Voice of Angels for April 15th, from Minnie Tappan, is truthful as to facts and very characteristic.

To the Editor of the Banner of Light : GILBERT C. EATON, a well known medium, is very ill at his residence in Rochester, N. Y. The disease is consumption, and he has no hope of recovery. He awaits calmly and philosophically, as a Spiritualist should do, the change so sure to come. We better the property the callest bestime. come. Mr. Eaton was one of the earliest healing mediums developed in Western New York, and for some years many very remarkable cures were performed through him. For the last six or eight years his health has not permitted him to prac-tice as a healer by magnetic manipulation, yet great numbers have been benefited and restored to health by his clairvoyant or spiritual prescriptions. For twenty-six years he has been an honest, conscientious medium. He labored for the good of humanity and the cause of Spiritualism, which he always had at heart, and not for selfaggrandizement. When he passes to the higher life, his numerous friends can well say, "Thy work has been honestly and well done.

W. T. Church.—We are often asked of late if the medium, W. T. Church, of Toronto, is the same "Bill" Church who, in years past, tricked investigators in the most scandalous manner, in his scances given in different parts of this country. In reply we say that he is the same cunning little fox, who, like another fox, found the States an uncomfortable place, and made tracks for Canada. Luckily for the smaller fox, he seems to have encountered circumstances which have developed his medial powers wonderfully, and he appears able to give exhibitions of spirit-phe-nomena marvelous in character, under fraudproof conditions. If Church has realized the error of his ways and is truly repentant and resolved to be a better man, let us extend to him the hand of charity.—Religio-Philosophical Journal

A SPIRITUALISTIC SOIREE.—Last Wednesday night, at the usual monthly soirés of the British National Association of Spiritualists, at 38 Great National Association of Spiritualists, at 38 Great Russell street, London, warm farewell greetings were given to Dr. J. M. Peebles, who will leave England a fortnight hence for America. Mr. Fitz Gerald, Mr. Rogers, and others, addressed the meeting, and Dr. Peebles replied in an earnest speech. Mr. Colley read a paper, and Mrs. Ellis, Miss C. L. Younge, Mr. Moor, Miss Maltby, and Mr. Little entertained the company with music and singing. Mr. Dietz also amused the listeners with some excellent recitations.—London Entritualist. Anntl 5th. don Spiritualist, April 5th.

Something more than a year ago Mr. Markee, the husband of Mrs. Markee, the medium, was fined \$50 for holding spiritual scances in Rochester, N. Y., without taking out a license as a showman. The case was appealed, and we are informed the Supreme Court at general term recently reversed the judgment with costs. Besides refunding the \$50 the city has a bill of costs to refunding the \$50, the city has a bill of costs to pay, in consequence of the effort of certain city officials and others to suppress spirit manifesta-

Spiritualist Meetings in Boston.

AMORY HALL, -Children's Progressive Lyceum Ro. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10' o'clock. The public cordially invited. J. B. Hatch, Con-PAGLE HALL, 616 Washington Street,—T at Circle every Sunday morning at 10% a. M. Inspirational speaking at 2% and 7% P. M. Good mediums and speakers always present.

aiways present.

ROCHESTER HALL, 730 Washington Street.

-Public Circles for tests and speaking are need in this hall
every Sunday at 10½ A. M. and 2½ and 7½ r. M. Several
rellable mediums always in attendance. Good quartette
singing provided.

PYTHIAN HALL,-The Ladles' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 16 Tremont street. Sociable in the evening, to which the public are invited. Mrs. John Woods, President, Miss.M. L. Barrett, Secretary.

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

Amory Hall-Remarks by Mrs. Hattle Wilson; a piano solo by Annie Folsom; a recitation by Lizzie Bond; a song by Nellie Thomas; re-citations by Estelle Buzzell, Danle Welch, Nellie Welch, and Maude Alberta Lord; a cornet solo by Mr. Merriam, assisted by the orchestra; recitations by Mary Walters and Kitty Kendrick; a select reading by Frank Union; and remarks by Dr. John H. Currier, and Dr. Reuben Barron, (who was formerly Conductor of the Great Falls and Salem Lycourse) contributed to add interact and Salem Lyceums,) contributed to add interest to the session of the Children's Progressive Lyceum at this hall, last Sunday morning.

A Proposed Fair .- At a meeting of the Lyceum A Proposed Patr.—At a meeting of the Lyceum Sewing Circle; it was voted to hold a fair in the autumn ensuing. As it is well known that the Sewing Circle is operated solely for the benefit of the Lyceum, and the worthy poor connected with it, it is hoped that all friends will constitute themselves a committee to solicit donations for the furtherappe of the enterprise. the furtherance of the enterprise.

MRS. C. C. HAYWARD, Secretary.

Eagle Hall .- Dr. Charles Court gave a very interesting and practical discourse last Sunday morning, which was listened to with marked at-tention. Father Locke made some well-timed remarks in his usual kindly and interesting manner. Mrs. Bagley (entranced,) gave a short address and also several tests. "Are Mediums Responsible for their Acts?" was the subject for sponsiole for their Acts? was the student for the afternoon conference. A short essay by Mrs. Leslie, remarks by Mr. Plummer, Dr. Court, Mrs. Jackson, David Brown, and others, seemed to indicate that those mediums at least consider themselves responsible for their doings. Burnham Wardwell also gave some interesting items of experience in his labors as a prison reformer. Miss Jennie Rhind, Dr. George C. Tew, Mr. Danlel Came and others spoke very profitably in the evening upon "The Purity and Utility of Perfect Love." The meetings throughout the day were of more than ordinary interest.

Paine Hall Liberal League, - Mrs. Julia E. Wright delivered an able and interesting ad-Wright derivered an able and interesting ad-dress, Sunday morning, upon the subject of "The Gospel of Work." She said that the great law of progress, by which all of the forces of Nature in the material world are ever working upward in a never-ending series of development, is the law in the mental and moral world as well, and it is because the Christian Church has ignored this great law of progress that it is fast losing its hold upon the reason and conscience of humani-ty. Thinking men and women are learning that may there find what they require at the hands of their salvation from the evils of ignorance and superstition depends upon their knowledge of Nature's laws and a loving obedience thereto rather than upon a real or *projessed* belief in the dogmas of a religious system that has long since lost its vital power by refusing to keep step with the onward march of mental and spiritual life. The next public meeting of the League will be held Sunday, May 5th, when Mr. Francis E. Abbot will probably address the meeting. The fifth grand reception and entertainment of the League will be given on Friday evening, April

The Ninth Annual Camp-Meeting Of the Spiritualists of Massachusetts will be held at Highland Lake Grove, Norfolk, Mass., com-mencing July 21st, closing Aug. 5th. Grove to be opened for campers Wednesday,

19th, at 71/2 o'clock.

Price of tents will be reduced to suit the times. The opening of direct railroad connection with Providence, over the New York and New England Road, it is confidently expected will largely increase the number of visitors.

Full particulars given in due time.

Dr. A. H. Richardson & Co.

To guard against an exaggerated and unspiritual church, a torpid college system, and huge estates locked up and perverted by the authority of dead men's wills, our best chance seems for pamphlet. to be to adopt it as a fundamental principle, that the State shall know no character in property, but tax equally everything which it protects, without one exception of any kind. It required many ages of heroic effort to get the principle recognized, even in theory, in the most advanced countries, that all men shall be equal before the law; and even now who can say that in any community the feat is in accordance with the community the fact is in accordance with the theory? We must not be surprised, therefore, to find opposition, general and strong, to a kindred principle scarcely less necessary.—James

The Prospectus of the Banner of Light is published in this paper, and to it we call the attention of the readers of the Telegraph. The Banner of Light is an able, literary, scientific, religious and spiritual paper. It is pure in its literature, able in its science, sensible in its religion and advanced in its Spiritualism. And whoever desires to be informed and keep even with the progress of the age should read it, and, whether a believer in Modern Spiritualism or not, whoever reads it will find the reading to his interest and profit. — Kenosha, Wis., Tele-

"THE SPIRIT POSTMASTER."-It is boldly asserted—by people who are said to have level heads—that spirits of departed human beings keep up a correspondence with their friends in this world through the mysterious powers of Mr. J. V. Mansfield, at 61 West 42d street, New York.

A Massachusetts man gave his note for a church subscription, and at maturity fail d to pay. The note was put in suit, and, after much delay and sundry appeals, the Supreme Court has now decided that a note thus given without consideration does not carry with it an obligation to

Passed to Spirit-Life:

From the residence of her grandparents, Orville and Mary Glies, Weymouth, Mass., April 7th, Rena Imogene Ball, aged 19 years 7 months and 27 days. The beautiful floral offerings from friends and associates were a fitting tribute to her sweet and guileless life. A pure, gentle and loving spirit in her earth-home, we know she will be a ministering angel for good in the new life upon which she has entered.

L. C. H.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings overy sund sy morning and evening at Republican Had, No. 15 West 33d street, near Broadway. Lyceum meets at 2½ r. st.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$3, 15 per year.
VOICE OF ANGELS. A Semi-Monthly Journal, edited and managed by spirits, in Boston. \$1,65 per annum. Single copies 8 cents.
THE SPIRITUAL OFFERING. A Monthly Magazine, published in Springfield, Mo. Per annum, \$1,25. Single copies, 15 cents. lished in Springfield, Mo. Per annum, \$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 JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE EVOLUTION. Published monthly in New York.

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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.9.13w*

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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.

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DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., cor. Warren and Fayette streets, Syracuse, N. Y.
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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 diseases. Those who need the healing efficacy and life-giving power of Electricity, Magnetism a careful practitioner of long experience.

"Tired Nature's Sweet Restorer, Balmy Sleep." But there are times when this "Renewer of Strength" is denied us, times when our minds and bodies have been so over-Iron Tonic) renews our strength and makes our rest sweet and refreshing. 2w.Ap.13.

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 visit-ing the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

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Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle, M doz. for \$5,00, sent by express. Sent by mail in the E. PINKHAM, 233 Western avenue, Lynn, Mass. Send Price 81.50; postage free. Mar. 16.

NOTICE TO OUR ENGLISH PATRONS J. J. MURSE, the well-known English lecturer, 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. Morso at his residence, Elm Tree Terrace, Uttoxeter Road, Derby, England.

ROCHESTER, N. Y., HOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main streets, Rochester, N. Y., keep for sale the Apiritual and Reform Works published at the Banner of Light Publishing House, Boston, Mass.

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PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 325 North Ninth street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Coby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult DR, RHODES.

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No. 84 Russell street. Melbourge. Australia. has for sale 80 the works on Applituatism. LIBERAL AND REF 16 M WORKS, published by Collax & Rich, Boston, U. S., maj at all times be found there.

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For affecti years, the author was employed in researches which resulted in the production of this extraordinary book, covering the wide range of Vital and Mental Phenomena a rexhibited in

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It Is, however, especially divoted to MAN--to the consis-

Immortal Existence of the Soul: its present Re-Intions to the Body: to the external forms and Internal principles of Nature,

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The entious mental phenomena, that hover along the horizon of our present existences which the learned have either regarded as illusions of the senses or hallucinations worked and are so worn out that we "woo the of the mind, while they have nursed the superstitions of drowsy god in vain." The Peruvian Syrup (an the Ignorant are here carefully classified and explained with peculiar aptiess and great copionsness of Hinstration; with singular independence of thought, and rare philosophi-ical ability. In the language of one of our ablest literary reviewers. The author has a happy faculty of so illustraing obscure and profound subjects, that they are comprehended by the common mend,

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With this understanding we appeal to our patrons and all who would aid us in this work, to respond immediately. We desire to know as near as may be at a sec ity addic as justified, the number of topics of new volume necessary to print.

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3m - April 20.

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te give at the Bether of Light Public (2) Government account of the following consulting the medical particle of Mrs. And reported to the following following the following JENNER School and reproduced into and policies.

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spirite in the experience that there not compare with his or her reason, A self they which is further as they progress

The Banner of Light Free-Circle Meetings

REPORTS OF SPIRIT MESSAGES GIVEN THE HAR THE METER WEIGHT P MIRS, JENNIE S. RUDD.

Invecation.

Pather, we feel that their art mighty, and we are small its competition with these. We discover that they were species the earth into being and we also real to that their keepest all the path to in their pathways. As we conclude a to any we remore pechaps than it a on the earth can do. We feel that from air real as everywhere we class the hand, we taked the power and in depoclasp thy hand, we know thy power and an derivative stand that we have the properties the corner, and the inoving of books, were caused by myself, and none other. In a sease them if they will lister to use to more love class as a transfer of the properties the coverage and the inoving of books, were caused by myself, and none other. In a sease as them if they will lister to use to more hard before classifications. The standard prayer now and forevertness. The standard prayer in the corner, and the inoving of books, were caused by myself, and none other. The sease as them if they will lister to use to moving of books, were caused by myself, and none other. In a sease as them if they will lister to use to moving of books, were caused by myself, and none other. In a sease as them if they will lister to use to move the control of the corner, and the inoving of books, were caused by myself, and none other. In a sease as them if they will lister to use to move the control of the corner, and the inoving of books, were caused by myself, and none other. In a sease as them if they will lister to use to move the control of the corner, and the inoving of books, were caused by myself, and none other. In a sease as them if they will lister to use to move the control of the corner of

Questions and Answers.

Convenience Sprint - We are ready for your questions, Mr. Chairman - Origs. As evil is ever at work to counteract gold, what proof or Surety have we that messages received through mediums are genuine and to be relied inpen, when as Swedenierz states, evil spirits are very enothing, and are watching opportunity to degerve, and to personate:

the good Ass TWe can on wadvise you to try the spirits. and see whether they are true to you, and give you true and pure proceptions of life. If they do not, why then call them devils, but dathey come with purity, love and the Christ-spirit, then call then good, or of fied

Q - Do undeveloped sprits ever fasten, themselves to a mediumistic individual in a way to live upon this vitality, and thus undermine his health and stier git. Can this be done, and still has spiritual and moral mature be untouched and unfarmed by them. And her can be rid himself of their wythout endangering some other mediumistic individual to whom such pirits may

A: alt is possible for undeveloped spirits to so hold themselves with mediums to Individuals that they become part and parcel of them. A mediumistic person may suffer for a time from it, but if he desires to do right, desires to come up higher, he will bring with him the individual who is attracted to his presence and to his person. If you wish to get rid of such spirits, all you have to do is to pray to those spirits who are higher than yourself, and ask them to take care of the semidividuals who are mideveloped. You need not worry about them, they will be taken care of, and when the virtalize they are injuring you, they will have "Only be true to yourselves, say, I will do what seems to be my duty. I will stayd mean the topic est mountain of truth and light; I will prepare myself for whatever comes. That is all you reed do. You need not be afraid is who dwell the spirit-life if you seek to be

good, and true, and pure Q = 1s there development for these unhappy splitts in the obsession of . No individual comes in contact with earth and takes hold of Lumanity without being devel-

oped factor or less. An undeveloped south ba-comes developed to living with and through some findividual who lives here on earth. Yes, navy a modiumistic individual is bringing about development for some body in spirit-life. You do not know what you are doing. Verily angels are

with you, and you realize it not.

Q = {By J M Chire, Albany, N. Y.} Pease give us an idea of the extent of the spirit world, A. we mught as well give you an idea of eter-

nity as to give you an idea of the extent of the spirit-world. The spirit-world is located above this world it is like a wheel within a wheel. Many spirits find their spirit world here on the earth; others find it in the Summer Land, up and beyond. We will not measure it with lead or line; we will simply say we are above you in spirit-life. The number of acres, the extent of miles we will not attempt to give you; we can only say you might as well-think to measure

Edwin B Simpson.

My nameds Edwin B. Simpson. Learne from Richmond, Va. 1 d.d.n.'t expect you would re-ceive me very well. I was fitty-seven years old. I fought like the devil, but I never killed any-body as I know of ; I do n't believe I had contage enough to do it set knew the North would succeed anyway, but I didn't want lem to. I had considerable money when I started, but I have n't got a cent now, neither have my friends. I supse it was the exposure of camp-life that sent me out.

"I Please give 'em my love and ask 'em If they -will call on me; if so, I will talk with 'em. I 've got a brother George somewhere. The last I knew of him he was in Chicago; he was trying his hand at speculation. He was quite independent with me because I was true to what I thought I did n't think the Northern people had any right to boss us round. He was true to some other colors because he was going to get money out of it. He has succeeded, and I amwhat you call dead. Which do you suppose is the best of ? I guess I am. Jan. 3.

Hannah.

I come again, massa. I'm much afraid to ome. Will you let me tell my story? I want to send a word agin to missus Margaret, in Phila-delphia. Tell her she is twisting the wrong Tell her she is twisting the wrong string altogether; tell her we come and help her all we can; tell her it's no use—massa John can't do nothin' for her, missis Julia can't do nothin' for her, there can't anybody. All she's got to do is to depend upon herself and be strong. Tell her she need n't be mad with that nephew of hers, -, or H— either, because they need all 've got. Please tell her she needn't feel bad. Hannah says it il all be right in the end. Please direct to missis Margaret in Philadelphia.

Adam M. Mason.

Won't you please say that Adam M. Mason, who left Boston in 1870, through a lung fever,

Dr. M.

I find great difficulty, Mr. Chairman, in calling

still live. To Charles especially would I speak. I would like him to continue his studies and do

whitever he can for himself.

I am surprised, Mr. Chairman, I must say, that I do not understand this subject better. tried to know something of medicine, something of the scientific rules of life, and I thought I knew semething of the revelation of Christ to the earth. I felt that I had the power of Christ

in my own house.

Since my demise my wife has fully understood and realized that I was not of the earth earthy. but she has not fully realized that I could communicate with her.

As I come here I realize the sense of the flowets, I feel the presence of dear angels round me. I real ze the presence of my mother; and the dear friends that I have known before, how many of them stand around me! Can it be a reality.
Mr. Clairman, that I am a spirit, and that the spirit-world is a real world! And yet I am proving it to be such. Can it be that, all the teachings of the past are proved to be false! Must I tell my patients, must I tell my family and friends, that Spir dialism is true when I have ever taught them to believe that it was talse? [Now you have ascertained the truth you should be willing

to proclaim it i. Then I must.
Please say that it is Dr. My, from the town of P. Cenn., to his fama.v. I will not give my whole name. I won't, because if my family recerve it that 's all that 's necessary. Jan 3

George L. Webster.

who begin trainer, Lt., in 1800 and came to his death by condent, returns here and sends word

Mary N. Spring.

Lwent away from Philadelphia some ten years ago, I think. I was sixty seven on July the 19th. M. name is Mary N. Spring. I cannot rememher just the street, but I know I've got friends there. Marian, Annie and Georgie, those were my sisters; then there was Benjamin and Watson, my brothers. My papa's name was James, my mamma's name was Mary. She used to go out washing, and my papa used to work anywhere, at any work he could find. The boys and where, at any work he could find. The boys and girls were too young to work. I remember we had a good time before I went away. My throat was sore, my head ached, I guess nobody cared for me, so I went away. If you'll please print it in your paper, I think they'll remember me. That old fady over the way, Aunt Myra, she reads your paper; she buys it when she gets a few cents to spend. She will get it, and know, it is not show that the she way falls that the she way. me. I want her to give it to my folks; that 's Jan. 3. all I'll ask for.

Emma E. Billings.

Please say that Emma E. Billings, of Newton Upper Falls, asks that her friends will improve some of the various opportunities that are available to communicate with her. Tell them that I tealize more of life now than I have ever done before. Ask them if they will come and take my hand, and let, me tell them of what there is in store for them, and what I have realized. If they will do so they will not be sorry. I will not give their names. I simply give my own. I do not fear to be responsible for that, but I will be kind to those who may not feel as I feel to day. Ask them if they will come to me-if they will be conscientious and allow the power that sustains me to aid them. You can say I was thirty-one years March 22.

Ernest Buffington:

Law tired to day Mr. Ch. been working very hard. Can you understand that a spirit can work hard and get tired? [Yes.] Can you send my message before a great while? I want to send it to my mother and my brother Eugene. My mother is a medium. I came here years ago when the other medium was here. I come to day finding this lady not as acceptable to my use as the other one was. You won't mind it, will you, but will take this mes-sage for what it is worth? My name is Ernest Badington. You can send my message to my mother, whose name is Allen. I wish to send it to Eugene, too. I wish to tell them that Judge Slaw, and Father Perpont, and father, and many others, are working with them. They need n't fear. Maybe everything will look dark to them, nevertheless things will come brighter by and-bye. I hope I can reach mother at once here. I ain determined to do whatever I can. I passed away when quite a young boy. I am now a young man, and want to do whatever I can to alleviate the troubles of others. I want to tell them that I rely more on Judge Snaw than any-body else, and Rufus Choate, to help us, out of our difficulties. Depend upon it, she will get out and feel stronger and better. Please send this soon. I want it to reach 'em now. April 5.

Birdie Stevens.

I've come to send a message to my mother. She's over in Charlestown. She's a medium her name is Stevens. My name is Birdie. My real name was Ella, but I'm going to call it here just as they did.—I know I can't get here often, but somehow I came to-day, and I wanted to see if-I-could n't send a letter too, the same as the rest did. I've brought a bird with me-a little blue-bird. I am going to leave that here, and may be I can get it to mother. I want to tell her that I shall be nearer for the next two or three weeks, because I see something she needs to be helped on. Tell her auntic is getting along nicely, the one that has just come up here—she'll know who it is. I've been down and seen the folks. I want to do all I can do, I want to help "Wen-nie" all I can. I want to help her about some-Please send my message soon.

Anniversary Addresses. [Scance April 4th.]

Invocation. Oh Father, thou who art the friend of all, thou to whom we raise our hand and clasp thine in a loving embrace, we behold thee as we look at the face of Nature, and feel thy presence in the glad sunshine of life. We welcome thee in the spring time, as we see the coming of the singing birds, the promise of the green grass, the life springing up before us, and listen to the music of the wild birds of the forest. We behold thee everywhere; we feel thy presence, we know that thou art here, and as year after year has rolled away, and we have been enabled to tread the pathway from the spirit-world to earth, how gladly have we felt thy power, how have we welcomed thy presence as we realized it everywhere, not in some little individual place behind some curtain, far off in the great immensity, but that calls here and wishes to reach some friends of his, especially his brother Richard and his sisters thou art near us, that thou art with us. We hophia. Ask them if they will please congratuhear thy whispering in the breezes; we feel thy thou art near us, that thou art with us. We his friends,

The same that I am in spirit life, that I still live, power as sunlight and rain-drops fall upon ed. Let me bid you good-by. Let me say to you, that I can still reach them if they will only listen us: we know that they are part and parcel Long years had I worked in the spiritual Methodist life before I went into the spirit-world. I of thee. As we gaze in the eye of humanity, and feel the touch of love which springs from the feel the touch of love which springs from the heart, we behold thee there. We feel, as in the past it was said, "Thou art made in the like-ness and image of God;" so may we look into the eye of each fellow man and each sister woman hard come yet near to hear (indeed she come yet) near to hear (indeed she come yet) near to hear (indeed she come yet) near to eye of each fellow-man and each sister woman and behold the great God of humanity gazing at daughter), that I may be able to send forth through her organism som. Title words that may us, and realize the power of thy love as it permeates each individual, sending forth its tendrils of green around the great oak of thy divine benefi-

Grandfather George.

Good friends, it has been announced through the Banner of Light that I, as the guardian spirit of the medium, would speak to you on this the thirtieth year of Spiritualism. I do not think that there is anything new to say, for I feel as if the ground had been covered by others far more worthy than myself. I am only an humble worker in the spiritual world. I was only a very humble worker in the earth life. It gave me satisfaction to touch the hearts of human beings and make them look up to the great spiritual realm, as I understood it at that time. It gives utmost satisfaction to-day to come and speak to you people, whom I feel to be all my children, for, although I may be unknown to you, yet I feel like calling every one interested in the Spiritual Philosophy my child. Yes, I would like to be a father unto all, to bring peace and good will to the earth's children. Very many years ago wise ones in the angel-world concen-trated the power which they had been gathering for years and years and years. They came to earth, even to the American shores, and endeavored to awaken the spiritual natures of the people. But how were they received? The gibpeople. But how were they received? The gin-bet can answer the question. Years passed on, and the heavens were again opened to intercom-munion with earth's people. Thirty years ago the tiny little rap proclaimed that there had been a bridge built across the chasm called Death, and that the spirit-world had crossed I wish you would say that George L Webster, who beft Grirey, Li, in two and came to his death by condent, teturns here and sends word to his fixter Carrie, to his brother George, and to lix inster Carrie, to his brother George, and to lix months, that he has done all he could to make them, understand that he was near. The raps they beard in the corner, and the inoving of lawyers turned their backs and said, "We feared lawyers turned their backs and said, "We feared awyers turned their backs and said, "We feared awyers turned their backs and said, "We feared lawyers turned their backs and said, "We feared awyers turned their backs and said, "We feared lawyers turned their backs and said, "We feared the said and the lawyers turned their backs and said, "We feared the said and the spirit world had crossed upon the plank of Time, and that the spirit world had crossed upon the plank of Time, and was touching with a grand and mighty power the hearts of humanity. Many distinct upon end, feeling said that the spirit world had crossed upon the plank of Time, and that the spirit world had crossed upon the plank of Time, and that the spirit world had crossed upon the plank of Time, and that the spirit world had remained to his spirit world and mighty power the hearts of humanity. Many distinct, while others dethem understand that he was near. The raps not the ghosts of past ages—why should we fear the ghosts of today?" But remember those who had gong to the other shore, a Fulton, a Franklin, a Washington, a Lafayette, a Napole on, joined hand in hand, and many another clustrious name was added to the list: They came with strength and power, headed by one who had studied the electrical laws of life and had drawn even the lightnings from the very clouds. He said unto us, "Wait until 1 plant the elec-trical telegraph of Spiritualism upon the Ameri-can shores. We will never rest until it reaches around the world."

Time has gone on; the telegraph has rapped out its words until humanity knows that the truth of Spiritnalism has a world wide recognition, until all nations understand and know that spirits can return on wings of love, can fan your cheeks with the heavenly dew of truth, and bring to you a power and strength which you nevel experienced before. Life seemed to take a new impetus, for there was something to live for, something to die for. The-question, "If a man die shall he live again?" was answered by the dearly beloved fathers and mothers, brothers and sisters and friends. The New Testament was made a fulfillment of the law; the old Bible thoughts came back to you with a force which you had never known before. The temple of the past, which was formed of certain kinds of wood, and builted by certain individuals — together with the old story which you had read but seem ed not really to understand—an be fully explain ed by you to day. It means this: that the cabinet necessary for materialization and manifestations of spirit through the mortal must be made of a certain kind of wood, must be magnetized by certain forces, and then you, can have your spirit friends come acceptably.

You have learned much in these thirty years you have worked your way well into the churches Thirty years ago a flower upon the minister's desk would have been almost thought a desceration; but what minister to-day does not feel complimented when he finds a nice bouquet of the love of God, as we may call it, placed upon the desk? The physician of the past turned up his face with a scowl and passed by on the other side when woman dared to do aught but smooth the pillow of the sick man or woman, and draw up the bed elethes or light the candle. That she should have a knowledge of medicine was a thir unknown, and she who even dared to think of the thing was called one who had better be let alone, and they wagged their heads and passed by on the other side.

How is it to day? Your colleges stand almost even, many of them, in the proportion of female and ma'e medical students. There are very few individuals in the world who dare to say that a woman is not fit either for the pulpit or the medi-cal field; and not only that, but she has walked into your law offices and dared to study old Blackstone, to look over the pages of the past, to go back into the old English laws, to go hand-inhand with man. She dares to master the Greek and Latin; she dares to stand at the counter coequal with the merchant. All this has come to pass within the last thirty years, and to the law of spiritual control may you attribute the most of this progression. We came, finding the earth a dearth, finding it a desert for woman. Cannot we now proclaim the equality of woman with man, and her right to enter into any field of labor for which she may be mentally fitted? would take her from the dark basement and the cook room, and place her upon the pedestal of thought, of love, and of strength. We dare to say that thirty years from now man and woman shall go hand in hand in all the professions of life; and not only that, but they shall understand the laws of life, and women shall be better mothers, better sisters, better wives, than they have ver been before.

Spiritualism shall purify the world-shall make it better. True, you fling in our faces the dark tatters that have come with us. We refer you to every reform in the world. Have they not passed through the dark shadows of life and come up into the next chamber with a few tatters of the past clinging to them? Then if Spiritualism has done the same, you need not fear.

To-day we meet as a grand band of spirits in this room. We clasp hands with each other, and say: Brothers, sisters, friends, dear-ones, we have done much work in the past thirty years; we ask you in the future years to aid us in coming to earth, and bringing our power and strength, to make our conditions more beautiful, our manifestations stronger. Know you not that you have it in your power to bring us nearer to you, or send us further away? Shall we be you, or send us further away? Shall we be obliged to close the camp of materialization and transfiguration, and turn back into the spiritual. as in the days of the Salem witcheraft, or will you hold your hands up and aid us, giving us power to bring greater manifestations than have ever been known before in the world? We leave it in your hands. You have peculiar manifestations here. If the conditions were perfect you could have ten times as good. Know you not that when you go to some materializing medium, and you carry with you a sentiment which says:
"If it is possible we will detect you, if it is possible we will prove you a fraud," you carry with you just the feeling that shall bring you that which honest investigators do not wish to hear or see? We ask you as Spiritualists, as people who stand by the spirit-world, to give us your hands, to give us more assistance for the coming year than you have ever given before. Let me say we are well contented in part with the last thirty years' work. If we can have the right conditions thirty years from now there will not be a church but will be willing to admit us, not a physician's office but we may enter, not a lawyer but will lend his ear, not a merchant but will stop and think before he lies to his customers and cheats

We have detained you longer than we intend-

regret not that many times there was only a her (indeed she seems as near to me as an own touch your souls, that may teach you to love your fellow-beings. Remember you are all broth-ers and sisters; that God is our father; that Christ is our brother, and will you not all love

Christ is our brother, and will you not all love each other?

The last commandment given was, "Love one another as I have loved you." We know Christ manifested his love. May we not, as we come to earth, give you that commandment here, this thirtieth year of Spiritualism, saying, Love one another as we spirits love you? Live your hast gives the true to reproduce them. pure lives; be true to yourselves; then can we angels come nearer, and send forth flowers of truth as pure as the lily before us, and give you a power which shall make you noble and good for the future. Grandfather George. April 4.

John Pierpont.

It is with much pleasure, friends, that I return again to your circle-room. I love it, for the reason that from here go forth many hearts that be; fore were filled with darkness, but have come to us with lightness and with foy. The star of hope seems to be dwelling here, and a love of truth. It is the home of all who wish to come and speak to earth. Again I see the birds of promis they flit across the room to-day. I seem to be listening to their music, and I see the crystal waters flowing forth from the fountain of eternal life. I gaze upon the upturned faces before me, and I know that each individual has the love of God within the heart, and that the greatest desire of all is that they may know that life is eternal. Now I firmly believe and most certainly know that there is no death, and that if you live a true life, and try to do all you can to develop the powers within you—the physical and the spiritual-you need not lose a moment when the deathangel calls you to cross the river. I lost not a moment; A stepped aside from the old form, and saw it lying there, yet I knew it was not I, really, but that the spiritual was to go on to do its work for the Great Father, the Great Spirit. I knew that I was to work for the children of earth, and this was to me a sweeter consolation than aught else could have been.

While on earth I endeavored to do all I could to bring out the true life of the friends around me. The visions of the future, the experiences of the past, were ever with me. One of my last acts in life, one of the last works I was called to, was to meet the Spiritualists in convention in the city of Providence. I have learned that the magnetic chain which was there established, and the loveforce which was given to me at that time, the friendly shake of the hand, the concentration of interest which was manifested for me, assisted me as I went forth into the spiritual world, and enabled me to take my place and to

world, and enabled me to take my place and to do my work as I am doing it to day. I am interested in your work. I am a member of your band, as I have so often told you.

Though my effort to day may be feeble, yet my interest is none the less. I love you for the cause which you are representing, and I trust, I firmly hope that your shadow of truth will never be less, that the Banner will be unfurled o'er all the earth that you who sit under its folds may feel earth, that you who sit under its folds may feel that it is a God given Banner, and that you are to support it, to sustain it. On the battle field he who carries the banner through the fight, and he who carries the banner through the fight, and sustains it, is called a hero. Shall we call you less than spiritual heroes if you bear your standard firmly on through the battle of life? I will only ask that God and the angels may bless you, may come to you and take you in their arms, enfolding you in a spiritual embrace, pouring into your souls the wine of consolation, the hope of salvation and others it life. I would begreb you salvation and eternal life. I would be seech you to turn your gaze upon the Great Hereafter, to live lives of usefulness, that the anchor of hope and the cross of truth may ever be before you. Fear not crucifixion, for all are crucified. Fear not opposition, the truth is ever opposed. Be strong and true, hold the standard up manfully, and feel that you are more Call we name learn. and feel that you are men. Call my name John Pierpont. April 4.

Mary.

Mr. Chairman, I hardly feel to day, as this is a Spiritual Anniversary, that I have a right to come here, and yet, as I stood so near the old gentleman who preceded me, he kindly offered me his chair. May I accept it? [You may.] I wish on this thirtieth anniversary of Spiritualism to send a word of thanksgiving to my brother William. I want to let him know that I have been so near to him all the day, and have tried to whisper in his ear, that I have tried also to touch Frank upon the brow. Our mother, how I have loved her! Yes, she has been dear to me. I have so longed to bring her words of consolation Oftentimes have I been to her in company with the father who is just gone out—for I like to call him father—he is father to all the spiritual world I wish to send my blessing and my love to Wil liam Potter, of Taunton. Say it is from his sis ter Mary.

Henry C. Wright.

Chairman, I greet you on this thirtieth year of the spiritual cause. This is the year of redemp-tion. I feel that Spiritualism has been the fulfillment of the law of the God within us; that it has proclaimed that there is no death; that it has proved the immortality of the soul beyond a doubt, beyond a question; and now I want that we should prove the immortality of the great divine love-principle which God has planted in our hearts and which the God within us so often speaks to us about. I want people to come up and say, "I will obey the God within me, and I will have him as large a God as it is possible for me to comprehend." Why, Chairman, 1 do n't blame any individual for having a small life, for when I gaze at him I know he has got a small When I see a man sending forth benevolence, sending forth a love-power wherever he goes, I conclude, Chairman, that he has got a large God, that his God is filled with benevolence and with charity, which is the greatest of all gifts. And now I sincerely hope that the people of the city of Boston this year will look forward to a year of blessing; that the Spiritualists, those who have embraced this belief, will not only believe it but will work for it. I remember well once talking with an individual, and he said of once taking with an individual, and he said of another man who had been unfortunate—there were three of us talking together—"I pity that man so much." "So do I," said my friend, "and I will show my pity. Here are five dollars for him. How much do you pity him?"

Now I hope a great many of you will pity the poor of this city in just that way: that you will examine your proceeds find your sparse change.

examine your pockets, find your spare change, and see how much you are able to pity. Then I hope you will look into your hearts and souls and see how much love you have for your neighbor; how large a God you have; how great a power spiritual you can be for your selves. You much all realize that add and account of the control of the co selves. You must all realize that each and every one of you have a work to do. I can't do yours for you, Chairman, I can't do that of others for them; nobody can do it but themselves. They must do their own work. Each one is pe-culiarly fitted for his own work. Will you who are before us to-day, on this spiritual anniversary, on the day which spirits come to bless and celebrate, in this thirtieth year, will you please ook into your hearts and see how much you will love your neighbors for the next year, how much good you can do, how much purity of purpose you can carry with you, how large a God you you can carry with you, how large a God you can establish in your homes? I have been in some homes where you could put a quart pot over the God that was there. I have been in other homes where the higgest temple in the world could n't hold him. I want you to have a God in your home so large that you will feel as if every room in your house and in your souls was full of love; so that whoever enters your doors, whether

spirits or mortals, will feel the full force of that love. We don't like to have the door shut in our faces, or to have you feel that it is all well enough for spirits to come and talk, and that's the end of it, and the next moment you forget what we say. We don't want you to let it pass in one ear and out the other, but we want you to treasure it up; we want you to establish a Spiritual Savings Bank, and we want you to put your pennies every day into it; and these pennies are kind thoughts, kind acts. We want you to send out a love-principle, that it may do good to all. Now, Chairman, I've made a long good to send out a love principle, that it may do good to all. Now, Chairman, I've made a long speech. I did n't mean to, but I was given to speech making, you know. I wanted to come to day because I knew I should feel better for it. I am all right, and Henry C. Wright. April 4.

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

Mrs. Danskin's Mediumistic Experiences. ' [Part One Hundred and Two.]

BY WASH. A. DANSKIN.

When preparing a medium for the use of the spiritual sight, the spirit guides or controllers are compelled to be very discreet, and work gradually and gently with their subject. Clairvoyance, while one of the most desirable phases of development outside of the intellectual, is one that requires the most patient endurance on the part of the medium.

In the earlier stages of the process through

which Mrs. Danskin passed, she would sometimes be made prostrate for an entire day. Vitality would seem to be almost suspended, yet when the influence was withdrawn she would speedily resume her normal conditions. During the time while she was thus controlled, there would appear floating before her small bright stars; links of golden hue; sometimes chains interwoven. As the development progressed, small cloudlets, as it were, of vapor would appear, and as they faded away, the outlines of a face would be faintly discerned. Intervals, sometimes of several weeks, would occur, and as the work progressed, words and sentences would be written on the atmosphere, apparently in lines of fire. Communications would thus be given relating to distant events. During the civil war we were often notified in this way of what had happened or was

about to happen at some remote point.

This manifestation did not require seclusion or the formation of a circle; it frequently occurred while we were walking on the street or riding in the cars. Subsequent to this there came distinct features and faces, and finally the entire forms of the spirits. This continued day after day until it grew to be the almost daily experience, and with it came the quickening of the spiritual sense of hearing. Thus the power of free con-verse was established.

. A remarkable feature in connection with this mediumistic unfoldment is that Mrs. Danskin has never sought it; she assents, but does not seek. While she is a willing listener to the counsel of her spirit-friends, she never surrenders her own individuality, but reserves the right to de-termine all questions affecting her own personality. She is willing to be a cooperative worker with wise and good spirits, but never their slave. Thus her equilibrium is preserved as she stands poised between the two worlds.

We have many inquiries in relation to the best

modes of inducing mediumistic conditions. In reply, I give the experience through which Mrs. Danskin has passed in reaching the clairvoyant phase, and I will add that neither she nor I have ever attempted to dictate to our spirit friends in this matter. We have both been passive but willing instruments, believing that our guides and teachers would use a wise discrimination in selecting the fields in which we were to labor.

We would advise all who find they possess me-

diumistic power to consult their own spirit friends as to the best mode of development.

Elizabeth Brown.

Who is there can stay time? It belongeth not to the mortal nor to the angel. Who is there can tell whither a man goeth, and in going whether he will ever return? This is a problem for scientific minds, philosophers and religionists. It has ever been open for discussion. I can now certify to the truth of an unbounded intercourse between the seen and the unseen. Elizabeth Brown was my name—the daughter of Elizabeth Brown was my name—the daughter of John Brown, of Anne Arundel Co., Maryland, and in mysixty-sixth year when I died. Though I, like the many, doubted the truth of the communication of spirits with mortals, I now know that there is an existence beyond the grave, with powers of memory, sight and hearing, to all those who are pleased to accept and return. Having now clear sight and understanding, I cannot see why this should be opposed by the human mind. It is a beautiful demonstration of immortality, which has ever been asserted but never fully known. I have unbounded confidence in the wisdom, omnipotence and goodness of my Creator, and under his broad, outspreading laws I am here to night to do his will, with my heart full of joy, with my intellect clear, and with my understanding strong. I now withdraw, leaving kind memory to all who ever knew me.

William Jackson.

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Nearer, to thee, my God, nearer to thee. William Jackson was my name. Ruthlessly torn from those I loved. The day, the hour and the month were known and recorded for me to die. I lived on Davidson street, in Baltimore. Why thus I come and speak I know not, lest it be to clear the sorrow from the hearts of those

who miss me. The chair is vacant; the bed has lost its occupant; the footsteps are heard no more at the doorway, and thus it is that all things seem dreary and lonely. This is part of earth. Now comes the spirit life, with all its beauty and its grandeur, surpassing the understanding of man, and beyond the power of language, with him who now speaks, for its description. When meditating ofttimes ere death came I

thought the grave was lonely; but not so. It is only a beautiful resting place for the dust. The creature and the Creator: The creature was created by Him with the full knowledge and understand the creature was created by Him with the full knowledge and understand the creature was created by Him with the full knowledge and understand the creature was created by Him with the crea standing of what position he would maintain after death. What a glorious realization. To know that memory is full, understanding is com-plete, affection is deepened and strengthened, and in fact, earthly friends, not one faculty of the human mind is lost or gone to decay. Each one is quickened in its own order. Now having all this given, knowing it to be

fact, what have we to grieve for, either thee or I?
The Creator has kindly protected the creature
in his home of new unfoldment. William Jackson, though thy lips were sealed, thine eyes were closed and thy limbs were rigid, they did in all the kindness of deep affection place thy form in the coffin, then did bury it. Still, after all this thou hast arisen into life and dost bless them. Farewell. This is a pleasant duty; one that brings comfort to the heart and calmness to the

Dr. Thomas Mercer.

I died suddenly, and there is a restlessness with me. I was a doctor. Dr. Thomas Mercer; fifty-seven years old. I lived at West River. I was often admonished, but never loudly spake. I knew that disease would at some time carry me out of this life. There is no dissatisfaction, for things on this side of life are very much more harmonious. The acts of every one are seen; there is no deception; no cringing for popularity; there is no bowing down to any one for his wealth or position. The only ascending qualification is intellect. So why should man grieve, except that there are ties ofttimes which bind us

I know little of the philosophy of this new life except what was born with me. I gathered it not from research, nor from reading. I have learned it here, and in learning I have found its truth, its beauty and its utility. Thus it is I come and break the bread of life; giving it to all who will accept

who will accept.

Do me justice, and know that I am speaking

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that which I feel in the heart; for it is allotted unto man once to die, and to live eternally after-

I now depart, having done that which will benefit me and others. The tranquility of the hour, the peacefulness of the surroundings, have given me an opportunity to unfold the inmost recesses of my feelings. It is unexplainable—the peculiar sensation one has when being stricken down suddenly in this life, he finds himself on the other side. One is lost in wonder. There are no brick walls, and all seems so vast the mind has no power to grasp it.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. MESSAGES RECEIVED LAST WEEK;

Eveline Shehan; John Fisher; William Cates; William . Wells. D. Wells. George W. Galet Sylvester Newton: Nathaniel Brooks; George E. Beal; William B. Hinman; Sarah, to A.

George E. Beal; William B. Hilman; Saran, to A.

TO BE PRINTED IN OUR NEXT:

Levi S. Joseph; Solomon S. Little; Emma S. Crossen;
Agnes M. Fairbanks; Abble N. Sherman,
Edwin Garfield; Olive Fairfield; Joel Bradford; Joseph
Bush; Maria N. Decring; Thomas Kelsey; Allston Graham; James Finlay;
[Owing to our limited space, the remainder of our list of

announcements of "messages to be published" is necessa-rily omitted, but will be reprinted at a future day.) GIVEN THROUGH THE MEDIUMSHIP OF MRS.

SARAH A. DANSKIN. Augusta Eccleston; Sarah Frazier; Fanny Duvali; Wil-lle Bassett; Mary Mitchell; John Kempt; Edith Rate Specknell; James Dunn; David Eddy.

Adbertisements.

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Bend for Circulars and References. April 6.

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THE

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Mar. 23.—8W

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at 5 Dwight street, Boston, Mass. Price per year, in advance, \$1.50, postang 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed those paid) to the undersigned. Specimen copies free. paid) to the undersigned. Specimen contes free.

D. C. DENSHORE, Pub. Voice of Augels,
Jan. 5.

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107-April 20.

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I. P. GREENLEAF. Medical Claircopant and Homeopathic Physician, Office at 85 Montgomery Place, Room 4, Boston, Mass. April 6.

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and assay interests, 13w*-April 20,

MRS, III, DEAN CHAP MAN,

H EALING and Business Medium, has returned to her
will be happy to see friends and patrons,
at their homes if desired.

Patients treated
2w*-April 20

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MRS. M. A. CARNES, to Hotel Windsor, 103 Shawmit avenue, Boston. 4w*-April 13. MARY A. CHARTER, Business Clairvoyant,

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JAMUEL GROVER, HEALING MEDIUM, No. 30 Dwight st. Dr. G. will attend funerals if requested. DR. F. HATCH, Magnetic, Physician, has removed to 35 Boylston street, where he would be pleased to see his patrons as usual,

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"That when their barks shall float at eventide,
Far out upon the sea that 's deep and wide,"
they may, like "Life's Evening," be fitted for the "crown
of immortal worth,"
Size of Sheet, 23/5 by 22 inches; Engraved Surface, 20/5
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April 20.—1w*

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BUSTON, SATURDAY, APRIL 20, 1878.

THE SCIENTIFIC HYPOTHESIS RE-SPECIANG MEDIUMISTIC PHENOMENA

BY THE HON A. AR-AROP. A spatial for some of a second of a close from the control of the second of the second

An extraord pary promustance has recently escurred in the domain of medians Mpc for the first time a medianistic phenomen in has flapperiod in cornescration of a scleptific bypothesis. at I, for the first time also, that same by pothesis fact under notice, but a whole series of similar promonenal becomes the that magical rich within which the rejected and abused meone revolved, and from which they had no morro forestape, because they test bed to facts. we ship in the openion of skepters, were absurd. a possible, contrary to the laws of Nature, usuat last broken, and extres is possible? The first step toward the explanations of medium is terpheto meta is taken- and by Germany.

ate is were known that America, England, France, and Russia have had their a beiltists. have copeeded the relaty of prehomens in the ers of field the experience distantially store by to be excelled and a son to the sone of the most or digit depresentatives of German seconder, a profes Frail the Liepzig University the astronoin ganti physicist, Zolner which who income Signers to the factors med cast pround hid he garane, but many offers whose hances and festismony, will soon be some known. Full listing anglifte he done to the German makes a neper so had readed before it taid in a truly phili-

Second of spirit of inquiry, to do not a rejum of the possibly twint asspects start, and the attemptions ment of the test proportion of the wiple of show that we is hereby All how one soil not find the Vestor er is a self-trade red in all and se facts solve sofn, the one; frica; make ir, they had be stiffed. months to the whole the body on the open The the all two the trailings to reptain the mante. estations, or apreptible the ip qualar, Ly pothesise unt he or grader. But the Corman selen-But, make at the Secretary But I got the case they good to and had a depolar graph that there are all more little to be, and to

laymen and a rew 1800 to design that, and hiever awake held a respect s ye not a Troop other spect to ver the signification that be shown at a vertical I man straight and held in a combine growing world . Strong Example - If we take a two dution as the suggest to get the day of bet now at leading a sole that, I could thread bent thus.

In harding a wrongs offer to be two Greening Way will we can take the house of the very module. Standa wrogeterfator a reschiebeter the early by bear operates this Typogram of Briggs not the lift such a case its unbending funder the condi-

Sand for expectational land of Art of the set was trained by the on the rathof Zellingts above to their published a Prof. Buttered on that Polingary coulder of the "Russian Vyestmic", what higher established brief survey of the hypothesis and the demone.

stration that followed

Our conceptions of spare are bounded, as allkinew, by three dimensions-length, breadth, and the kness . It was Karr who first ministed the possibility of not more by a forett, but even of a greater minths for dun, i done "A science which ship to the despossible such yields of the disand sions of space. I have been the world and rest thoughly be the highest to contry come (value by to grand state lifet the I wall specify boats to be down twords, upon what populative state this blea of at me the areas dimensioned as too a worked out All a visible world, is properly at the use and the case which it nie mees in gut ogganian . So er y prak ng. t. is and the weekings that in directly recognized ahe by us; as to the real substance it things, that withing for your of it Trans to such a compact regulation. And as our benception of spaceds the real nature of space, the glow we space, is incontradiction we can admit of there being a multipaicity of dimensions.

To such an idea we are led moreover by some of the recognized phenomena in nature. Geoing trical figures not distinguishable by our thought (similar in form, size, and the mutual relation of their parts) should not be distinguishable by our unavove perception either: they must be brought into such relations with us as would make them. identical in the effects they produce upon us. This condition is satisfied by planes (or figures of two dimensions), symmetrical figures, but it is not satisfied by equally regular soluls (figures which embrace the three dimensions). Two fit each other by turning over one of them, i. c., the aid of the third dimension; but if we move these trianges in a plane only, that is to say, using but two dimensions, we would never succeed in making-them fit each other, so that one of these would completely occupy the place of the other | Similar parts of the body, as, for example, our two hands, were they even as iden-

*Though Professors Perty, Hofmann, and Fichte admitted the genuincness of medicints to phenomera, ther had any personaljexperience in this direction

High that perhaps I can make Mr. Aksakot's meaning a little charer by stating the proposition in the following terms: In the case of plane flagments, t. c., of two dimensions only, (length and breadth) when they are of perfect equivalence we can verify that continues to sensons one perception by the aid of the thord dimension of this kness; or otherwise expressing it, by the simple act of superposition whereby our excess verify the equivalence, these perception to verify the equivalence, these perception to verify the equivalence, these perceptions are described in the domain of mediumship the thir. Hencelon already, it is obvious that there is no room in them for a scientific negation; it is one of two things—either Zöllner lies, or the fact took place as he describes it.

This experiment in the domain of mediumship that third is nothing substantially new in it; it belongs to a long series of phenomena which exhibit what

its reflection in a mirror, cannot be made to fit through matter. together, however much you may turn them. Here then appears to be a logical contradiction: objects which are intrinsically identical, provewhose sensuous perceptions are limited to objects of two dimensions only, the identity of two-dimensional plane figures would appear as equally contradictory as to us appears the identity of three dimensional solids. If to us this contradiction as regards, the two dimensional identical forms is surmounted, thanks to our cognizance of the third dimension, then, by a like analogy, it becomes possible to surmount the obstacle offered by the identity (or symmetry) of threedimensional objects, and to explain it by concedspace with a far greater number of dimensions. The insufficiency of our Labitual, idealistic mediumshin.

conceptions of space, which make it only of three dimensions, is further shown in the fact that cer- in his just published work, "Individuality in the tain propositions cannot be strictly proven by Eachd's geometry, which does not go beyond the commonly accepted three dimensions of space. This lack of exactness was admitted by our famous mathematician, N. I. Lobatchevsky, and to, Hauss, the colobrated German scientist, Upon . tills hiet was built Lory tehevsky's "Ideal Geomcorry, that present so thoroughly worked out by at he interest " Marghe a contract factor manufather scientists, but during the lifetime of judgments, recognized the idealism of our conits author recognized by mone. This is, so to Tay, the geometry of absolute space.

of many dimensional spaces, we may expect to ter 25and possible in a space of four dimensions such blace on our earth, then or course that fact testis examine the evidence. this to the existence of a fourth dimension, and

But what phenomena of this kind might, for example, occur, on our earth? This is the very problem which Zo hier set himself to solve, and which, with remarkable profundity of thought and intelligence, by a purely speculative method, the three attaly zers

First Examin - A point capable of moving and statement is a compared who is a convenient within a property before dimensions, and within a property before dimensional men for violating and the wind of the statement of the first present with the continuous line of that first present with the continuous line of the statement of the continuous line of the statement with the continuous line of the statement of the statem within a stronger or, Saleton dimensional inga, for instance a circle, manifestly needs not be car-Somethings in and the performant patiently, without suptoring its continuity. But if this a refer to received prophenium, when he per point rap avail itself of the Ried dimension, i. e., move and be lifted out of the plane, then of pixel of Cocurred as the process of a modern course it could be easily carried beyond the circ conscribed circle. To us all this is comprehensatisfy but to a being whose area of vision would her binisted to a plane, the litting of the point would be equivalent to its disappearances a imiracle; whereas, in fact, the point would be theory to which such their could be fitted, they passing out of the domain appreciable by the patrably del violence to common sense upon senses of the two dimensional being. In like well established harpest liews, only sweets house. manner, reasoning by analogy, we ought to adeducible as enther transferr that degrate in . But, suit the possibility of the removal of this point, these fairthings come larged the statisfic cite is the aid of the fourth dimension, beyond a . . . I three by establish treatfor instance, out of to rank maken part by the engine property of sold but. The amountable counts of such a place has been all twanted, it is a sample to explanate botto top, thoroughly comprehensible to four denon-attracts as it can also appear a miracle. I for a found beings, would to us appear a miracle



par a to develop it respected bearing tool in stage them that it is not should not quit the plane oc-Sounded by its twist, I . , that it should move but by two dimensions, precimes possible only by way its making one of its chas trace a full circle. But if J stance we can move the this ad also on a third dimenslop, then its unbending can be accomplished in a fir simpler way, without dragging one of its ends around a circle, first of all we will straight. en its beich, or the two-dimensional knot, into and "Pass Poss ("Smay be cited as among the chief atthe following shape:

and then we can straighten the thread. By analonly, the termation of the three dispensional knot-

becomes tossible to us, three-dimensional beings, ordy on condition of our first making a "two" dimensional knot," and then tracing a circle with Pease Foxes the end of the thread on the inclined plane toward. the plane of this two dimensional knot. But forbasisting above on spacest recognition, but also a four dimensional being, capable of producing to a certain extent, upon observation, therefore allo movements and the bridging of the thread by Dr with mom the help of a fourth-dimension, the tying of such contradiction we can admit of there being a multi-the end of the thread for the purpose, on the Brown and Department. The publication same principle as for us, three-dimensional belings, it is possible to produce a loose coil of two dimensions without employing the end of the thread. In short, a four-dimensional being, or, rather, a being having at his command a fourth dimension, should be capable of tying a threedimensional knot on an endless thread, or, what amounts to the same thing; on a thread whose two ends are tied together and sealed.

And this is the experiment which, after an inphenomena occurring in the presence of Slade, was successfully performed for Zöllner. On a and sealed by himself, four three dimensional through a process accomplished which involves knots were tied in a few minutes in full daylight, and while the Leipzig professor was himself

holding the scaled ends of the cord on the table. Thus we have a fact which, to us three-dimensional beings, appears unthinkable and impossible, but which with a hypothesis of a fourth dimension of space finds a logical explanation. And thus, also, in its turn, an hypothesis built wonder why so little attention is paid to temperaon synthetic and à priori inferences finds its corroboration in a mediumistic fact.

The test conditions surrounding the experi-

tical in their details as an object is identical with his generally described as the passage of matter

I myself, for example, have secured a medium with ropes, with the request that these ropes should be removed with all the knots intact; and incapable of mutual adjustment. To beings in a few moments the bonds were lying at my fret, without the numerous and cunningly made loops and knots having been disturbed. Another time I held the medium by the hands, and in addition had his arms tied to mine with a difficult and peculiar knotting of cords, when an iron ring (which I have preserved) was passed on our arms thus bound together in a few minutes. But Zóllner's experiment is especially noticeable from the fact that it was made under conditions prescribed by himself, and which absolutely precluded every possibility of fraud, and, still more ing a thourth dimension to space. Living in a important, they were based on his own deduchas made it possible to explain not along the one; space of three dimensions, born three-dimensions from a scientific hypothesis. I make bold conal beings, we cannot picture to our sensuous to prophesy that, at his next interview with perceptions a space of four dimensions; but by Slade, Zöllner will receive a corroboration of his analogy we can conceive of it without any logis "theory in other facts corresponding to the first of cal contradiction, fust as we can conceive of a 'the examples above cited, for such facts have also been long since known in connection with

Gellenbach, speaking of Zöllner's experiment Light of the Biology and Philosophy of the Present Day," thus remarks: "The progress of events from Kant's theory of space to Zollner's realized results, reminds us of the discovery of Neptune. Newton demonstrated the laws of gravitation, Layerrier based on them his speculations, and Galle, guided by both, discovered Neptune. Kant, through a series of synthetic a priori ception of space and the possibility of manifold dimensions. Zollner built on these his specula-Having once admitted the logical possibility tive deductions, and-facts corroborated the lat-

At all events, the fact is there; whether the phenomena as would be sutterly inconceivable in [hypothesis will stand or not, is a question of time. the space familiar to our senses, as with our But that, so far, it covers nearly the whole ground knowledge of three dimensions we concede the of mediumistic phenomena (including Slade's possibility of phenomena which in a space of writings one a slate in a tightly closed place—a two dimensions—a teere plane-would be wholly phenomenon-witnessed and you hed for by many impossible. And if phenomena explicable only persons in St. Petersburg already), is clear to an on the hypothesis of a fourth dimension take, every one who will take the trouble to carefully

"The employment of the term to demension? To express the styles sage of matter them matter," appeared one as we who need to a greater-tissen of mass. If would be set under the entered to the set end header if Z. in which the apply the term on little set end archest, the translate of the set of a greater them are the considered to the first two matters and a subsection of the set of a session additions the matter would be the first two matters and a subsection that the set of the

New Publications.

THE ATLANTIC MONTHLY for April presents the folmar. c. V. W. H. Beshaj i "Pigeons," Edgar Fawcettj "A Perstat Poot," Thomas Barov Aldrich; "Crude and Curtous Diventions at the Centennial Exhibition," XII. Edward H. Kright; to the Rose and the Jasmine, "Edmond C. Stedman; "Ray Revisited," Henry James, pr.: MA December Night, P. Edribeth Akers Abent Maril Divisit Extracts to to the heartest of Henry D. Thoreau; Marie buts Trium their 1804, Modeon Welles; Maint or Subsect, V.S. A. L. E. M.; "The Logard of St. Sapilarity of Lie Story of Axis, and other Novelstry of Fate "Liedla Cathy if Americanisms, Michard Grand White; Withe Bestansey, the Bosthornsey, White Lobbys Its Causs and Cathery Notice of Sosinwick; Michael Additionals Kent-Seslay IV, Ashunting of the Deer, Michaeles Durley Washer: Scoren Refors from New York, IV., O'llie Control of the Co 6 4 A Co., poblishers, 25 Dixonshire street, Win

AND the April numbers of SCRIBSER'S MONTHLY. was distant and I St. Nic Hollast Which they have on sale. the Lipu' Peation is cariched with atwards of at the transverses, an interesting article enter the T be-the court of the design play there a right among others) co-Note Unistration; "How, Lord Pencils are Moss Litation's social "His Infortance," the confidenced with the current departed yes by Maurice F. 4 gan, Anglie R. An-De Vere, and o hers. This number NV, of the mag cribe, which is now half

whith year. is us with a fine full-page limiting enfitted or t. ... Furkish Merchant, " the picture be-"How Kitty was Lost in a Turkish Baor bes Hunt. The boys will find a stirring W.5d Mustang "; " Easter in Germany," "How the Stone-Age Children Played," uniter. The very little readers are not the getter cas in Labily is Ride it will testify.

With Award to April, opens with a fine frontisplete media telation enout, the subject this time being "The *** hild late in Lata dor, " a con-Seens B ne " Officstrated); "A Child's Calcommiser of "The Story of English as go People," and "Tom and Others," Letter stone in their way - Mrs. Jame Grey Swissster article much matter of value and t of natural listery, her labors being of 32 Franklin street, Besten, bring a a ne în excellent order, acăi Elia Far-

d titless for her position as its editor. AL OFFERING for April - D. M. and Nettle 1-stas the following among its table of stream rw. Rel gious Freedom, "by Wm. avi: "Material zation of Forms," by ways at Material zation, of Forms, " A. Lin Western Warney Chile Woman Scillrage," by D. Highee, M. of Department-Materialization in Roch-John; "Special cons Psychological Phenomena"; "The Is Issued at Spile sheld, Mo.

RICEIVERS WEISTER AND HAYNE'S SPEECHES IN the U.S. Setate, Japuary, 1830, on the resolution of Mr. Foote, also Deadel Webster's speech March 7ch, 1839, on the slavery compromises, are issued in a new pumphlet edition, una ridged. T. B. Peterson & Bros., Philadel-

RELIGIO-PHILOSOPHICAL JOURNAL TRACTS, embracing the following important subjects: Tract 1.-The Summer-Land: Three States of Spirit-life, from actual Experience, giving scenery, etc. A lecture by Mrs. Cora L. V. Richmond, controlled by Judge J. W. Edmonds. Tract II. -The True Spiritualist. A lecture by Mrs. Cora L. V. vestigation of over a week of various wonderful Richmord. Tract III. Untrustworthy Persons who are Mediums, -Our Duty, Tract IV. -The Responsibility of Mediums. By Eugene Crowell, M. D. Tract V .- Denton equal triangles can always be made to perfectly simple cord, the ends of which were securely tied and Darwhilsm. By Prof. Wm. Denton. Tract VI.and the Nature of Substance in Spirit-life. A Mrs. Cora L. V. Richmond, under the control of Emanuel Swederborg. Tract VII. - What is Magnetism and Electricity? Insportant questions answered by the spirit control of Mrs. Cora L. V. Richmond. Published by the Religio-Philosephical Publishing House, Chicago, 111.

> Interested as I am in athnological studies, nd everything that tends to Improve and better the condition of a common humanity, I often ments in marriage, mental impressions, and such inter-relational functions of pro-creation as refer rightly to the replenishing of the earth. While great attention is paid to the breeding of fox-hounds, how little is paid to pre-natal life and the development of children.—J. M. Peebles, in London Medeum.

Let him who gropes painfully in darkness or uncertain light, as direas vehemently that the dawn may ripen into day, lay this precept well to heart: "Do the duty which lies tearest to thee," which thou knowed to be a dirty; thy second duty will already have become clearer.—Thomas Carlule.

BRIEF PARAGRAPHS.

Millions of blood discs are broken up by every thought and action; then they become refuse in the blood-poisonand must be thrown off.

In less than two weeks the Paris Exposition will be opened by Marshai MacMahon with as much pemp and ceremoby as the republican simplicity will admit of. A more fortuna'e site for an exhibition could hardly be conceived than the Champs de Mars.

Jamaica began quintne planting in 1830, and now has 56.(10) trees, of which experienced chem-ists report most favorably. The experiment, made by Government, is regarded as a complete success.

The Methodist denomination don't want women to preach. But they will. Their tongues were evidently made to wag, and many of them orate better than masculine lecturers.

COMPLIMENTS OF THE SEASON. It is modely in the fle ds.
It is modely in the fle ds.
It is modely in the read,
It is modely in the read,
It is modely on the wag-in wheels,
It makes a beavy bod.
It is modely at the door.
It is modely at the door.
It is not seen modely. It is so very muddy; Will April ne'er be o'er?

A number of American women sent to Worth, the Parisan modiste, asking him "What costume can be devised that will be perfectly healthy, and at the same time beau-He replied, "I have to make the same answer to you that I have made to the women of Europe. The costume of the Persian women is the handsomest upon the face of the earth. It consists of a loose waist, short skirt, and trousers not too loose. Thave made this costume beautifully and hung it up in Paris, but the women will not wear it. I can do nothing more. They must suffer until they are willing to adopt it. ?

The phonograph is like the small brother of a young lady. It will repeat everybing said in its presence without regard to bashes - Breakfast Table,

On the principle that

A sceptre statched with an annuly hand Must be as bedsterously maintained as gained, the British government is bridling the utterances of the native papers in India, after the severe fashion of the Eurepean despotisms, and infringing thereby upon what has heretofore been considered as one of the most clearly established principles of the English system-viz.; the liberty of

To gortschak if is a new English verb. It means to hornsweggle, - Cin, Commercial,

Ladies are now admitted to the lectures which are being delivered at the Royal College of Surgeons in Lon-don. It came about as follows: Mr. Flower is the lecturer, and his wife begged to be allowed to hear him. After some hesitation the authorities onsented, and thus, the prece dent being established, other ladies pressed in too. This is the first time for reventy years that such an event has

SOBOLOY. Noticity.
If nobody 's noticed yeu, you must be small;
If robody 's sighted you, you must be tail;
If robody 's howed to you, you must be low;
If nobody 's kessel you, you're up's we know.
I' hobedy 's kervied you, you're a poer elf;
If nobody 's hattered you, you are a knave;
If nobody 's cheated you, you are a knave;
If nobody is cheated you, you are a slave.
If nobody hates you, you are a slave. It notedly 's called you a feet to your face, Somebody 's wished tor your back in its place; It notedly 's called you a "tyrant" or "scold, Somebody thinks you of splittless mold, It notes by knows of your faults but a friend, Notes by will miss them at the world's end; t notody clings to your purse like a fawn. Solody 'Il run like a bound when it 's gone. finebody 's eaten his bread from your store, obody 'll call you a miscrly bore; If notody 's slaidered you-here is our pen, sign yourself "Nobody," quick as you can.

Recently, in rummaging an old "chest of drawers" in Richmond, a brown manuscript was discovered, signed with the initials "E. A. P.," and on examination it proved to be the last verse, not hitherto published, of that marvelous melody, "The Bells,". We have obtained it: Hear the bell-punch with its bells-

Hear the non-puner wan results.

Moff (t bends)

Oh, what a slew of revenue their melody foretells!

How they jindle, jingle, lingle, in the glaving air of noon, While the breakers, twain and single.

By the tingle, mingle, mingle, as he stirs them with a spoon, with a spoon, spoon

Wintern Storey Tweed (Bose) died to Ludiow-street fall, New York, at precisely 12 o'clock, April 12.h. He was attended by Dr. Carnochan, who ball been with him since late secretary, Mr. Douglas, his son-in-law, and Mr. Eulostein, one of his counsel. Tweed was born in New York City April 34, 4823.

An advertisement travels and works while the merchant is a sleep and his store is closed. - Taunton Gazette.

The students of the Eastern problem, peace or war, had

A PROPHECY OF PEACE.

On, brother man; fold to thy breast thy brother; Who to play dwells, the peace of G of is there; To worship rightly is to I we such other.
Each simile a hydrocener which yield a prayer.
Forget to he the bogge's blast.
And bast of music of the drum;
A fittle while the world may run.
I's old mad way with needle gun.
Then shall all shackles fall; the stormy clangor Of whild war-music o'er the earth shall cease;
Love shall tread out the baseful fire of anger.
And in its ashes plant the tree of Peace.

That was a funny indictment which arraigned a woman In Milwaukee, the other day, for disturbing a religious meeting by "riotously enting ants and noisily champing the same with her teeth." The woman was acquitted.

Our Governor, after inflicting upon Massachusetts citizens a day of facting and humiliation, betook himself to gay Gotham, which knows not the solemn Phyrims, but inherits the joint asters of the ancient Kulckerbockers. It was too had of you, Governor Reco. - Boston Herald.

The numerous possessors of Thomas Jefferson's snuffbox will be shocked to barn from his niece, who writes to the Washington Post, that Thomas never carried a snuff-

The Taxation Committee of the Massachusetts Legislature reported April 5 h "inexpedient" on the order relative to promoting more just and count taxation throughout

Young Ludy to Etitor.

Young Lady to Etilor,

1 have a poem, sir, on spring;
Do n't say there's n string in it—
It has just forty verses, sir,

'And I wrote them one a minute,
Ard forty minutes, sir, you know,
Is much time to spend upon it;
'T would take the master minds, I 'm sure,

'That time to write a suner,
The editor in silence sat,
Like patience in a pluar;
He out n't feel just then as if
He 'd like to jump and kill her.
She left the poem in his hand
Its merit to discover;
The doctor says he has one chance

or says he has one chance

In forty to recover. — Gold Hill (Nevada) News. The other day, says the Hawkeye, a circus joke died as

Any woman who desires a good home and is willing to 'hand-in-hand " with mortals so far as to share the work of another, whose family is only herself and husband, and do the same for a moderate compensation, may hear of

he a lyanced age of one hundred years. Many of its play

an opportunity by addressing ALPHA, care of Banner of The little daughter of a doctor (a Regular M. D., we suppose,) in Connecticut has a talent for making off-hand thymes. One day her parents wanted her to "show off"

n company, by exhibiting her talent, when she did, say-"There was a little girl,
And she was very sick;
They sent for my papa,
And she die t very quick,"

When is a mean man not a mean man? Never.

An eccentric clergyman being asked by his friends what he thought of the conduct of a certain parishioner, made "Well, I believe that before man his walk is upright, but I fear that before the Lord he wobbles."

In the spring the husband yearneth
For his other suit of clothes.
And he sear both through the garret,
And he sear both through the garret,
And he sear both through the garret,
In the spring the young wife's fancy
Turneth back in wild despair;
Turneth back in wild despair; She remembers that she traded His old clothes for china ware.

G. W. Carleton & Co., publishers, Madison Square, New York, have just brought out a new novel, entitled "Ja-net," a charming English work, reprinted from the London edition, where it is selling so largely. The Review says: "If sweetness and pathos, and a story told with simplicity and vigor ought to insure success, Janet is the 12mo, cloth bound, unique, \$1,50; kind to deserve it." also paper covered edition, \$1,00.

[Continued from first page.]

independent slate-writing, spirit painting and materialization, to prove the truth of medium-ship and clairvoyance, and testified that its mission was pure, good and beautiful, powerful to educate and redeem.

Mrs. Shepard then came forward and gave de-lineations of spirit presence near those in the

After the song, "Sweet By and Bye," and the benediction pronounced by Mr. Fishback, all departed, feeling that they had been blessed and

The attendance throughout was unusually large.

Salt Lake City, Utah.

To the Editor of the Banner of Light: On Sunday, March 31st, the Society of Spiritualists of Salt Lake City and their friends assembled at 2:30 p. m. in Cisler's Hall, Main street, which was appropriately decorated with ever-greens and mottoes, and a number of beautiful photographs and other pictures illustrative of

angel visits and the guardianship of our loved ones passed from our mortal gaze.

Mrs. Margaret Hunt, an old friend of and an indefatigable worker in the cause, occupied the chair. After singing by the choir from the Psalms of Life, and an invocation by Mr. William Nowell, Mrs. Hunt opened out the subject of the anniversary by recounting some of the incidents in connection with the rapplings at Hydesville in 1848, and referred to some of her own experiences evidencing the grand truth of the immortality of mankind.

Mr. William Nowell made a few remarks expressive of his pleasure in meeting with his friends to commemorate the advent of Modern Spiritualism.

Mr. John Gunn spoke of the personal evidences he had received of the return of our loved ones who had passed the portals of the tomb.

Mr. C. J. Johnson read an original poem embracing a short bistory of Modern Spiritualism from the raps at Rochester to the present time. Messrs. J. Harris and Alfred Ward spoke of the time, one year ago, when we as a little body of Spiritualists took the hall we were now in ; they rejoiced to see what had been accomplished here, and referred to the growth of Spiritualism

generally... Mrs. Olive H. Johnson, trance medium, addressed the meeting, saying that the nineteenth century was notable in being the epoch of bring-ing the grand truths of the Harmonial Philosophy to the attention of all mankind.

Mr. T. C. Armstrong said he felt that while with the light of science we were beginning to comprehend the great age of this planet, yet with the grand ideas opening up to our minds through the spirit-intercourse, he felt that it was but in its infancy. He exhorted all to follow the dictates of an enlightened conscience, and, fearless of popular opinion or financial considerations, carry out the motto over the stand and "dare to

do right."
Mrs. Fanny Ashman read a piece entitled

"The Three Preachers."
Mrs. M. Hunt then made a few concluding remarks, and referred to the great number of spirits which she clairvoyantly saw in the hall, which she felt reluctant to undertake to describe in public; there was one spirit, however, she felt she must not let pass without notice, which was a beautiful female standing by a certain gentle-man, to whom she gave name, &c., and the spirit wished to say to that gentleman, "When the time comes for you to pass to the Summer-Land I will be there with open arms to receive you and conduct you to a beautiful home." The gentleman acknowledged the test given as to name, etc., thus giving encouragement to Mrs. Hunt, the medium, who, although diffident before a public audience, is enabled, in our weekly seances at her residence and at other small gatherings, to give quite a number of very satisfactory

tests to inquirers after truth. Some excellent pieces were sung by the choir during the meeting

'clock in the evening we again assembled in the hall, which was crowded. Mr. T. C. Armstrong occupied the chair. The choir sang, "Rap, Rap." Mrs. M.-Hunt offered an invocation. Singing by the choir, "The Golden Age." The Chairman read a synopsis of the events by which the mediumship of the Fox Girls at Hydeswills was called into against thirty reads against the chairman. ville was called into action thirty years ago, and referred to the rapid strides mediumship had made since that time. From his own experience he was satisfied of the desire and ability of our loved but departed friends to make their pres-

ence manifest.

Mr. Wm. Nowell addressed the meeting upon the subject of the "Selfhood of Man." Choir sang "The Morning of Freedom." Mrs. Olive Johnson then spoke under entranceme ferring to the necessity of being under the in-tuition and guidance of the good angels; citing the uncertainties of life, she impressed upon all the necessity of keeping their house in order, and being prepared for the change called death.

Mr. Alfred Ward then followed, showing the

tendency of Spiritualism in demonstrating immortality on a natural basis, and illustrating in a forcible manner the truth of Spiritualism.

After a few remarks by the Chairman, calling

upon the friends of freedom, and all desirous of lifting the masses of the people from a condition of bigotry and superstition to a higher plane of thought and action, to come forward and help the little band in their efforts to do good, the most enjoyable services of the day were brought to a close by the choir singing "The Sweet By-and-Bye," the congregation joining heartly in the chorus.

THOMAS C. ARMSTRONG,
Corresponding Secretary First Society of Spirituatists, Salt Lake City.

Washington, D. C.

The Thirtieth Anniversary was fitly celebrated in the Capitol City of our country by meetings at Sheldon Hall, day and evening. The Chairman, Sheldon Hall, day and evening. The Chairman, Hon. Charles Case, made most appropriate opening remarks, Giles B. Stebbins gave a history of the rise and progress of Spiritualism, Anthony Higgins presented an address. In the afternoon a spirited conference was held, and in the evening a full house listened to poems and addresses, with fit music and recitations.

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