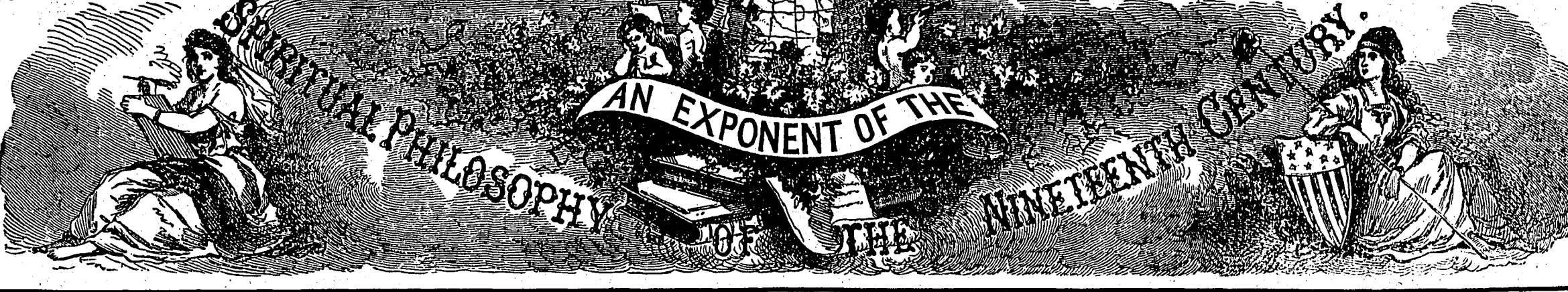


BANNER OF LIGHT.



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Banner of Light.

BOSTON, SATURDAY, APRIL 23, 1881.

The Spiritualist: Closing Session in Boston Music Hall; Address by J. Frank Baxter; Remarks by Various Speakers in Attendance, etc.; Commemorative Exercises in Springfield, Worcester, and Lynn, Mass.; Manchester, N. H.; Essex Junction, Vt.; Cleveland, O.; and Harrisburg, Pa.

The evening session, at Music Hall, was characterized by even a larger gathering of the friends than during the day. Mr. W. J. D. Leavitt opened the meeting with a concert on the great organ; after which George W. Coots and Miss Jeannette Howell (both being heartily encouraged) gave demonstration of their proficiency in the elocutionary art. Miss Howell (to particularize) is a young lady of much talent and promise, and her first selection: "King Robert of Sicily," was rendered in a style which we have never heard surpassed. These exercises prepared the way for the following thoughtful

Address by J. Frank Baxter.

"If Christ be not risen, your faith is vain," was preached and written to the ancient Church by St. Paul; and the same is accepted by the modern Christian Church. The story of the resurrection of Jesus affords the base upon which the Church rests. By it Christians arrogate a belief in immortality; in fact, claim to it, and the sole teacher of future life. It is not, then, surprising that a day should be set apart by Christendom to celebrate the birth of one through whom it believes immortality to have been brought to light; or that an Easter Sunday should have been established, whereby the resurrection of Jesus should be commemorated as an event in his resurrection. Then when this Easter anniversary shall shortly be, we shall rejoice to hear, yes, to join with Christian people in singing:

"Come with high and holy gladness,
Chant the grand, triumphant lay;
Not one touch of gloominess
Dims our resurrection day.
We who share Christ's toil and strife
Share in his immortal life.
Death is vain; for man is free;
Soul hath won the victory."

This faith in immortality is the result of a firm and, we believe, intuitive desire—an implanted seeming fact of man's nature—because of which he has ever been found, as we now find him, yearning for positive assurance of this belief. The natural outcome, many have accepted the story of Christ's resurrection as such an assurance, and their faith has been strengthened. This event, then, which corroborated their faith born of intuition, is a memorable one, and it is no marvel that an Easter morn should be ushered in by merry, ringing chimes and the day spent in carols, hymns, and rejoicings. But after all, assurance of immortal life does not and cannot rest on a belief in intuition or on a belief that Jesus was resurrected. Do we know this longing to be intuitive, do we know Jesus arose from the dead, then can we assert immortality as a fact, and write truthfully above the tomb "Resurrexit"? But the fact is, a faith still, a mere faith in the Record—faith in the Book, too, as expounded through the preacher, that is productive of so much joy of anticipation. Query: If faith inspires such pleasure, if belief affords such comfort, what must be said of knowledge pertaining to this great question of continued existence—be said of definite, demonstrated facts, as proofs of immortal life, and, still further, of his immortal presence? Would not a day which brought to man's notice a train of circumstances, which upon careful investigation proved conclusively his life eternal, which brought facts as substitutes for beliefs in immortality, which supplied his faith with assurance, or, perchance, led him out of atheism and materialism into a knowledge of his continuity with a spiritual as well as physical world, be worthy of as much notice, to say the least, among those to whom this certainty has come, as the Easter day among the Christians? Ay, would not the anniversary of such a day be more momentous? It is the Thirty-Third Anniversary of just such a day that millions, on this 31st of March, are observing. Each year we notice, as the time returns, the number of services in its celebration are increased and more largely attended; and we believe the time is not far distant when it will be most gratefully acknowledged and commemorated by thankful hearts among all the civilized nations of the globe.

Credulity and gullibility are reprehensible, but a skepticism which denies, without having investigated what it denies, is simply contemptible. No one that has lived, or who now lives, can assert and maintain that man has no spirit—that no spirit survives the body—that no spirit departed can reappear, reconverge, re-control. He may say he does not believe, and so should declare that he does not believe; but he becomes impudently dogmatic when he goes beyond this limit. There are certain skeptics who declare that there never was one well-authenticated instance of spirit-return, even though the possibility be admitted; but this can only be entertained as opinion, because there are so many equally matched judges as themselves who have asserted, and now maintain, a contrary belief; therefore we are justified in arraigning their right to this assertion as a com-

plusive objection—at least so far as others than themselves are concerned, and unless they have made long, patient, earnest and honest research into the matter. But see the exposure posted before the world by those competent judges who have investigated and divulged so much of trickery! Considerable might be said as to the competency, animus and fairness, as well as judgment, of many of them; but assuming all to be fair and able, let us remember that every instance of error and imposition discovered has no rightful and positive value, or in our courts of justice would have no lawful weight whatever in the argument against the facts of Spiritualism, however destructive it might be, or would be, against the one single fact; though it would enforce, and these things do, and we are thankful, stronger evidence and more careful study. We are not exonerated from frauds, and no honest Spiritualist desires to cloak and encourage dishonesty. But we Spiritualists do ask, and the public should not be so prejudiced as not to desire, what all courts of law demand, a hearing of both sides before judgment is pronounced.

This is a world-seeking age, and mediums have been sought not alone for communications from the spirit side, but simply to see the marvelous—to gratify curiosity in relation to the mysterious. This is the case particularly with the materializing mediums. The demand upon the few mediums through whom this manifestation of materialization has been, or is given, was and is so great, both on the part of Spiritualist and skeptic, and the conditions under which it has seemed and seems necessary to give it, have proved and prove so tempting to charlatans and tricksters, that fraudulent demonstrations have been and certainly are practiced, and led on by the notions of paltry rewards, have been enticed or driven to deception. Aside from ardent charlatans, let us observe the genuine medium. Sensitive as he is, he is obligated, if he would yield at all to public demand, to submit himself to all kinds of influences. Take into consideration him and his attracted spirit, his visions of all dispositions, characters, desires, and all manners of opinion, and stages of morals, with their attracted spirits, and what a proniscent of influences must be brought to bear. Every medium should—and if he loves his cause above else, will—exercise his utmost strength in being scrupulously consistent with his right and devotion to veracity. What we of the medium applies equally to the investigator, and wholly so when a medium loses his individuality in a control of spirit or spirits. Does he require truth, let him be truthful himself. Does he desire spirits of a pure order, let him purify himself. And he has no right to expect reports of the alleged exposure of some who have claimed for themselves the gifts of mediumship. But we noticed that although the parties investigating demanded honesty on the part of the mediums, they had no scruples in being decidedly dishonest themselves, and in the support of their own mediums have been full of reports of the alleged exposure of some who have claimed for themselves the gifts of mediumship.

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There is to be noticed on the part of bigoted skeptics—not all are bigoted, for many are honest—that although no theory can be offered to offset the spiritual explanation of multitude of facts, yet the whole are pronounced a humbug in view of the fact that one little circumstance looked like cheating, or because certain alleged spirit manifestations have been duplicated by some sleight-of-hand performer. Frauds, when known, are to be denounced by those to whom the knowledge has come. We do not believe in countenancing them, or by charging them with fraud, or by a maintained silence. But let us confine our denunciations to the perpetrators, and their wicked and nefarious acts. Why is it that Spiritualism is so attacked when certain of professed mediums or believers have gone astray? Why not say, "We do not believe in the follies and complications of the 'mediums' we would seek to justify an error in Spiritualism, because society upholds so many wrongs and criminal acts, or because the church 'pamper pride and winks at sin'; but inasmuch as they pass us by, and in passing gait upon their garments, lest they become polluted by touching our own, we would like to say:

"Let them be first to aid and bless,
And not the first to cast a stone;
The while their robes of righteousness
Are over vile corruptions thrown."

It has been said "There is no royal road to success," and surely Spiritualism, like all other human truths, has been obliged to maintain its position against all conceivable oppositions without and contentions within. But it has successfully combated all obstacles, endured much thrown upon it by unprincipled individuals, cast off many most offensive burdens, and surprising is it to note how constantly it has gained in strength. Does it not speak of an inherent power underlying, and of the truthfulness indwelling it? What could have stood so much and lived, save truth itself? Spiritualism is, because in the history and logic of events it must be. It never was more alive than now. Facts are, as they have been, stubborn things. Theologians, materialists, scientists or others could not and cannot cope with them. Spiritualism withstands all shocks, simply because "Truth is mighty, and will prevail." We may say of Spiritualism, as we do of Liberty—indeed Spiritualism is Liberty.

"It lives! it lives! it never can die."
March 31st, 1848—March 31st, 1881: a period of thirty-three years. But we do not assume Spiritualism to be only this old. The matter of spirit-intercourse has not been vouchsafed to us and ours of this age as an exclusive privilege, but has been held a fact by all mankind in all ages. History informs us that something similar was common among the Egyptian priests, between four and five thousand years ago, and that three thousand years back it passed from Egypt and became familiar throughout southern Europe, while a thousand years later its working was noticeably great among the Greeks and Romans; and in the days of Jesus and his disciples it was of very common practice and belief. It has been asserted by an eminent scholar that all religions, so far as known,

have recognized the facts of spirit-intercourse among their followers; and with the exception of the Confucian or Chinese religion, they all claimed their foundations in direct spirit-communication. Confucius, Herodotus, Plato, Thucydides, Xenophon, Socrates, Virgil, Homer, Cicero, Demosthenes and many others, besides a large number of the early Christian fathers, have left us their testimony. Startling supernatural occurrences, it is recorded, have attended the births and deaths of great historic personages, as, for instance, those of Mahomet, Jesus, Romulus and Cæsar; also the establishment and downfall of cities and empires, as observable in the history of Rome and of Jerusalem. Scarcely a page of sacred history but that phenomena are recorded and teachings are conveyed more or less in harmony with what we to-day understand as Spiritualism.

Allusion is here made to these things because so frequently are objections raised to Spiritualism in consequence of its so recent origin. Why should its advent have been delayed till the middle of the nineteenth century, since the spirit-world, comparatively speaking, has ever been inhabited? No, this is answered by the fact, not recent—is not limited to thirty-three years, nor thirty-three hundred years, but dates back to ages unknown. In the light of this, the believed as spoken "Thus saith the Lord," assumes the possibility of a more rational meaning, if not a more intelligible interpretation. The ancient, too, would testify to the reality of gods, gods, and gods of explanation, and we are hereby shown whereby it was that in those early and undivided ages Polytheism found so many ready adherents. The fact becomes apparent that gods, demons, angels, messengers, spirits and all other celestial visitants, were, after all, but human beings—mortals clothed upon with immortality.

It is not, either, that the mode of its manifestations is especially new, that we limit Modern Spiritualism to thirty-three years' growth, for "raps," as implied by the conversation at the time of Peter's release from prison when Rhoda was sent to the gate, would testify to the reality of spirits, and "table-turning," history tells us that nearly five thousand years ago the Egyptian priests were edified by the gods, who were accustomed to move and tip their consecrated tripod—or three-legged stand—which was placed in a large round basin, and by these movements of the tripod certain letters and symbols, among the most sacred, were revealed to the priest, sufficient to convey their revelations. And, may we ask, what was the significance of David's prayer, viz., "Let their table become a snare before them"? Then again, independent writings, suspending of objects, levitation exercises, materializations of hands, of individuals, and of various other things, have been known, clairaudience, etc., all have been long previous to the present century.

Truth, per se, is persistent—it was, is now, and ever will be. Truths are stubborn facts; and facts are stubborn truths. Truths are not created, they are discovered. Ages old—yet its because the truth is not, but because of man's insufficiency. Nature's facts are exposed to him only advanced enough to comprehend. The earth was globe for periods before the advent of organic life—in fact, assumed its spheroidal form while in its igneous and plastic state; yet it is not until the fact is not apparent to the eye, otherwise than that, "indeed, it is true, it would seem God himself did not know it was round. But it was then a fact, as now, that the earth was a sphere, and was revolving about the sun, as well as rotating on its axis, as were all other planets; and that most of the motions of the stars, planets and moon were apparent rather than fact; but although this was true then, ages must needs go by before this truth became admissible. 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Williamson; overture, Lyceum orchestra; the whole concluding with a spiritual sketch entitled "The Angel of the Household," by Hudson Tuttle, Esq.; characters: Mr. Allison, Cha-

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Message Department.

Public Free-Circle Meetings. Any holder of the BANNER OF LIGHT OFFICE, corner of Providence street and Montgomery Place, every Tuesday and Friday afternoon, from 2 to 4 o'clock, will be glad to receive any person who wishes to see the BANNER OF LIGHT, and to hear the messages given through the mediumship of Miss M. T. Sheehanan.

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among the young, the tender and the innocent, stepping out into the ranks, where their powers shall be felt and acknowledged. Upon the 31st of March, the anniversary of the advent of Modern Spiritualism, my friends, many spirits congregated together to sum up the results and labors of the past year, to elaborate new plans for work, new missions for the messengers of peace, the evangelists of light, who come to you from the Summer-Land to send abroad an influence and a power that shall be felt throughout the length and breadth of the land; and your workers and fellow-laborers who have passed beyond the mortal veil, return in bands and groups to give you greeting; to bestow upon your hearts fraternal love and sympathy; to assure you that they are still laboring for the cause of truth, and to send forth their influence, which shall quicken your hearts with renewed energy, and enable you to buckle on the armor once more, and work faithfully and well for humanity and its needs.

And I have come to-day, bearing not only my own message of love, of cheer and of encouragement, but also bearing like tokens of affection from such souls as E. V. Wilson, William E. Channing, Theodore Parker, Fannie A. Conant and countless others, some of whom you may hear from, and others whose voices have been silent during the past few months, bearing these messages and tokens as symbols of the beautiful affection which blossoms in their hearts for you all. And rest assured they have been in your midst at this season; they have bestowed their influence upon you, feeling that it would quicken you anew with aspiration and inspiration, and set you forward on the great pathway of eternal endeavor. Not only in this good city of Boston, but passing to and fro, wherever the sound of Spiritualism has been heard, wherever its glad tidings have swept, these souls and kindred ones have gone forth, to give of their influence, their power and their affection, to strengthen, sustain and encourage all those who look upward for spiritual guidance and assistance. And so, friends, I trust you will feel that the entire angel-world, that those hosts of ascended laborers who have passed on before you, still work, from their exalted homes, for those who are in darkness and in need; that they still clasp hands with you, seeking to draw you forward over the vale of mortal toil and trouble, seeking always to elevate your spirits, that they may receive an influx of beautiful truth and wisdom and knowledge from on high. Lend my words of greeting to all friends, to my dearest friends in the cause and in the work, to encourage them to press forward. Although the crown of thorns and the stony road may be theirs; although they are called upon, perhaps, at times, to pass through shadows, through affliction, yet by-and-by they will reach the summit; they will behold the glorious view spread out before them, and they will feel of joy that the cross which they bear has expanded into a staff of beautiful flowers and fruitage, and that the crown of thorns has become a coronet of light. Rosa T. Amodey.

QUESTIONS AND ANSWERS. CONTROLLING SPIRIT.—Your questions are in order, Mr. Chairman. QUES.—[By Jacob Miller, Williamsport, Ind.] It is said in Numbers xvii: 8, that the rod of Aaron budded, blossomed and brought forth almonds. Please state whether, in your opinion, such an event was possible, and, if so, its nature and significance. ANS.—We have not tested the bounds of possibility, and have no right to say what is impossible. The phenomenon recorded in Numbers may have taken place; there may have been germs of life existing in the rod of Aaron, which, when placed under proper conditions, may have burst into bloom, or fruitage, as has been recorded, or the manifestation may have been of purely spiritual significance and origin. Spirits may have acted on Aaron's rod and caused it to burst open, displaying the branch of almonds. What significance this phenomenon may bear to life we cannot say; it must have been accomplished for a wise and good purpose; undoubtedly some such manifestation was required in order to bring the people into obedience to the word of Aaron, and the law which was given through him by the higher powers. Q.—[By the same.] Was it only a matter of church decree that unleavened bread was used at the Jewish Feast of the Passover? or was there an essential advantage in the use of that, in preference to leavened bread, on that occasion? If the latter, in what did the advantage consist? A.—In ancient times it was considered best to use only unleavened bread at sacred feasts, because it was composed of pure, unadulterated wheat and water, unmixed with any foreign substance whatsoever. The food partaken of at these sacred feasts was significant to the ancients, symbolizing to them the bread of life which feedeth the soul, and which was considered pure, unadulterated—therefore it became a church law or decree that unleavened bread should be used, that those who partook of it should consume only the soul or primal germ of the wheat; for pure water and wheat were symbolical of the pure life beyond. Q.—[By B. E. G.] Is there anything in the nature and tendencies of Modern Spiritualism to prevent its adherents, should their increase in numbers give them power, from being intolerant of others, as the disciples of all previous religious faiths have been? A.—There is one glorious lesson which Spiritualists have yet to learn, which is, that the spirit-world has the movements and destiny of Spiritualism in its keeping. Whenever its adherents grow so powerful that they become intolerant of others, they will find themselves losing strength and influence, for the spirits who gave them power will quietly withdraw and withhold it from them until they become obedient to the teachings of the higher life, and learn the lesson of humility. It has been so in the past, it will be so to a larger degree in the future, for the spirit-world is constantly gaining power and influence over humanity and over matter.

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that the message and the manner in which it was spoken were so much like her, that he did not for a moment question that she was the controlling influence giving it.)

Lester Day. I feel that it is good to be here; good to take possession of the instrument provided and announce myself; good for me to realize that, freed from suffering, weariness and pain, I may return and take upon myself earthly conditions; may enter, for a brief period, into physical life, and express myself to my many friends and associates who remain yet in the body. I feel that it is a glorious privilege for me to return from the spirit-world and speak my words while so many wait for an opportunity of coming; yet, as one who was known somewhat among Spiritualists, I feel it my duty to return and speak; to tell them I am forever freed from the old weaknesses, sufferings and miseries which pressed upon me in my later years, and to assure them that I am happy with my spiritual surroundings and with those grand companions who have met me on the other side. I have been, and always shall be, very much interested in the spiritual movement, in the career of mediums and the unfolding of medial powers, and in the work performed through these instruments by the intelligences from the spirit-world. For the last month I have centered my interest in Boston, because you have here gathered together so many mediums of power and of note, through whom the spiritual world can operate and work, performing their labors well and wisely in convincing skeptical humanity of the realistic life which lies before all mankind, of the power of spirits to return and control matter, and of their ability to return and influence human organisms. And while you have centered this power in Boston, crystallizing, as it were, many spiritual gifts in one place, in order that the spirits may perform a greater work than they have done before, bringing their batteries to bear at this point for a wise purpose which is before them, I feel to rejoice that it is so; and I wish to say that my friend, one in whom I was interested, as many knew, in his earthly career, Colchester, has been with me. Together we have sought to work for the advancement of the cause of truth; together we have interested ourselves in the phenomena occurring in the presence of your mediums, and the work is not accomplished; for, even after some of these mediums leave this good city, an influence will be left behind, a power which will be felt to a grand and good purpose in the future—for the spirit-world is truly at work, seeking to make itself known through various channels; and by centralizing this power in your city it has given certain spirits strength and assistance for the development of new mediums, who are to go forth in the future from Boston and surrounding places. So I come to speak my word and send my greeting, not only for myself, but my friends who are with me; to assure all that we are still seeking to be of use to some human creature. Let my friends in Buffalo realize that I love them still; that I shall ever do so; that I thank them for their kind assistance which they rendered to me; and to all, everywhere, I give my love and thanks and gratitude for every kind attention which they bestowed upon me in the past. Lester Day.

Some of our readers will remember Lester Day as the noble-souled Spiritualist who paid the expenses of the trial of the medium Colchester, in a New York Court, some ten years ago, and also paid his fine and set him free.)

A. G. Harris. Will you kindly announce, Mr. Chairman, to the Spiritualists, and the Christians as well, of Macon, Ill., that the "old squire" has returned to the Banner of Light Office to speak for himself. I return to speak for myself, that is true. I never hesitated to do so when I was in the form—to express my opinions as I felt them to be right. I sought to live up to my convictions, and I wish my old friends and neighbors to feel that I am still the old man; that I have not changed one whit. I may say, as I did when in the form, I could not believe in a religion which cut off nine-tenths of humanity and banished them to outer darkness, in order to benefit and bless the remaining tenth. I could not accept a cruel and vindictive God. I hesitated not to give my opinions concerning that religion and that God, or Deity, or Jehovah, whatever he was called, and I am treading the same path to-day that I trod when in the form; but I return from the spiritual world to assure my friends that I am more than satisfied with my change—that I am delighted. I cannot express myself in mortal language; words are inadequate to express the condition of the spirit who is satisfied with his surroundings and his life, and although I know and feel that there is yet much more glory for me to attain, I realize truly, and I hope humbly, that I am at best but an imperfect creature; yet I feel that I may be contented for a time with my present condition, for if I seek to bestow the light and truth which I have received upon others who are treading the vale of mortal existence, I shall be working in that department of labor which is best adapted to me. To each one I bring a message from the loved ones who have gone before, a message of affection; one that is too sweet to put into words; one that can only be expressed by the sweetest emblems of love and beauty and innocence—the sweet and blooming flowers; one that is brought not to the outward man but to the inner soul, which, I trust, will benefit and gladden each spirit. And to my old associates, those who stood by me in hours of trial and of embarrassment, those who were ready to lend a helping hand, those who were ready to encourage me in my departure from old thoughts and ideas, I send my regards; ay, more than regards—my deep and abiding love. And to those who knew me as I was, an outspoken Spiritualist, yet who could not accept my ideas and opinions, who could not believe because they had not received the knowledge which I possessed, I send my fraternal greeting and I wish them well.

Oh, it was glorious—the last few hours of my existence in the body! for I beheld sweet visions of immortal life opening before me, and I knew that I was surrounded by the loved and true and pure who dwell upon the spirit-side, who all desired to be remembered to friends on earth. A. G. Harris.

Achsa W. Sprague. I cannot feel in my heart to allow this occasion to pass by without expressing myself and the love which I hold within my spirit for all humanity. I cannot allow this hour, so near to your great celebration of the advent of Modern Spiritualism, to disappear without bringing my token of sympathy from the spirit-world to those tolling ones who remain yet in harness upon the earth, and I send out to them my words, trusting they will be productive of cheer.

Oh, I would that my voice could reach all those who upon earth are struggling with the trials and tribulations of life, who faint and falter by the wayside, who hold their hands upward for the angels to clasp; and assure them that the angels do lead them, they guide them on over the rough pathways, over the stony places, and uphold them through every difficulty of life. Oh, I would that they could realize—these tolling ones—that there are those who have sent forth an influence, silently, yet sweetly, from the home-circle, from the family-altar, which has blessed and benefited all with whom it came in contact, and those who have passed out into the highways and byways, gathering in the worn, the weary and sad, and speaking to them words of consolation and cheer, ministering to the needs of the spirit, feeding them with the bread of life, which spirits from on high bestowed upon them. I would that they could realize the work that has been performed by angels and archangels, through humble instruments of earth!

Oh, you have no need to enter costly edifices, to pay large sums of money to listen to words from inspired lips; you have no need to sigh for costly apparel in order to array yourselves fittingly to enter such stately piles; you have no need of all this, for the sweet, pure voice of the angels may enter your homes; their spirit-forms may sit by your firesides and their beautiful influence may be felt by you, breathing peace and love and consolation. You may take it into your hearts; you may feel refreshed and strengthened in spirit; you may know that these angels, arrayed in purest white or in radiant hues betokening their condition of life, are not those who have no connection with you, but they are your own loved and loving ones who come to minister to your needs. You may realize all this in the quiet of your homes; you may take your angel loved ones to your hearts; you may feel their presence in your souls and realize that they are guiding you upward and onward, above the crudities and infirmities of external life; that they are pointing you to a higher and nobler existence, where you may learn, if you will, the lessons of truth, of purity, of goodness; where they will clasp you in a loving embrace in the future. Oh, then, my friends, welcome these loved ones to your hearts; call them around you by the still, silent voice of desire and aspiration; feel that they may come into your midst through open doors; throw back the gateways of your souls; call them around you; aspire for their loving influence, and they will bless you forevermore. Oh, my friends, remember this: that whatever of sorrow, of turmoil, of despair, even in outward ways may come to your spirit, yet the angels above come from on high to bless, to strengthen and to benefit your own lives. Then seek for truth and purity; live in fidelity to your convictions of right, and you shall be blessed and happy forevermore.

Strike your harps, oh, heavenly singers. Till the music, soft and low, Falls in strains of thrilling sweetness On each heart that dwells below. Let the grand, eternal anthem Of the soul's unfolded love, Ring with triumph through the arches Of the angels' home above. Tell your tales, oh, mystic sages, Of the star of truth sublime, Flashing downward through the ages, O'er the path which heroes climb. Tell your simple, wondrous story, Of the grand, the good and great, Who have passed o'er beds of anguish, To the soul's divinest state. Youths and maidens, guides and teachers, Little children full of love, Bring your gifts of snowy lilies From the radiant home above; Bring your tokens of affection To the souls who humbly wait In these earthly fields and valleys, Just outside the golden gate. Oh, ye weary, suffering mortals! Waiting for the day to dawn, When your eyes shall catch the glory Of the soul's eternal morn; Hear you not the heavenly chorus, From the angel choirs above, Telling of the life immortal, Telling of our Father's love? Hear you not the voice of angels, Floating ethereal from on high, Freighted with that sweet affection Which can never fade nor die? All the atmosphere around you Vibrates with the quickened power Of those loving, sweet evangelists Who attend you every hour. Lo! the gates of day are opened, And night shadows disappear; Death itself for aye is vanquished— Fade all shapes of doubt and fear, As the wondrous, joyful tidings, Swiftly fly from pole to pole: Life and love and honest labor, Are the birthright of the soul. ACHSA W. SPRAGUE.

Little Isabel. I love the beautiful flowers; they are to me the emblems of all that is sweet and joyous, all that is lovely, and in spirit-life I find them everywhere. Passing away from the material a little child, I now return grown up, as I would have been were I now in the mortal form; but I return only to bring love and sympathy, and encouragement, to those who are yet on earth. Especially do I return to-day, bearing my message of love and sympathy to my dear aunt, who resides in Vineland, N. J. I come to say to her: Dear Auntie, ever feel that we are with you, that your spirit friends surround you, bringing you strength, bringing you an influence of peace to brighten your spirit and to benefit you. At all times feel that we come to refresh you, to strengthen you for the trials of life. You have seen many of them; shadows have darkened around you when the sunlight seemed far away, and yet your spirit friends were by your side, bringing you consolation in the hour of darkness, seeking to lighten your path and to chase away the shadows which would come. They would pluck the thorns from your path—but without the thorns you could not have had the beautiful flowers; you would not have realized the sweet fragrance of spiritual truth, you would not have known the delight of welcoming your spirit friends from beyond the mortal world, and so the experiences you have had, shadowy although some of them have been, bright and beautiful as others were, have developed your spirit, so that you could receive and appreciate the truths of spiritual life, and could at all times be in a condition to welcome the loved ones from the spirit-world. I come to-day with a message of love from each one. Rest assured that all are with you, at times, doing what they can to brighten your spirit for its future home; that whatever has

come to you has only been for your development. There is a sweet home in the upper life awaiting you, which is bright and beautiful; its surroundings are glorious. There, living waters flow, gurgling their sweetest melody; there the flowers bloom, shedding their perfume abroad; there the birds sing daily their sweet songs which gladden the hearts of all; and there your dear friends await you; there they will receive you when your spirit is called to the higher life; and there you will understand much that has hitherto been dark to you, much that has never been explained. In the future we shall all greet you again. Remember that the little one who loved you so loves you now, and ever will, and she is your guide, she is the one to bring you flowers of peace and guide you to the spirit-world.

Mrs. Rebecca Adams sends her love, and says: "Cheer up, dear child! The angels will aid and direct you. 'Although I knew you not on earth, yet I have learned to love and appreciate you in spirit. Your trials will yet turn to joys. Tell R. to ever remember that in spirit-life we reap the effects of our earthly deeds, and I trust he will ever seek to so live in love and kindness that he will have no cause to mourn over a past life.' Tell auntie I shall ever be with her to console her in her afflictions and trials. Please to say it is little Isabel, to Mrs. Harriet Adams, of Vineland, N. J. March 22.

Special Notice. BY THE CONTROLLING SPIRIT, IN REGARD TO ADVANCING SPIRIT MESSAGES. A few words, Mr. Chairman, I wish to say, in behalf of the band who control this circle, as likewise the expression of my own ideas; that we consider it best not to advance spirit messages given here, unless they are something important to the messages which demand immediate publication. We are forced to speak in this way, because we are receiving many requests from friends in the mortal that certain messages which they see announced for publication in your columns may be advanced. If we allow this to be done, from time to time, it will work an injustice to other spirits who have manifested before them, whose messages should take precedence. If, at any time, a spirit controlling at this place feels that it is important for his message to be advanced, we shall be pleased to give permission; or, if the friends of the spirit show that there is something important which is needed to be seen before the regular time, we are also willing such messages should be advanced; not otherwise.

MESSAGES TO BE PUBLISHED. Jan. 23.—William Anderson; Snow-Drop; Louisa McKay. Jan. 24.—Dr. John Channing; George Stone; Susan A. Allen; Emma Edman; Amanda Perkins; Ellen Wheeler. Feb. 1.—Sebastian Street; Bella W. Hamilton; Sarah A. E. Wilson; Charles Parker; Lillian Stuart; John A. Moran; Mrs. Elizabeth Abbott. Feb. 2.—Children's Day.—Clara Felger; Alphonse Ryder; Carrie E. Hatch; Phoebe Garrison; John A. Davis; R. A. Spaulding; George W. Brown; Joseph A. Jones; Lizzie Strong; Herbert Tower; Sada Jenkins; Nellie Sullivan; Harry Woodward; George W. Brown; L. Witter. Feb. 3.—John Pierpont; Mrs. Anne R. T. Stuchell; Ella G. Sumner; Albert Mason; Mrs. Sallie Goodwin; John Brewer; William Barker; Lillian M. Smith. Feb. 11.—Ella Moore; Mrs. Louisa Reed; George W. Jones; Susan W. Stewart; William H. Lavender; Nathaniel Davidson; Mrs. Gloria A. Carter. Feb. 12.—Annie Tuck; Mrs. Emma A. Jackson; L. Lott; Lemmon Strong; Susie Fisher; Hattie A. Davis; R. A. Bullock; Emma Gray. Feb. 16.—William Albens; Mrs. Mary W. Bartlett; Joseph Halling; Isabella Halling; Ella Holt; Colia A. Thayer. Feb. 25.—Thomas Smallwood; Eliza D. Safford; Charles E. Stetson; Lemuel Thompson; Eunice S. Sumner; Henry Meredith; Lou M. Shultz; Sophia Havens. March 1.—George F. Morris; Maria Mitchell; Walter Evans; George Moore; Hannah N. Thresher; Otto Buckman; Chas. May. March 4.—Thomas Greene Mitchell; Alice Wilder; William A. Haines; Jennie D. Reed; George A. Riley; Lydia England; Dove-Gray. March 8.—Sarah A. Sanborn; John S. Thomas; John Redden; Ella Snow; Dolly Hartman; Mabel Tabbs. March 11.—Eliza W. Lower; John A. Mulder; Nathan Fletcher; Charles Myers; George S. Hines; Dr. Thomas Flaherty. March 13.—James Bowen; Henry A. Jewell; Lizzie F. McIntosh; Capt. Samuel Seaver; Mary E. Thayer; Abigail Channing; Herbert Richmond. March 15.—Ella Smallwood; Nellie E. Street; George W. H. Bartlett; L. A. Ayer; John W. Knight; Mrs. Mary A. Adams; Peter Valkenberg. March 22.—Rev. Ethelbert P. Crafts; Marion White; William Jennings; Frederick A. Johnson; George S. Deas; Joseph Plummer. March 23.—Col. C. C. Benton; Hattie Ames; Jerome Morrill; Walter Bush; James Beard; Kate Seelye. March 25.—Hamilton Towner; Richard Lyon; Simon Ward; Capt. Samuel Deane; Lewis A. Williams; Shiloh Starr. April 1.—Mrs. Lucretia Safford; Eliza A. Walker; Austin Kent; W. S. Kent; Markey Doud; Charles M. Fay; Alice. April 3.—Samuel Shaw; Mrs. Lillian T. Hollander; Martha A. Lewis; George W. Hall; Sada Lovell; Maria Coffin; Eliza Ann Louie. April 12.—M. L. Massey; J. W. Brown; Charles May; Mary A. Gilson; William Sorjot; Lizzie Welch; Charles B. Brown. April 15.—Hanson M. Gould; Jessie Dwyer; William Kinsler; John E. Pike; Nancy Goodwin; Nannie Graves; Mrs. Annie Wood.

From Spirit W. E. Channing to Thos. R. Hazard. My Friend—I crave pardon for slipping in between yourself and your spirit-friends this moment, but as I have an engagement elsewhere in a short time, I have been kindly invited to avail myself of this opportunity of presenting my thoughts to you.

I have ever felt an earnest interest in you as a friend of truth and progress, and from my former associations with and knowledge of you, I have been frequently attracted to you since my departure to the eternal life.

My friend, I feel that I am speaking only truth when I say I recognize you as a fellow-laborer in the cause of truth, and realize your instrumentality in banishing darkness and doubt where once error and fear delighted to tread. I bless you for your earnest words and the evidences of thought you have given the world in relation to the career and destiny, together with the proper solution of the vexed question concerning the right place of the black man. This is a question involving the interests and existence of a race of human beings.

I appreciate your interest in the working-man! I acknowledge your usefulness to

NUMBER TWENTY-SEVEN.

The spiritual marvels and all the relations of man to God and heaven which constitute the substance of Theosophy, and which are the basis of the most unlimited of sciences, ASTROLOGY, in which alone we can find the scientific basis of Spiritualism and rational religion. These themes I propose to discuss in a short course of eight weekly parlor lectures in this city to a select class, beginning April 20th, in which I shall present a series of lectures on the subject to my hearers, and therefore a matter of instruction to all, no matter how advanced may be their attainments. It is my aim to teach the teachers by presenting the results of original researches in fields of science which neither physicians nor clergymen nor Spiritualists have hitherto been able to explain. It is necessary now, because it will be some years before I can reach the public by the works now in progress.

JOS. RODES BUCHANAN.
1 Livingston Place, New York, April 12th.

Our exercises to-day were as follows: Recitations by Sadie Peters, John Weidon, Mamie Havener, Alice Souther, Flora Frazier and Lena Ontbank; songs by Louis Buettner, Jennie Smith and Bertha Davis; piano

Both branches of the Indiana Legislature have voted to submit to the people propositions to amend the Constitution so as to enable women to vote, and to prohibit the manufacture and sale of intoxicating liquors.

G. B. McDonald, Brooklyn, N. Y.	5.00
C. Snyder, Baltimore, Md.	2.00
E. J. Durant, Lebanon, N. H.	2.00
M. E. Congar, Chicago, Ill.	5.00
Augustus Day, Detroit, Mich.	3.00
B. F. Close, Columbia, Cal.	3.00
C. W. Cotton, Portsmouth, O.	5.00

Written by Thomas Paine while he was at the head of the American army with Gen. Washington, during the seven years' war with Great Britain, from 1776 to the close, 1783.
Paper, 10 cents, postage free.
For sale by COLBY & RICH.

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