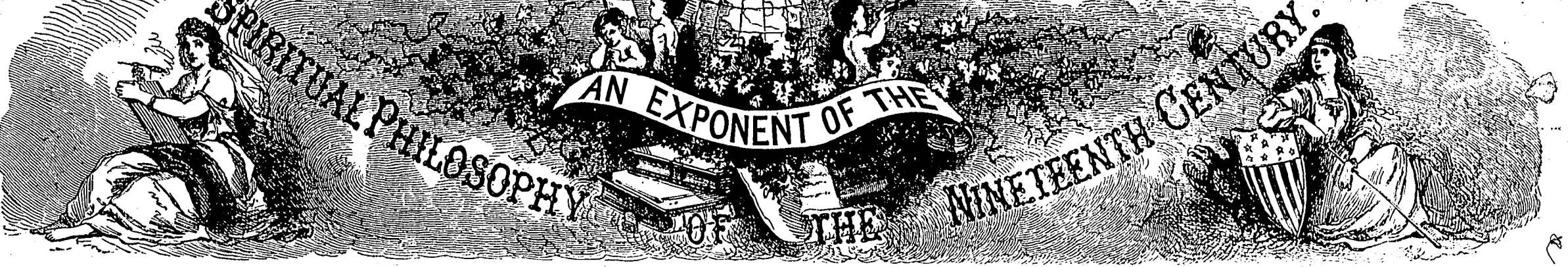


BANNER OF LIGHT.



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Banner Contents.

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The Rostrum.

SPIRIT AND MATTER.

Reported for the Banner of Light by John W. Day.

On the afternoon of Sunday, Feb. 7th, S. G. Dodge, Esq., of Memphis, Tenn., addressed the "Muscle Hall Society of Spiritualists" at Beethoven Hall, Boston, his remarks having in view the elucidation of the above topic. As the lecture is the product of much mental labor on the part of this gentleman, and as it is his hope to deliver it before other societies of Spiritualists in the North, previous to his return to Memphis, only a brief abstract will be here presented. In introducing his theme the speaker said he had come from the lower valley of the Mississippi to deliver this lecture to a Boston audience, because the assemblies here convened, having been accustomed to listen to and mentally appropriate the richest truths concerning the Spiritual Philosophy which could be expressed by the best of its public advocates, were eminently fitted to receive and ponder upon the peculiar views which he had to offer. In the face of the varying theories at present urged, he could not but feel that all who were seeking for truth were tending toward one and the same point, even as in music, the perfect diapason was produced by the union of sounds which taken severally might of themselves be inharmonious. In his present discourse he proposed to speak briefly and to the point, and to endeavor to address himself to the stating of the truth as it revealed itself to his mental perception.

The Infinite is without beginning; and as all things are of and in the Infinite, they also can have had no beginning in any sense other than that of a change of form or conditions resulting from the ceaseless operation of the law of differentiation. If we attempt to reason from a beginning of things, or a first cause, we are conscious of violating the first principle of causation, according to which there can be nothing uncaused. This could only be escaped from by acknowledging the demonstrations of the law of correlation—that all causes were effects, and all effects causes; this law of correlation would fill the mind with harmony as regarded either the beginning or ending of things. The main position which he desired to maintain was, that the Infinite was the united and unitary result of a proposition in which spirit and matter were the two extremes, and force was the mean or medial term; though he confessed that no formula which he could frame could express the perfect harmony which he considered to exist in the Infinite, wherein spirit and matter were absolutely one.

The dawning thought of the Infinite ante-dated tradition and ran like a golden thread through the history of mankind. The proposition that God existed was accepted by the books and systems of men as a proven fact. The skepticism which denied the existence of God because it could not conceive of a need for him, was in fault, in that many material facts known to us in part—as for instance the full contents of the circle to the mathematician—were in *extenso* beyond our reach. There were those extremists who maintained a belief in one who created the material universe, which universe existed outside of and distinct from himself; but the proposition annihilated itself, in that nothing could exist outside of Infinity—the Infinite *plena* admitting of no plus quantity. In opposition to those who held to the eternality and infinity of spirit, we found the men of science—Tyndall, Huxley and others—contending for the eternity and consequent infinity of matter. Thus the two schools joined issue in a struggle from which there was no escape, save by the assumption that spirit and matter were one. Only by this could Religion and Science be united.

It was an axiom of no mean importance that every truth in nature was in harmony with every other truth. If, therefore, religious faith was found to contravene even the humblest fact in physical science, then that fact, being true, must prevail; not all the power of all the hierarchies on earth could dislodge it from its place in God's temple. I do not desire, said the speaker, that religion shall descend from her celestial height, but I ask that faith shall be brought in harmony with truth—that authority shall succumb to the law of infinity as revealed in man. All erroneous ideas, however venerable for their antiquity, must yield in these days of keen analysis and mental freedom of action, to the superior logic of fact demonstrated by experience.

Referring to the struggles going on between the two schools of thought—the one for the pre-eminence of matter over spirit, the other for the reverse of the proposition—the lecturer spoke hopefully of the future, citing the contentions for the acceptance of theories which convulsed geology in its early stage, as evidence that the question would be finally brought down, as these theories had been, to the solid basis of axiomatic truth. As in most controversies, said truth lay midway between the two contestants, and the opposing parties would eventually find themselves working toward the same results, while they supposed themselves moving in diametrically opposite directions.

Those who asserted that the Infinite was unknowable and unthinkable, and therefore naught, were in error, even as the individual would be who declared that the circle did not exist because the mathematician could not fathom its entirety of contents. The speaker agreed with Herbert Spencer that while the knowable was limited, that which was limited implied a beyond, and that beyond was the Infinite, which by necessary implication was demonstrated by the limited. What was matter? Matter had been understood to be certain substances held together by forces inherent within itself and nature; but science had demonstrated that these supposed solid masses or atomic concretions were really porous, and

the lecturer proceeded to make copious quotations from the views of various scientists, all pointing to an endorsement of the statements of Prof. Faraday that "we know nothing of matter but these forces," and of Herbert Spencer, who said, "Forces standing in certain correlations form the whole of what we know of matter." If matter was a mere concatenation of force—if it were admitted that matter was converted force—then it might be assumed that it was convertible into force. Heretofore matter was thought to be merely acted upon by spirit, but Prof. Tyndall had said he perceived in matter "the promise and potency of every form and quality of life." What more could be claimed for spirit-power? and if the examination were carried forward, it would be found that the two drew closely near.

In the procession and converting of forces nothing was lost, and therefore what was indestructible was never created, or what could never have an end never had a beginning; and some of the scientists, Herbert Spencer among them, maintained that all forces were one. The scientists were wont to assume that matter of itself evolved thought, affection, etc. These products of force must be matter, but they were not allied to the forces with which the scientist was accustomed to deal; we had, therefore, either a new creation, or the application of force to produce something which was not matter as weighed by the scientist. If forces concatenated to produce something which was not force, there was then a loss of force—a something was created which was not force; and we must look further for the factor unknown to physical science which would make the sum of the mentality equal to the products.

Physical scientists were anxiously seeking for the Gdipus which was to solve the riddle of the sphinx of gravitation. And the Spiritualism came in. Referring to the tremendous advances which this new dispensation had achieved since its advent, a little over a quarter of a century ago, the speaker referred to the fact of the increased enlightenment of the world, which, in darker periods, had held chemistry—as a perfect edifice—in abeyance for a thousand years, and had, in later days, shown its wider liberality in accepting, in a greatly reduced space of time, the claims of geological and other scientific demonstrations and deductions. Spiritualism was a fact, not a faith; its phenomena, tested by some of the most experienced scientists of Europe and America, (as for instance Prof. Robert Hare, of Philadelphia,) had proved to be as authoritative as any other facts known to science; it had demonstrated that the human individuality survived the death of the material body; that the spirit was conqueror over matter and even over mind; that that spirit which existed after death could return and exert power over material conditions.

Have the speaker parenthetically remarked that while the gods of the so-called heathen were mainly those who had once lived on earth as mortal beings; and while the Hebrews, Romans, the gods, and the Pauline "gods many and lords many" intimated a similar sympathy between the orders of life: while the belief in tutelary deities was universal in China, and was embodied in the Catholic "communion of saints," it was reserved for modern Protestantism to follow in this regard the system of negation adopted by the ancient Sadducees, and to deny, if not the existence of the spirit, at least the possibility of its return to the world of physical life. Spiritual science had revealed (since the advent of the modern phenomena and philosophy), as physical science could not reveal, the elimination of matter, the means by which matter became resolved back into force, as recognized by the materialistic scientists, also into other and higher ones, which they did not acknowledge or take cognizance of; it revealed the evolution of matter into its constituents, through the process of elimination, and its return to its original form of unity and friendliness of matter and force; it taught the fact that matter ascended through still higher grades of refinement, to meet the requirements of higher orders of intelligence, and still pointed onward to the unitary result, the one absolute force of Spencer, which was nothing but the universal unity of Confucius, enunciated twenty-four centuries ago. The speaker then quoted from the sayings of Epigenides, and other ancient writers, to prove that the same idea existed among them, as evidenced by the words, "The one is Being, substance—all else is shadow—naught."

But the question remained, how could the Divine thought and wisdom manifest without an organism? The positivists and materialists declared that an organism was indispensably necessary; but the speaker maintained that the Divine thought was a force, as was electricity; the latter, though existing in the earthly atmosphere without material organism, was, through the medium of that atmosphere, powerful in its effects, and the operation of the former was, through the medium of the solar atmosphere, akin thereto. In this connection, and as an illustration, the lecturer detailed a lengthy and original theory which he had evolved in his mind concerning the development of the *Aurora Borealis* and the *Aurora Australis*.

The sun and the planets were everywhere sublimating matter and sending it forth into the enveloping chemical ether, and beyond the reach of our senses. What became of that refined matter so eliminated? Science could only conjecture, but Spiritualism revealed that said matter formed a new cosmos as real and substantial as that of which our senses took cognizance; its matter was ours—translated and transformed, it might be, but identical; and the speaker defied science to find a flaw in all this ratiocination! If light could be despatched through the luminiferous ether at the astounding speed revealed by astronomical research, why might not thought possess a similar power? Why might not thought be an energizing force, why should not thought be able to exert its energies throughout infinity?

The speaker gave instances of the spiritual transmission of intelligence by mortals yet in the body, one case of which had happened in his own experience, where, by this power, he had been enabled to instantaneously impress his thought upon the mind of a susceptible friend, though five degrees of earth's latitude intervened between the two individuals at the time. Should that capability be denied the antecedent—Supreme Thought or Power—which was found to be existent in its finite consequent?

Confucius, twenty-four centuries ago, had expressed the sum of man's moral duties in the one word reciprocity; thus had Pure Reason in that far-off stage of human life given the key to the fact of universal unity and correlation, which statement had been reaffirmed by the spirit among us to-day. Spirit intelligence had said to the speaker that "The Eternal Spirit is thought, and progresses as you do." Even so; the Eternal Spirit was embodied in every particle of substance; it was re-incarnated in every successive individualized body as a distinct soul, by which process the Infinite Intelligence in infinite differentiation passed particle by particle through an infinite variety of individual experiences, the consciousness of each one of which was never lost.

The speaker said, in closing, that he was at a loss to adequately express his view of the great Infinite union of matter and spirit, to which he attached the name of the Divine—that subtle spiritual fact which Nature incessantly proclaimed with all her voices, to whom, though he could not ascribe name or location, his worship was offered. Divine love was ever operant. Through the paths of parental, conjugal and brotherly love he was led to conceive of the higher—a sphere of absolute love and wisdom and perfect union, from which the necessities of all beings were supplied.

"The Rise and Progress of Spiritualism in England."

To the Editor of the Banner of Light:

In my lecture on the above subject, reported in the Banner of Jan. 30th, an omission was made which I should like to supply through your columns. In my desire not to tax too much the patience of my audience, I omitted many things that I should like to have stated, some intentionally, others unintentionally. Unintentionally I omitted to make any allusion to a very excellent medium, Dr. Monck. This gentleman is not only a good physical and test medium, but a very excellent lecturer. He was brought up as a Baptist at Spurgeon's College, and for some time exercised the ministerial functions at Bristol. For the past three years he has devoted himself entirely to the work of Spiritualism. Coming out from the Orthodox body, his lectures have an excellent effect on our religious opponents, and his ability to demonstrate the facts of which he speaks, through his own organism, naturally enhances his influence for good.

Among the facts that occur through his mediumship is one of a most inexplicable character, and one that I have met with nowhere else. It is this: an accordion is bound round with string in such a manner that the bellows cannot be moved in the slightest degree. Under spiritual action it is made to produce sounds as if the bellows came open to the full extent. This fact, which I have repeatedly witnessed, has always appeared to me very extraordinary and unaccountable.

In the description of Mr. Guppy's séance, which I gave from memory, I omitted to state perhaps the most remarkable feature of what occurred. After the turf had been brought, which was at my request, and was abundant enough to fill a half-bushel measure, the light was again extinguished, and then the curtains were drawn aside, and the window-blind raised, and the full form of a spirit was seen outside the window. The figure remained visible for about a minute, and then appeared to come through the glass into the room. A lady was frightened, and a light was struck. Order being restored, the room was again darkened, and the spirit reappeared and remained visible for about a minute, and then vanished. The figure appeared to be standing on a level with the window-sill. An examination was afterwards made, and it was found that the window was about five feet from the ground, and there was no projection for any person to stand upon. The figure appeared to be self-luminous. Very remarkable phenomena have occurred in Mrs. Guppy's presence, and as I stated in my lecture, the fact of her being transported from one part of London to another, a distance of three and a half miles, rests upon the best possible evidence.

There are many interesting facts that came within my knowledge which should have been mentioned to have made my lecture complete, but it was impossible to compress in an hour's narrative all the events of a quarter of a century. I was therefore obliged to content myself with the selection of the most prominent.

Remain faithfully yours,

ROBERT COOPER.

WHAT BECAME OF THE MEDIUM?

EDITOR BANNER—Permit me, through your columns, to ask a few questions of Dr. H. B. Storer relative to a point in his communication in your issue of the 9th of Jan. 1875.

1st. Does Dr. S. think the medium was really absent from the cabinet when he sprang into and examined it at the request of the materialized spirit, or that the spirit prevented him from seeing or feeling the medium?

2d. If the medium was really absent from the cabinet, how does the Doctor account for her absence? If she had come out bodily, surely the persons present would have seen her material form, unless the spirit or spirits prevented them; or

3d. Does the Doctor think the body of the medium was by spirit power deprived of her material form (and thus enabled to disappear) and again re-invested with her earthly form and habiliments at the will of the spirits?

That spirits may go and come at will, to many does not seem at all strange, but that the body of a medium should disappear under such circumstances as narrated is a little strange, and a number of "seekers after truth" would like the Doctor's views upon the points alluded to.

Yours truly,

C. HALL.

Sonoma, Cal., Jan. 20, 1875.

It is one of the beautiful compensations of this life that no one can sincerely try to help another without helping himself.—C. D. Warner.

The British Parliament met Feb. 4th, and the royal speech detailed a pacific state of affairs throughout the kingdom.

Literary Department.

THE LIGHTS AND SHADOWS

OF

ONE WOMAN'S LIFE.

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER.

Author of "Dora Moore;" "Country Neighbors; or, The Two Orphans;" "Rocky Nook—A Tale for the Times;" "Bertha Lee;" "My Husband's Secret;" "Jasie Gray;" "Pictures of Real Life in New York;" "The Two Cousins; or, Sunshine and Tempest," etc., etc.

CHAPTER XII.—CONTINUED.

How long Le Mark waited for Davie, deponent saith not, but while he waited Davie was making his way by a rough road through strange villages to his mountain home. There all was peace. The busy world was left far behind. The lady's joy at seeing Davie was almost as great as his own. It proved a happy home. He gained health and strength in that mountain region. The color came to his cheeks, vigor to his limbs, and in three months the little pale Davie was transformed to a robust country boy. Isabella found an apt pupil. What she knew she taught him, and was grateful now to her father, who had formerly been so rigid in exacting her own lessons in childhood. Davie never evaded tasks. It was his pleasure to do faithfully whatever he did. The mountain seemed to inspire him in his love of Nature; he liked to delineate foliage, to trace the delicate fern and trailing vine. He wrought with wondrous patience.

"Ah, Davie," said Isabella one day, "you will go beyond your teacher. Nature has given me a love for art, but she has made you an artist. When you are a little older we must see what can be done with you."

It was good for the baby boy to have such a companion as Davie. But there were those far away who pined for Davie. His mother missed him every hour of the day in her cottage; she knew not till he was gone how much her heart was bound up in the child—her John's boy, as she delighted to call him; and poor little Mary was fain to say like the good old Jacob, though he was not in her thoughts, "Ye have taken away Joseph, and will ye take Benjamin also?" Her only comfort was in going to Uncle Joe's house; but dear, good Uncle Joe, much as she loved him, was not quite Davie. No, no; Uncle Joe could not draw pictures for her, nor make pretty plays, nor tell her long, beautiful fairy stories! No, no! She loved Uncle Joe very much, and, when caressing him, said, "I am sick, Uncle Joe, waiting for Lady Mamma! Will she never come? I thought Davie would bring her. Davie never tells a lie. Why don't he come, Uncle Joe?"

"I think he will, my darling; I am sure he will, Mary. Come, we will order your pony and ride to Millbank; perhaps Miss Eliza will cheer you up."

"No, no, Uncle Joe; I do not want to go to Millbank. It used to be very pleasant, but I do not like grumpy, cross old men, and Mr. Flytee is old and cross, and will not let Miss Eliza leave him to play with me. If Miss Eliza will come and stay here we could have nice times."

"Would you like that, my darling?"

"Yes, uncle, I would like it—not so well as Lady Mamma, not so well as Davie, but next best, Uncle Joe."

Uncle Joe smiled and looked a little dreamily out of his eyes, as he said:

"Yes, my darling, next best, next best! But the poor old grumpy man, as you call him, needs his daughter, and I am glad that she has patience to bear with him. What will you do when I get old and grumpy?"

"We will borrow Miss Eliza," said the child, her childish laugh ringing merrily out and waking the echoes of the quiet house.

Uncle Joe laughed, too. "Yes, yes, we will borrow Miss Eliza."

CHAPTER XIII.

Retribution.

The babe that was welcomed to the world with so much joy, and whose claim to a noble estate seemed clear, had been two years in a peasant's cottage in the Rhetian mountains. Unconscious of the shadow that had gathered over him, he grew a fair and comely child.

His mother was so beloved by her simple neighbors that they called her always "The good Lady Isabella." The once gay child, petted by a fond father, and who for many years knew no law but her own will, was in the maturity of womanhood so purified by trial, that to those who knew her best she seemed like one of the blessed women whom their church called saints. Her beauty had changed. It was no less striking, but it wore a calm, saintly look, like that of one who has bathed in that sea of rest—a sweet submission to God's will, and whose quiet no storm can disturb.

Thomas à Kempis somewhere says: "Renounce all and thou shalt possess all." And a greater than he taught, he that would save his life must lose it. She had thus arrived at this calm.

"Only one thing I ask, Lisette," she once said; "if death comes to my child's father, or to me, I hope the good Lord will permit us to meet once before the dark curtain drops."

"You must not speak of dying, my lady. You have better health than almost any peasant woman around us. You will live to find much comfort in your boy."

"Yes, yes," said the mother, clasping the child in her arms. "I will live for him, if God permits; and Davie, too, needs me. But should he will otherwise I have made provision for Davie's education. You will speak to Mr. Morton about it, and I am sure he will carry out all my wishes."

We who are telling the story, and can now look back and compare the dates, will give the reader a little history of one day: Lady Isabella, in her gray dress, has gone to visit a dying woman—a poor peasant woman, who waits her coming.

"For she will help me die," she said. "If I can hold her hand, and look in her dear face, I can die easier."

Davie walks by the lady's side carrying a basket of delicacies for the afflicted family. Isabella and Davie take long walks in these days, sometimes to a high point, to see the sun rise, or they wander in search of rare plants and flowers. These rambles have done much toward healing the sorrow of her heart, and have been lessons to Davie.

While these two are bound on a mission of love, Mr. Morton and his daughter Mary are sitting together in the old drawing-room that looks out on the lawn. Mary is eight years old now, but "Lady Mamma" does not come to claim her, and she wonders much and mourns over it.

"I had a dream, papa, last night," she says. "I dreamed I went to heaven and found my Lady Mamma and Davie. They were walking amid flowers—the most beautiful flowers you ever saw, papa; great white lilies and roses, such as I never saw here. But, papa, I cannot describe it all, it was so beautiful. When mamma saw me coming she opened her arms, and I ran to her. She kissed me, and I saw then that she had a magnolia blossom in her hand, and it filled the air with fragrance. 'Come, my darling,' she said, 'we will sit here by this fountain and wait for papa. He will be here soon.' But just as I was taking my seat between my Lady Mamma and Davie, I woke up, and there stood Susan by the bedside, saying 'It is breakfast time; your papa is waiting for you.' Wasn't it a beautiful dream, papa?"

Her father could not speak for a moment. He recalled the words which Lisette had repeated to him, "Through much sorrow will we rise to joy." Must it be through death to her?

At that same hour Uncle Joe is eating a very late breakfast alone. The tea and toast are all right, and the eggs are done to a turn, and all the appointments suit his fastidious taste; but he is very lonely, is this sociable old gentleman, and he wants somebody to talk to. The housekeeper comes in with a very long, funeral face.

"John has just come in, and says that Mr. Flytee died this morning, at six o'clock."

The Captain never feigns, and therefore he cannot lengthen his face to keep his housekeeper company. He simply says,

"Well, Mrs. Afleck, we ought not to mourn that he is released from suffering. Send John over to Millbank with my kind regards to Mrs. Flytee, and to say that I will ride over myself this morning."

When the housekeeper had left the room the good man murmured to himself,

"After awhile we can borrow Miss Eliza! who knows? Perhaps Miss Eliza will not object to Mary's arrangement."

Ay, Uncle Joe! how many of us would be willing that our thoughts should be known even to our best friends?

One more scene at this time. A gentleman sits drinking his coffee at his hotel in Paris. Two or three other gentlemen are with him, all Americans. They are talking hurriedly, with many exclamations and much excitement, as they now and then read extracts from the morning paper.

"Well, gentlemen," said a tall, handsome man, as he rose to leave the room, "we know how this struggle will terminate; I have no fear of the result; the chivalry of the South cannot be beaten!" He passed out. The two who remained shook their heads, and one said to the other, "It will be a long and bloody struggle; the North will never yield; a few defeats will only teach them how to win a victory!"

The gentleman who had left went to his bank with a draft. To his astonishment and indignation, he could not get it cashed. "We have no more funds for you, sir," said the banker, calmly; "the property of Southern gentlemen is being confiscated rapidly; sorry for you, sir; civil war is terrible; we Frenchmen understand it."

Le Mark—for our readers may guess the name—finding that he had funds enough on hand to take him home, started in the first steamer. He was full of the war spirit, and eager to join the fray, which he fully believed would be short and

decisive—as one of the freedmen afterwards expressed it, "Dey told us it was only a breakfast job; dey could whip de Yankees in de mornin' and come home to dinner."

Having thus given a bird's eye view of the principal characters of our story, we will pass on to events of a later date—six months from the time. Uncle Joe is again at breakfast in his cheerful room, where the bay-window looks out upon the lawn, and the sunlight peeps in through the rich blooms of heliotrope and roses in the window, and lights up the massive old-fashioned furniture, which the housekeeper's careful hands have polished, till the mahogany, like everything else in this establishment, from the master here to the wine in the cellar, is improved by age. A few choice old pictures adorn the walls, comfortable old easy chairs stand about, and books and newspapers, for the occupant has it all his own way, and has no fancy for modern notions. He is alone still, but John breaks the solitude by bringing in the letters. The old gentleman glances at them, and the postmark of one attracts his eye; New York, U. S. A. "Ha! ha!" he exclaims; "it has come at last—a long epistle, too."

The Captain finishes his breakfast, composes himself in his easy-chair, reads his brief letters of business, and then takes up the following letter from Dr. Adams:

"NEW YORK, —, 1862.

"MY DEAR SIR—I hope you will pardon my long delay to answer your letter. Immediately after its reception I made inquiry for Mr. Le Mark. I could hear nothing from him, and only learned that he was not at home, and that his plantation was managed by an overseer. I went to Mississippi in person, and applied to this man, who could give me no information, save that Le Mark had gone abroad, and had left no directions where letters could find him. The house was closed. I had in years back written often to my friend 'Rosa,' as we used to call her, but never received any reply. I give you her history as far as I know it:

"Her father was an Italian, who espoused the republican cause in his country, and became so inimical to the government that he fled to the United States. The father and daughter got separated by some mistake on the train, and I found the child in the street crying bitterly. Her dress and manner indicated her as above the lower class of this nation, who are so common in our cities. She remained in my family not far from a year, and we learned to love her much. I never became so interested in any other child. I regretted to part with her, and recall to this hour the pain which I felt when she left with her father for their Southern home.

"A foreboding that I should lose my little friend proved real. We did not meet for many years—not till she had become a wife. She was in this city as a bride. I was startled at first by the resemblance to her eyes of those of a beautiful lady whom I saw in a picture gallery, not dreaming that my own Rosa stood before me.

"Her husband was a handsome man—too regularly handsome to suit my taste. Rosa seemed proud of him and very happy. She had become, in mind and person, all that her childhood had promised. When I inquired of the overseer for Le Mark's wife he replied, 'I never saw her, sir. She had left home before I came to the plantation.' I would gladly have interrogated some of the old servants on the place, but you may not be aware that a Northern man might incur suspicion by talking with the servants in the absence of the master. The seeds of the war had already been sown—the dragon's teeth, I might better say. There was bitter feeling, and already the lowering clouds of war in the horizon.

"I returned home much dissatisfied with my journey. Unfortunately I knew none of Rosa's old friends at the South. I determined to make further search and write to you as soon as I could learn about the family. One thing was certain in my heart—Rosa could not have gone far astray, but, according to your statement, she must be the wife of another while Le Mark is still living. I was so sure that there must be some mistake that I would not write till I could prove my assertion. Well, as you know, our civil war broke out, and the whole country was on fire. I cannot describe to you the excitement that prevailed. Holding, as perhaps you may, to the divine right of holding slaves, as you do the divine right of kings, ['Don't hold either,' said Capt. Melton, gruffly, looking up from his paper. 'I do believe in serving the queen faithfully and defending her with my sword, but 'divine right'—why, that is another question; and as to slavery—by George! that paper of Lisette's has set me as strong against the institution as Wilberforce himself!'] you may not understand the feelings of Northern men. Never was such enthusiasm in a cold-blooded race since the Crusades. The best and noblest of our young men enlisted. I lost half of my students. As I went into the lecture room one morning I found a hot discussion going on between two young men, one of whom had entered the class only a day before, and I had not learned his name. They were getting excited, and I said, 'Come, come, young gentlemen, our business is to learn the healing, not the killing art.' 'Yes, sir,' said one respectfully, 'but I beg to set Mr. Le Mark right on one point.'

"Le Mark! It was the only time I had heard the name, save in connection with Rosa, and I ventured, at the close of the lecture, to detain the young gentleman. The moment I inquired if he could tell me anything about an old friend of mine, Mrs. Le Mark, of Mississippi, his eyes brightened, and I saw at once that he knew my Rosa. 'Ah,' said he, 'did you know my brother's wife—Mrs. Richard Le Mark?' 'Yes,' said he, 'the name. He then went on to tell me that two years ago his brother Richard's wife went to Europe, and his brother followed her a few months afterwards; that he had heard nothing of them since. He had not visited his brother's plantation for some years, and his mother but once during that time. He was evidently ignorant of all the sad story you had written me, and of Rosa's marriage.

"There was a mystery about the affair which puzzled me more and more, and I still deferred writing to you. I liked this young fellow very much. He bears no resemblance to his brother in features or in disposition. He is a student of medicine, has matriculated at a medical university in another State, but is in my class of surgery. He is talented, and will excel in his profession. We became friends, and I ventured one day to show him your letter. It was a bold step, but there was something in the young man that led me to trust him. He was much affected by the perusal.

"Doctor," said he, 'of one thing I am sure: no dishonor can attach to the lady. The mystery will be solved and she acquitted. God forgive my brother if he has wronged—if he has driven her, by any act of his own, to what may seem dishonor in the eyes of the world!'

[Continued in our next issue.]

HEAVEN.

(The following poem from an Orthodox work entitled "The Changeling Cross," contains much good Spiritualism.)

Oh! heaven is nearer than mortals think
When they look with a trembling dread
At the misty future that stretches on,
From the silent home of the dead.

'Tis no lone isle on a boundless main,
No brilliant but distant shore,
Where the loved ones who are called away
Must go to return no more.

No, heaven is near us: the mighty veil
Of mortality blinds the eye,
That we cannot see the angel bands
On the shores of eternity.

The eye that shuts in a dying hour
Will open the next in bliss.
The welcome will sound in the heavenly world
Ere the farewell is hushed in this.

We pass from the clasp of mourning friends,
To the arms of the loved and lost,
And those smiling faces will greet us there,
Which on earth we valued most.

Yet off in the hours of holy thought
To the thirsting soul is given
The power to pierce through the mist of sense,
To the beautiful scenes of heaven.

Then very near seem its pearly gates,
And sweetly its harpings fall,
Till the soul is restless to soar away,
And longs for the angels' call.

I know when the silver cord is loosed,
When the veil is rent away,
Not long and dark shall the passage be,
To the realms of endless day.

Spiritualism Abroad.

REVIEW OF FOREIGN SPIRITUALISTIC LITERATURE.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.

Numbers 38 and 39 of volume 21 of *El Eco De La Verdad* of Montevideo, edited by the able writer Dr. Jose A. de Esclendero, have come to hand; but as they contain little or nothing on the subject of Spiritualism, (as we accept it) I will devote but little space to them. It is, however, gratifying to see such a spirit of independence and liberality manifested in a purely Catholic country, as this periodical exhibits. It announces itself boldly as "anti-infallibilista," but earnestly in the field for "The Reform of the Church." It says that, "The new church formed by the old Catholics, who do not admit the infallibility of the Pope, augments visibly—notably in Bavaria, Prussia, Switzerland, in the cantons of Valais de-Erburger," and that, "This schism in the Catholic church may be of great political importance." The *Verdad* has also considerable to say about the position of the celebrated *papado* *Juvenio Lognon*, admitting that while he extends one hand to the old Catholics he gives the other to the ultramontanists; but reiterates what the Protestants declare, that he, like Luther, should openly break away from the traditions of the church of Rome.

From Madrid again comes the handsome little quarto *El Criterio Espiritualista*, opening with an able article on *El Imparcial*, which has undertaken to analyze Spiritualism and make one believe that "all the truth in it is reduced to the movement of a table, an experiment in magnetism, a vision in spaces, a fantastic portrait, and a thousand other things which in no way affect the principles of the doctrine, neither form nor destroy it, but show that in its consideration its bases are overlooked." As a proof that there is no demonstrable truth in this faith, the author of the article in the *Imparcial* states that he had a child subject to nervous attacks; that a Spiritualistic doctor was called, who treated her, and attempted to obtain a spirit photograph of the child's attendant spirit, &c., but that it all was of no avail, was charlatanism in fact (though the doctor charged nothing for his services), and the poor little patient was finally put in the asylum for the insane.

Every intelligent Spiritualist can see how inane such attacks are; and how almost useless are the refutations, the explanations, the proofs, that are constantly presented, ably, logically, in response to them.

The next article is on the "Apparition of Spirits," from the Medium and Daybreak. This is followed by an interesting and quite ample synopsis of that valuable lecture on Psychometry, delivered in Boston on the 10th of April, 1874, by Prof. J. R. Buchanan, and reported in the Banner of Light. The wonderful phenomena there enunciated are translated with great lucidity. That phenomenon—the production of the legitimate effects of medicine if only held in the hand instead of being swallowed—which the class in the college of Cincinnati in 1849 acknowledged to be a fact, is among the most startling, if not the most incomprehensible to the ordinary thinker. The whole article will doubtless produce no little comment, and awaken much profound thought in the minds of the able scholars of Spain.

A letter from Sr. Don E. Coullant, dated Madrid, Nov. 5th, gives an admirable account not only of the spirit photograph operations witnessed by him in Paris, but of a séance held there, when (Mr. Firman being the medium,) the *serenata* of sound was sung by a spirit—the voice at first being very low, but finally swelling in volume till it dominated all the rest that aided in it, pronouncing clearly all the letters of the *serenata*. Other manifestations occurred, but as they were more like those we are very familiar with, I will not here record them.

In the *Espiritista* is a notice of a new Society of Spiritualists at Santander; also, that at Lérida the Vicar-General of that diocese had published a pastoral prohibiting the reading of a recent spiritualistic work entitled *Roma and the Evangelio*, adding severe condemnation of its abettors. The editor of the above-named journal takes occasion to thank the Vicar-General for thus aiding in the propagation of our doctrine.

Two more numbers of the *Licht Welt*, of Allentown, have come to hand. As its price is only \$1.00, and as it gives a full account of the principal events in the realm of Spiritualism that come prominently before the people in this country and in Europe, every German will find himself well paid by making it a permanent member of his household.

The *Revue Spirite* of Paris for December is overflowing with good things. I will, however, translate first that portion of an article which relates to a spirit photograph therein contained—one of those strangely beautiful productions with which the *Revue* is each month enriched: "Mademoiselle de Véh, No. 26 Champs-Élysées Avenue, and the spirit of a friend, Miss X—, compose the picture which we give to-day. Mademoiselle de Véh has obtained also the spirit of her brother at the medium's, Mr. Baguet. We are happy to express our grateful recognition of the

heroism of M. and Madame de Véh, who, regardless of their social position, of the prejudices of their world, authorize us to give to our readers the proof obtained by their dear daughter, this example of sincere and convinced spirits.

The psychograph represents a fair young girl, standing, or only partially seated, neatly attired, and resting her hands, one upon the other, on the back of a chair. At her side is a figure wholly enveloped in white, fleecy drapery except the head—a side view of which only is given. This side view is as spirited and as pleasingly outlined as one could desire. The hair comes low down on the forehead, from which it is carried back in wavy lines, with a careless grace that is not unbecomingly the earnest and preoccupied expression of the sweet face it adorns. That these psychographs must be recognized by all friends of the party they are supposed to portray can hardly be questioned. They are as unlike each other as human beings can well be, though representing no departure from the refined and spiritual. The spirit-figure in the picture before me has, with its left hand, thrown a portion of its mantle over Mademoiselle de Véh, but so very delicate is its texture it seems rather to brighten than to make more dim the figure beneath it. Expressions of satisfaction and gratitude pour in upon M. Baguet from all quarters.

The first article in the *Revue* is a letter from a gentleman in Toulouse, in which he expresses (as we often have occasion to do here—a low grade of humanity manifesting alike characteristics everywhere) his unbounded mortification and astonishment that the editors of the public journals of that place denounce Spiritualism in vindictive terms, as inimical to religion and the well-being of society—even placing a horrid murder at its door. Spiritualism is like Free Masonry, like the Templars of old, loaded with every imaginable offence by those who know nothing about it. But one great and important truth is connected with it: no one, however pure and holy a Christian he may think himself to be, will ever thoroughly understand his Bible till he becomes conversant with and one of our faith.

A curious affair has for four years puzzled and interested the people of the little village of Florémont in the canton of Charmes, says a writer from Poussey, who was informed of the following facts by the Mayor of said village: "A girl, Miss Clemence G., is possessed of the devil, say the clergy, who have tried all the means at their command to relieve her, and been baffled; while the doctors have given her up as incurable. Every day, at about the hour of ten in the morning, she falls asleep in her chair, and so remains till noon, when she begins to talk—uttering by preference blasphemous words, till five or six o'clock in the evening; then she awakes, takes supper, retires to her bed. In the morning she gets up and goes on with her usual work, awaiting the renewal of the phenomenon. From the beginning of her malady, this young girl, who had formerly conversed like others, suddenly ceased to talk. About four months since she not only began again to talk, but to dance, even on the chairs, though she had never before danced. She neither loves the priests nor objects blessed by them. Some blessed water put in her drink she discovered, and refused to touch it. A scapulary being thrown over her by a priest, she tore it off in a rage. When the priests visit her she abuses them roundly. When Miss Clemence is asked, in her tranquil moods, what happens in her moments of *dérèglement*, she replies, 'It is a handsome gentleman who is with me.'"

Prince Wittgenstein has written, from his home on the Rhine, to Mr. Lamarie, that Miss Cook (now Mrs. Corner) has favored him with a two-weeks' visit—bringing with her a look of hair (and some photographs) of the beautiful "Katie," which the latter presented to her previous to her (Katie's) departure. Prince X. expresses the belief (the letter was written Sept. 3d) that the Katie of the United States is a false one; a belief shared in by many in this country.

There come now from Mauritius, (*Is. de France*), as reported in its *Sentinelles*, accounts of spirit manifestations exactly in accord with those of which your readers were made acquainted some months since, occurring in the West Indies. Every night in the house of M. X—the family are subjected to all sorts of disturbances. Stones are dropped upon the roof of the house, tables within are overturned, vessels broken and hurled about, and all this without the possibility of seeing any cause. Thursday night preceding the 14th of September, the house being well closed, and no one within but M. X. and his servant, there came to their ears the sound of rattling chains and of footsteps, while certain pieces of furniture changed places. The moment a light was struck everything became calm as by enchantment. Thus the celestial trumpet is echoing over the Isles of the sea.

The report from the Hague is that Messrs. Bastian and Taylor are doing wonders there, under perfectly satisfactory conditions.

"An apparition of a soul from purgatory—arrival in a *communauté des Dames de la Sacresse*, and reported by the Superior." One night in 1856 the Lady Superior, having retired for the night, heard her door open and some one enter the room. Thinking it to be a sister who had a habit of thus disturbing her, she simply requested her to go away; but as the intruder seemed to throw herself on her knees the Lady Superior looked up and recognized at once Sister X., who had some time since departed this life. "Why do you come here?" asked the lady. "If you are suffering the pains of conscience go to the curé."

In the first part of May, 1856, the same spirit returned, and on being interrogated acknowledged with much sadness that she was in purgatory, and begged the Lady Superior to have made for her three communions, by such and such sisters, whom she named, and who were, in fact, the most fervent of the sect. On the 15th of May, of the same year, she reappeared, with an entirely joyous air, and was asked if she had gained heaven. "Oh no! I am far from it," she said. "Imagine purgatory to be a vast pyramid with its summit in the sky. Like a ladder, whose every step shuts out the view of its apex, where God is, it is to be ascended, the first stage being that where the soul throws off, as it were, its first sinful envelope, expiating its graver faults and suffering much. Now that I have gained the second step upward I suffer no more, only the deprivation of not seeing God." On being asked how long before all her faults could be expiated, she said, "As long as it took me to come to this step," but added, "Oh! if you only knew how much longer time appears in purgatory than on the earth!"

The above facts were given to the editor of the *Revue* by M. Julien, curé of Pimprez. M. Julien died in September, 1870, promising to return, if God willed, and manifest his presence. He has done so.

The *Revue* for January (with a remarkable spirit photograph of A. Kardec, by the side of his distinguished and most estimable spouse, Madame Kardec), the *Revue* for December, and a dozen numbers of a little monthly published at Zuda Pest (Hungary), have come to hand, and will receive attention in my next.

Banner Correspondence.

Letter from Thos. Gales Forster.

BROTHER COLBY:—I have heard, with much regret, of your recent illness, and consequent protracted debility; and, too, I have deeply sympathized with you in the anxious thought, and great mental and physical depression, which for years I have known to be eminently characteristic of your life and duties in connection with the cause we all love—in your advocacy of its truths, and your profound sympathy with those who have been the mediums of the transmission of these truths to earth. I find it difficult to congratulate you on your restoration to health, for well I know, in the land of the beautiful hereafter, a glorious reward awaits the "good and faithful servant" of truth. But I do congratulate the cause of Spiritualism and its media, that its devoted advocate, and their most sympathizing friend and brother, can still, with his accustomed vigor and integrity, continue his labor of love.

The progress of our glorious cause is still continuous, beautiful and sure, notwithstanding the fact that the bigoted and the uninformed have periodically proclaimed, throughout the last quarter of a century, that the whole matter is exploded and dead. But, as seasons after seasons, and age after age, the innocent night wears still the precious jewel of the silver-faced moon upon the brow, and its soft effulgence overflows the world, sleeping in its heavenly splendor, whether mortals care to observe it or not, so the mental night of materialistic doubt and theological distrust is being most surely illuminated by the brilliancy of Spiritual truth, although the majority of mankind, as yet, still close their eyes to this glorious light of the centuries.

Among the remarkable incidents of the age, you may be surprised to learn that another luminary has made its appearance through the murky atmosphere of this ecclesiastical region, the lurid light of which, it was proclaimed in a theological circular, would inevitably expose the tricks of mediums, and kill Spiritualism itself most emphatically dead, beyond the possibility of recovery. In other words, a Professor (?) C. W. Starr recently appeared in our midst, and issued a circular, endorsed by most of the clergymen of the place, to the effect that he would expose the tricks of mediums, and demonstrate Spiritualism to be the most wicked fallacy of the age. At the same time he loudly professed himself a Christian, and a believer in "the Spiritualism of the Bible."

Upon the evening of the exhibition the hall (holding probably six hundred) was literally jammed with the members and pastors of nearly all the churches. Indeed, there was scarcely standing room for another person, so anxious were those professed followers of the beautiful medium of Nazareth to see Spiritualism receive another death blow, in addition to the many notable stab wounds already given to it by the crimson hand of the church. But the laymen were doomed to disappointment, and the clergy to chagrin in its keenest sense, for a more pliable mountebank scarcely ever presented himself upon a rostrum. And what renders the matter still more mortifying to those who countenanced him, I am credibly informed that during the portion of the night devoted to *incoherency*, after his performance, he boasted loudly of the ministers as his best card, and of how easily he had duped the citizens of Chillicothe. I trust none of your readers, at any point where this pseudo-professor may present himself, may be seduced into adding to fill his purse by listening to his ridiculous statements, or witnessing his monstrously absurd manifestations.

So disgusted were a number of gentlemen with the evidently erroneous statements, as well as the jugglery of Prof. C. W. Starr, that they addressed me a courteous note requesting that I would "give an intelligent presentation of the claims of Spiritualism," upon any evening agreeable to myself. I consented to do so, although somewhat apprehensive as to the probable effect upon my nervous system, after my long enforced absence from the rostrum. I suggested to the Committee of Invitation that the clergy should be requested to give from their pulpits a similar notice of my lecture to that which they had given of Prof. Starr's, together with a like invitation to their congregations to attend; also, that the same price of admission should be charged, and that the entire proceeds should be appropriated for the benefit of the poor of Chillicothe. I had heard here had been considerable suffering among the white and colored poor during the unusual severity of the present season. Prof. Starr received at least \$200 over and above his expenses. At present prices that amount would have furnished the needy with 1,650 bushels of coal.

Now, see what inconsistency, bigotry and prejudice will induce even among the elect! A Sunday intervened, but not one of the ministers of God gave notice of the contemplated lecture, although God's poor were to be the beneficiaries! The committee therefore suggested that the lecture should be free, to which I assented; and upon the night appointed delivered the first lecture upon Spiritualism—strange to say—ever given in this ancient town, the oldest, save one, and the former capital of the State. I also delivered a second lecture, hoping to enlist some little interest in our glorious gospel. At neither discourse did I have more than one hundred and fifty persons present, owing to the churchly infidelity of the hour. Those who did attend, however, were among the most intellectual and cultured residents of the place; and, from the visits that I have had, and the earnest inquiries that are being made, I doubt not some seeds have fallen in good soil, which will bring forth fruit in due season.

With regard to the Protestant clergy of this place and their prejudices, it is but just that I should present one honorable exception, and I take great pleasure in doing so. The rector of an Episcopal Church here the courage to give me a hearing in public, notwithstanding the atmosphere of bigotry by which he is surrounded, and also to see me in private. He does not, for want of favorable observation, recognize the cardinal fact of spirit-communications, but he utterly ignores the horrible ideas entertained of Deity by most of the churches, and fully subscribes to the doctrine of progress beyond the grave. He entertains many other liberal views which I need not advert to in detail. He is a man evidently of noble purposes, expanded views, honest opinions, and unerring thoughts. If he does not now belong to the committee will kindly hold himself excused, and that they will provide themselves with a more efficient laborer for the month named. I may possibly give a lecture now and then, during the still further extension of my vacation, with an interval of weeks between; but I am unable to do more than this as yet.

Fraternally yours,

THOMAS GALES FORSTER.

Chillicothe, O., Jan 21st, 1875.

Kentucky.

OWENSBORO.—W. B. F. writes: If some of our good lecturers and test mediums would call on the friends in Owensboro', Ken., which is on the Ohio River, one hundred and sixty miles below Louisville and forty miles above Evansville, Ind., they would find friends willing and able to remunerate them for time and cost. Many are

very anxious to learn more about Spiritualism. The population is about six thousand. Mediums passing from East to South or West, would be kindly received. They may call on any of the following named gentlemen: L. W. Marble, W. T. Owen, G. E. Genther.

California.

SAN FRANCISCO.—Extract from a letter written by S. W. R.: Our mediums (angels guard and keep them) are each in their special phases the real instruments by which the world of San Francisco is being turned upside down for good. The angels are a more disturbing element here than the earthquakes even. I have witnessed a little of their efforts. Mrs. Foye, in Charter Oak Hall, repeats each succeeding Sunday evening the pollet tests, with remarkable success, and a large number of mediums are giving both public and private sances, and are giving, I understand, very general satisfaction. Mrs. Sawyer is much talked about by the curious and inquiring, for the wonderful showings forth at her materialization sances. I have had, as yet, no opportunity to see for myself how these things are, but have availed myself of the privilege of witnessing the Mechanical Writing Medium, Mrs. Kerns, in her public sances. Could I assure myself of the right to ask for the space in the Banner, I would give some details of the work of this comparatively young but unusually powerful medium. I understand she contemplates a journey to the Atlantic States in the near future, and the friends wherever she goes can see for themselves what the spirit-world is doing for this medium, but I will cheerfully stake my reputation as judge of the genuine, in commending her to the kind care and patronage of the people wherever she may sit down to her little table. Mr. Snow and his genial lady are giving the liberal seekers an opportunity to buy all kinds of liberal books everywhere at their tidy, inviting Bookstore, Kearney street.

The local journalistic aid is coming, through Common Sense, Mr. and Mrs. Stearns editors. Dora Danmore is giving the woman's cause valuable aid, and hence liberal principles generally, by her really bright and meritorious little paper "The Golden Dawn." I will close with an extract from an editorial in the Dawn for December, and I commend it to the careful consideration of those who fear for the safety of our social fabric. The extract is from an article entitled, "Are we to become a Homeless People?" This says:

"I am sure we can never be dissolved so long as there are pure, loving, womanly hearts to build themselves a niche for their household treasures. There is in every true woman's heart a desire, instilled by God, to have a home, a bright little corner somewhere in life's great workshop, that she may call home, and so long as that feeling remains as part of her nature, there is no danger that other marriage or homes will be overthrown."

Minnesota.

LAKE MINNETONKA.—Henry Stubbs writes as follows: I am a man of near seventy years of age, and I must confess in all of my experiences I have never before heard the absurdities of popular theology so completely shown up in their own true light as was done by K. Graves, of Richmond, Indiana, on the 24th of January, at this place, in a discourse from the text: "What shall we do to be saved?" The gods of the various nations who have flourished for the last nine thousand years were dethroned, and their errors and follies completely ridiculed. So well was it done that few if any speakers in the field as spiritual lecturers who can excel K. Graves, either as an exponent of the truth of Spiritualism, or the errors and evils of popular theology; and I hope he will receive calls from all parts of the country, and a liberal support commensurate with his merits and ability.

Connecticut.

NEW HAVEN.—W. F. Jamieson writes: Here is a splendid society of liberal minds who are banded together in holding Sunday meetings and week-evening entertainments. Bros. E. R. Whiting and Frank A. Hermance constitute the managers, and are the back-bone of this "Free Lecture Association," which has been in existence one year, and is already becoming famous throughout the country. If every city and town in the Union had a society managed on just such a simple and effective plan as this, there would be more genuine harmony among the liberals everywhere. The platform here is broad and perfect. There are several good workers here, and Bros. Hermance and Whiting are deserving of great credit for their indefatigable labors in building up our cause in sight of Yale College.

THE LIGHT SHINING IN DARKNESS.

BY WARREN CHASE.

In the northeast part of the Great State of Missouri is a little obscure town called Memphis, in which resides Brother Mott, the materializing medium, who has created a great commotion in the minds of the people for one or two hundred miles around him, such as no preacher, not even Hammond, could ever produce among a class of minds that no revival preacher ever reaches except to excite ridicule or disgust. We have not yet heard of one person who has visited Mr. Mott at his home, or had him at other places for sances, who has even suspected him of being an impostor or trying to cheat. He is so fair, so candid, so delicate in health and sensitive in feeling, that he disarms suspicion, and plainly shows that he has neither disposition or capacity to be a knave or impostor. So he is reported to us.

We deeply regretted our inability, for want of time, to visit him while in the vicinity, but our engagements, made more pressing and numerous on account of the excitement created by him, would not allow us the pleasure of a visit.

The region about that locality is not among the most enlightened in the nation, but is strongly impregnated with the superstitions of Old Theology, and is consequently greatly alarmed at these bold manifestations of the "devil" and his near approach to the saints of the Church. The clergy have to call in the "sheep" and warn them not to get in reach of this "wolf in sheep's clothing," assuring them it is not the faces of their deceased friends which they behold, but the "devil," who for wicked purposes can assume the form even of an angel of light; but they do not pretend that he could in that way deceive God or themselves. They know him in whatever form he comes; but we poor, deluded Spiritualists, who are secure to him without these manifestations, and whom the Church could never reach, must be made doubly secure and be doubly damned by this new phase of his marvelous works, and occasionally he gets a sheep from the fold of Christ by these bold tricks. But it is interesting to see the sorting of sheep from goats in the classes of people that are scared and led by the priests and those who dare think and investigate for themselves; the latter, the most prominent intellects, and men and women of the most moral, upright and stable characters, and the former the weak, truckling, timid souls, who are as easily frightened with a "devil" as a child is with a bear or wolf in the dark, when both are equally imaginary.

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In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important facts and thoughts; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

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The Ecclesiastical Amendment.

It is just twelve years ago, on the 4th of the present month, that the movement to secure "the recognition of God in the Constitution" began. On the 4th inst. the anniversary of the event was observed by a convention at St. Louis, whose proceedings we find fully reported in the Globe of that city. The several meetings and conventions have been held as follows: at Xenia, Ohio, in 1863; at Alleghany City, Penn., in 1864; at Indianapolis, Ind., in 1865; at New York, in 1866; at Pittsburg, in 1867; and, to name no more, at St. Louis this year. A large assembly convened at the latter place, the ecclesiastical managing the affair in their own way. A proposal, near the close of the session, to permit Col. Robert Ingersoll, of Illinois, to speak on the other side of the question, was treated with spirited contempt by Rev. Dr. McAllister, the proposer being told that the convention had met in order to hear but one side of the case only.

Dr. McAllister was the first speaker, and he dwelt on what he called "The religious defeat of our National Constitution." Like most ministers, he thinks that if he can get religion legalized, he will certainly create a more religious people. That is the way such men reason from the surface to the centre. They want a profession or proclamation, and fancy they have the substance. He cannot take so comprehensive a view of the subject as to see that sects, creeds and churches change, but that our Constitution was made to last as long as all believers and non-believers love freedom. The Doctor seemed to be the moving and guiding spirit of the Convention. It apparently would have been a practical failure without him. His zeal furnished the fuel by which the steam was generated. He had to go back and take his stand on old Puritan ground in order to find a place for working the lever of his argument. He said, "The nation cannot prosper and realize the aspirations of her citizens except by and in connection with the Christian religion." Then the nation is in a poor way already, if one may judge by the number of non-churchgoers in the country.

Dr. McAllister asks, "Who are the men who most complain?" He answers his own question thus: "For the most part they are the very men who can take the names of God and Jesus Christ into their mouths in shocking blasphemy, without any twinge of conscience in the case." Charles Sumner, Governor Andrew, and a host of the purest and best men of the country corroborate this "reverend" slander with a vengeance. His very answer betrays the spirit of hate, and the desire of supremacy, which this new ecclesiastical party is governed by. It is genuine fanaticism, and the temper of the Inquisition is in it. He then sketches a billious picture of a society in which the Bible is banished from the schools and the Sabbath is not known from any other day in the week; he wants to know, if, in such a state of affairs, "an overwhelming number of Christian people" would not "awake to the fact that their most sacred and precious rights were violated by a Government administered in connection with the religion, or rather the irreligion of anti-Christian secularism."

That is the short-sighted way in which such bigots reason. If no obligations at all are put into the Constitution to subscribe or swear to the Christian religion, but all are left free to their own consciences and their own modes of religious development, they cry out "anti-Christian," "infidel," which is only to excite opposition and get up a party; and when we have religious parties in this country, we are to have the terrible experience of Europe over again. Other ministerial declaimers and exhorters followed Dr. McAllister, but their speeches were little but words and feeble spurs of anger. That is not the way in which the spirit of Christ is to make its way on earth. That is, as Paul said, the spirit of love, gentleness, long-suffering, goodness, patience, faith. It rejects carnal weapons and trusts to the spiritual alone. A resolution finally passed by this Convention admitted unequivocally that "it was necessary that Christian usages and customs should be established on an undeniable legal basis." And that is precisely what this new ecclesiastical party is driving at.

We were pleased to greet our old friend Prof. Lysander S. Richards, a few days ago, who has just returned from a year's sojourn on the South Pacific Coast, where he has been examining the minerals and other natural products of the far West. He is very much improved in health, and looks as robust as a prosperous farmer. He intends to devote his time to geologic studies and lecturing. He has changed his residence from Quincy to East Marshfield, Mass.

An article of marked interest from the pen of Paulina Wright Davis, bearing on the mediumship of Mrs. Mary M. Hardy, was put in type for the present issue, but in default of space it will be printed next week.

Indian Territory.

Gen. Fiske and Col. Hammond, at their interview as Commissioners with the assembled tribes of the Indian Territory last fall, solemnly assured the Indians that they would discharge their request to Congress, and advise against the change of the present government to a Territorial one, which would clearly take the whole management of their affairs out of their hands. How faithfully these men executed their trust is shown by the Territorial scheme which is all prepared to be slipped over their heads. Precisely what the Indians protested against, and what they were promised should not be done, is about to be done, and with the consent and cooperation of these faithless Commissioners. Is it at all to be wondered at that the Indian learns so readily to distrust the pledges of the Government as well as of the trader? There never was a more flagrant act of deceit than this.

It appears that the Missouri, Kansas and Texas Railroad, which obtained the right of way through the Indian Territory from north to south, is about to pass into the hands of a receiver. It happened to be the first road that was granted a subsidy in the shape of lands through the Territory. There are now other roads that are hungering for similar grants, on a larger scale. The late Commissioners were absolutely driven to tender their resignation to the President because of their opposition to all such unjust and greedy schemes, and in fact to everything that looked like the spoliation of the red men, who had had this reservation set aside for them in return for other lands which they had yielded to the government. The Commission as at present constituted, however, is a thoroughly railroad, land-grab affair. It meets the tribes in council, and makes solemn asseverations to them, only to go to Washington and assist in a scheme for robbing them of all they have which greedy corporations covet. The invasion of the Indian Territory is as nothing to men who have set their hearts on plunder and robbery.

The New York Sun, in commenting on this matter, says with severe justice that "the catalogue of our wrongs to the aboriginal tribes does not require this consummating outrage. With our mounted troops in chase of the marauders of the plains, with thievings and scalplings in the mountain passes, with systematized knavery and organized cheating at agencies and posts, we do not need to open new causes of irritation by disturbing the fixed relations of tribes who have gone through the experiences and sharp trading of our rapacious grasp at their landed possessions." But it is only consistent with what has been the course of the Government in the past. A measure was but recently introduced into Congress, bearing for its title "An act relating to lands acquired by treaty and otherwise from the Indians." Now how could lands be honestly and justly acquired from the tribes except by treaty? The inference contained in those two expressive words "and otherwise" is a standing disgrace and shame to our legislation.

Well may the people inquire in all seriousness, are there no obligations sufficiently strong to bind Congress in its dealings with the Indians to its own recorded pledge? May the Government hunt down the red men, burn their villages, and murder their women and children, on a vague charge of faithlessness to their word, when for itself it regards its own words no longer than while it is uttering them? Who is right, and who is wrong in these troubles? Can the Indians be accused of all the wrong, with such treachery as is now contemplated in Congress offering its damning testimony against the Government? Is it at all strange, under circumstances of such extreme provocation, that the chiefs mount their ponies again and again, and send forth their warriors to a concerted movement against the whites from Nebraska down into the very heart of Texas? Let our Government pause and consider. If this is to be the outcome of its new "Indian policy," it is of a piece with that which went before, and, like that, will end in expense and disaster.

The Present Status of the Holmes' Imbroglio.

On the eighth page of the present issue will be found the conclusion of the very full and satisfactory report which Gen. F. J. Lippitt, of Cambridge, our special agent to Philadelphia, has felt called upon to make in view of the facts which transpired during his recent investigatory visit to the scene of action. Whatever unfortunate circumstances may have arisen last fall by reason of a courting rather than avoidance of temptation by certain parties, we think no one who reads Gen. Lippitt's clear and well-weighed account can fail to perceive that the Holmeses possess genuine mediumistic gifts, and that the evidence adduced by him goes conclusively to the showing that Katie King is able at the present time to materialize in presence of these media.

And in addition to this testimony from Gen. Lippitt, we are pleased to add that of Col. Oleott, the memory of whose indefatigable labors at the Eddy séances is yet fresh in the public mind. This gentleman, who has the reputation of being one of the keenest detectives in the United States, and who has recently been investigating the Katie King matter, writes us a private letter under date of Feb. 24, wherein he empowers us to make for him the following statements to the world of investigators: After mentioning that he has just returned from Havana, N. Y., where he "saw Mrs. Compton, and verified all that Messrs. Storer and Willis have written," and where he was privileged to weigh the spirit, as he did Honto at the Eddys, upon platform scales—the result corroborating that at Chittenden—Col. Oleott proceeds to say: "I proved the mediumship of the Holmeses beyond the slightest doubt. You may so state from me. You may also say that I saw and conversed not only with John King, (whom I recognized by his London portrait,) but also with Katie, who, if not the woman of the Holmes photograph, at least resembled her so closely that I recognized her at once. The whole story of my Philadelphia visit will be told in my book, which I shall now complete at once."

Colby & Rich, No. 9 Montgomery Place, Boston, Mass., offer for sale all the works of S. R. Wells, 389 Broadway, New York City—THE ILLUSTRATED ANNUAL, SCIENCE OF HEALTH, THE PHRENOLOGICAL JOURNAL, etc. The February numbers of the last two magazines are filled with articles worthy of the most extensive reading on hygienic and reformatory topics.

Our promised reference to Mr. J. J. Morse's closing speech (or that of Tien-Sen-Tie through his organism) at the Rochester Hall (Boston) testimonial, is unavoidably deferred till our next issue.

Abraham Florentine—Verification of his Message.

We publish below one of the most singular and well-attested evidences of spirit return which it has been our good fortune to chronicle during a long experience, and, as the matter treated of is scattered over a somewhat lengthy space of time, we will give the items in its history *seriatim*, even at the risk of appearing, in certain of them, to go twice over the same ground. The following letter printed in the Spiritualist, (published in London, Eng.), of Dec. 11th, 1874, thus details the introduction of the case upon the stage of active inquiry:

INFORMATION WANTED FROM AMERICA.

To the Editor of the Spiritualist:

SIR—Will you oblige me by the insertion of the following statement, in the hope that some of your American readers may be able to assist me in verifying the communicating spirit, and verifying its operations?

In the month of August last, I was staying with Dr. Speer, at Shanklin, Isle of Wight. We had a number of sittings, and at one of them a spirit communicated, who gave his name as Abraham Florentine. He said that he had been the spirit of a man who had lived in the United States, and that he had been a soldier in the army of the United States, and that he had been a member of the 1st Regiment New York Militia, Col. Dodge, volunteered at New York on or about the 24th of September, 1864, and he was in the war of 1864, and he was discharged, and he received Land Warrant No. 63,365 for 40 acres. The above is taken from the soldier's sworn statement, and is from official records.

Among the great number of similar cases which have occurred in our circle, I know of none which has not proved correct in every particular. No mistake or misstatement has been made, and I have, therefore, every reason to anticipate that this case is also true. I shall be grateful to any one who will enable me to positively verify whether it is so.

The number in which the communication was made was most singular. We were seated, three in number, round a heavy table which two persons would move with difficulty. Instead of traps, to which we were accustomed, the table commenced to lift. So eager was the communicating spirit that the table rose some seconds before the required letter was arrived at. In order to mark it it would rise, quivering with excitement, in a manner perfectly indescribable, about K, and then descend at T with a thump that shook the floor. This was repeated until the whole message was received, and then the spirit, and so imperceptibly in his replies, that he bewildered Dr. and Mrs. Speer completely (I was in deep trance) and caused the progress to be prolonged over the whole sitting. If I may venture on a guess, I should say that Abraham Florentine was a good soldier, a fighting man, and not a mere scout, and that he was enough of his own country to reject at his liberation from the body which (if I may guess again) had become a burden to him, through a painful illness.

With the American papers copy and enable me to verify my facts and guesses?

A private letter from an English correspondent, embodying the leading facts in this case, reached us at about the same time that the above was printed by the Spiritualist, and in consequence thereof we inserted the following editorial paragraph in our issue for December 12th:

At a séance in England lately, spirit-communication was received by means of the tilting of a heavy table.

The table seemed alive, and as though it were being quivered with excitement, and the words of the spirit of the communication was that the spirit was one Abraham Florentine, who died at Brooklyn, N. Y., Aug. 1864, and was in the war of 1864, and that he was a member of the 1st Regiment New York Militia, Col. Dodge, volunteered at New York on or about the 24th of September, 1864, and he was in the war of 1864, and he was discharged, and he received Land Warrant No. 63,365 for 40 acres. The above is taken from the soldier's sworn statement, and is from official records.

Pursuant to the advice of our legal correspondent we addressed a letter to the Adjutant-General at N. Y., asking for the facts, without, however, giving any reason for our request, and received the following courteous reply:

GENERAL HEADQUARTERS, STATE OF NEW YORK,
ADJUTANT-GENERAL'S OFFICE,
ALBANY, Jan. 23d, 1875.

SIR:—In reply to your communication dated Jan. 22d, I have to inform you that the following information from the records of the Adjutant-General's Office, Albany, N. Y., is in accordance with the facts stated in your letter: That Abraham Florentine, a soldier in the war of 1864, was a member of the 1st Regiment New York Militia, Col. Dodge, volunteered at New York on or about the 24th of September, 1864, and he was in the war of 1864, and he was discharged, and he received Land Warrant No. 63,365 for 40 acres. The above is taken from the soldier's sworn statement, and is from official records.

Very respectfully, FRANKLIN TOWNSEND, Adjutant-General.

Those who are acquainted, through experience as investigators, with the workings of the spiritualistic circle, will bear in mind that the correct giving of dates is ever a matter of difficulty on the part of the returning intelligence, and therefore the slight discrepancy existing between the length of service given by the spirit Florentine, and that embodied in the record, is easily explainable. But the main facts are established: Here is a spirit who manifests under the most peculiar circumstances; and in the most forcible manner, to a circle in a foreign land, whose members are all strangers to the fact that such a being as himself ever trod the planet; a member of that circle asks through an English paper that proof (if any exists in America) may be given him as to the verity of said spirit's assertions, and the same inquiry reaches us by private letter; we then call upon the public for information concerning one of whom we have never before heard; we receive in reply—from a legal gentleman in Washington, whose acquaintance we have never had the pleasure of making—the information which leads us to address the Adjutant-General of the State of New York (who is also a total stranger to us), and are assured from data existing at his office that such a soldier *did* serve in the war of 1864, as claimed. The theory of collusion is untenable here, as the several parties who have given in the testimony are strangers to each other. The chain of evidence is complete. Let those who think they can explain this occurrence on any other hypothesis than that maintained by the Spiritual Philosophy, make the attempt.

Surprise Party at Haverhill, Mass.

A large delegation of the friends of Miss Mary E. Currier, the celebrated musical medium, met as a surprise party, in which character the project achieved a perfect success, at the residence of her father in Bradford on the evening of Wednesday, Feb. 3d. The rain-storm without did not affect the harmony that reigned within the dwelling. Many tokens of kind remembrance, among which were beautiful floral offerings from Drs. W. L. Jack and S. R. Rich, were bestowed upon the medium, whose birthday was the occasion of the happy convention. "May-Flower," the sprightly spirit Indian girl, so well known to those who have attended the séances of Miss Currier and Annie Lord Chamberlain, took possession of the medium, and gave a welcome greeting to all, and words of gratitude were also spoken by Miss C. in a normal state. Dr. S. R. Rich embodied a feeling unanimously cherished by the company when he thanked the medium and her control for the many evidences of spirit-life and power which he had received during the period of his acquaintanceship with her. A collation, music, vocal and instrumental, and social converse—the concluding order of exercises—passed the time pleasantly away until a late hour in the evening. Miss Currier has many friends in other localities, who, though not present, emphasize with earnestness the many good wishes expressed on that occasion.

Off for Florida.

Dr. Samuel Grover, the successful medium-physician, having become exhausted vitally by the continued pressure of business, has projected a flying trip to the "land of sun and flowers," with a hope of regaining that state of health which is necessary to enable him successfully to serve his patrons. He will remain some two weeks at Jacksonville, Fla., and also devote one day each to Washington and Savannah.

In view of his approaching journey, (he was announced to depart on Thursday, Feb. 11th,) and further, to keep in remembrance the birthday of his wife, a large company of friends assembled at his residence, 50 Dover street, Boston, on the evening of Monday, Feb. 8th, and passed some pleasant hours in listening to the songs and impersonations of Charles W. Sullivan (whose art to entertain a public audience or private gathering in this regard needs no endorsement by us), to instrumental music by Mrs. Emma Fessenden Brackett, the Misses Herrick, and Miss Nellie M. King, and to remarks from Dr. G. while entranced. Refreshments were also in order, and were partaken of with a zest inspired by friendly sympathy with host and hostess. All joined, at parting, in wishing the Doctor a successful tour, renewed health, and a safe return to his field of labor in Boston.

Rev. W. S. Bell at Beethoven Hall.

This gentleman, who has renounced all allegiance to Church authority or dictation in matters of religious belief or methods of ascertaining the truth, will address "The Music Hall Society of Spiritualists" in Beethoven Hall, Boston, Sunday afternoon, Feb. 14th. Mr. Bell recently resigned his pastorate of the Universalist Society in New Bedford, telling the people that "he felt himself compelled to leave the Universalist denomination and all the sectarian organizations of Christendom, in order that he might enjoy the privilege of free investigation into truth, and of free utterance of what his reason declared to be truth. This was no sudden impulse with him, but a point he had been for some time nearing."

Mr. Bell graduated from the Divinity School at Cambridge in 1872. Previous to his entering the school there, he had been a recognized preacher among the Methodists; and it was while he was thus preaching that his views first started out of the grooves of the old creeds.

We hope he will be greeted by a large audience.

Church Establishment in India.

The English Episcopal Church Establishment in India costs, annually, about \$800,000. This money is employed in sustaining bishops and other clergy, and the various expenses of the English ecclesiastical system. Hindus, Mahomedans, Parsees, people of every rank and caste, are compelled to help in raising this money. The law makes no compromise, and from taxation there is no escape. The native population have a terrible extortionate religious system of their own, and all the more do they feel the burden of the English establishment, in that they are almost wholly outside of its benefits. They do not believe the doctrines taught, and care nothing for the ceremonies for which they are compelled to pay.

The English establishment in Ireland was a monstrous injustice, representing, as it did, but a moiety of the people; but much more in India, where it represents but a mere fraction of the people—the poor dependent millions providing spiritual food for the wealthy, ruling thousands.

The Cape Spiritualist and Family Medium.

Is the title of an eight-page monthly journal, which is issued from the Progressive Library and Spiritual Institution, New street, Cape Town, South Africa. As its name signifies, the paper is devoted to the spread of information concerning the phenomena and philosophy of spirit intercourse, and it is a valuable auxiliary in the advancement of the cause to which it is devoted. It also contains a synopsis of colonial and foreign events, coupled with general interesting information and masonic news. In these latter days the voice of Spiritualism is calling through its periodicals from the uttermost parts of the earth—the nations, willingly or no, "list to the sound thereof"—and the induction of the glorious era which shall substitute knowledge for faith concerning some of the mightiest questions of human existence is brought approximately nearer by each new laborer. We therefore bid our cotemporary God-speed, that in due time "Ethiopia" may be led in a true sense to "stretch out her hands unto God."

The marriage question, the location of the spirit-world, the after-life of animals, the continuity of the Republic, and other matters of interest, find treatment by the Controlling Intelligences on the sixth page present issue; Margaret Gorham, of Boston, wishes to send a message to her mother, sisters and brothers; Zed Anderson, of New York, comforts his mother with the assurance of his bettered condition after death; Jennie Talbot, of Fall River, speaks to her father; Bela Marsh, of Boston, identifies herself to a circle of New York friends; Alice Frazier sends a message to her mother; Adelaide King, of Philadelphia, Pa., states that she finds added happiness in the music of the spirit-world; and John Abbott, of Bangor, Me., bears witness to the loving instruction given him by spirit teachers, and urges his friends who remain to seek to inform themselves concerning the revelations of Spiritualism, and "to leave no stone unturned until they shall become satisfied with reference to this, the greatest problem of life."

Prof. A. E. Carpenter has been giving a series of very interesting mesmeric exhibitions at Beethoven Hall, Boston, the past week. The secular press reports that large numbers of good subjects attended and were operated upon, "and their actions, while under the influence of the Professor's mesmeric power, afforded a great deal of amusement" to the audiences.

Help the starving in Kansas and Nebraska! The aspect of affairs grows more dismal as the winter season slowly wears away. Whole families in these States are reported as dying beneath the combined action of hunger and cold. All moneys sent to our address for the sufferers will be acknowledged in these columns, and be at once forwarded to the proper destination.

An account of "Astounding and Beautiful Manifestations in Oakland, California," by Dr. G. Bloede, of Brooklyn, N. Y., will be published in the forthcoming issue of the Banner.

Southern California.

Mr. J. A. Johnson, editor and proprietor of the Santa Barbara Press, has, during the greater portion of last week, made Tremont Temple, Boston, an interesting place wherein to spend an evening—his lectures on "The Italy of America," illustrated with some one hundred and fifty stereoscopic views of the country, being of an exceedingly attractive nature. The size of the State of California may be but dimly conceived by the Eastern reader, when it is reflected that the six southern counties of that State (concerning which counties the lectures were delivered) are collectively as large in territorial extent as the six States which bear in the aggregate the name of "New England." The country described offers admirable inducements both to the emigrant prospecting for a new home, and the invalid seeking for the lost jewel of health.

New Book Catalogue.

We have this day issued a New Catalogue, embracing a full list of valuable Books. It will be forwarded to any address free of postage.

COLBY & RICH, No. 9 Montgomery Place, Boston, have just published and offer for sale a valuable and interesting pamphlet on INSPIRATIONAL AND TRANCE SPEAKING, the subject matter of which was originally contained in a paper read before the conference of Spiritualists held in Lawson's Rooms, Gower street, London, England, by J. J. Morse, whose recent labors in Boston have resulted in placing his name in so prominent a niche of public favor. The pamphlet is just the work which should be read by the Spiritualist and Investigator alike, as it treats of themes the rightful consideration of which is of much importance to both classes.

Our mailing clerk informs us that—"On looking over the subscription books I perceive there are only about one third of the subscribers who have prepaid their postage. Would it not be well to notify them, through the columns of the Banner, and thereby save me a great deal of trouble in sending each individual subscriber a postal card?"

The annual meeting of the Massachusetts Woman Suffrage Association was held recently in Wesleyan Hall, Boston. Resolutions were passed, and speeches made by the Rev. James Freeman Clarke, Judge Pitman, Mrs. Cheney, Charles Bradlaugh, and others.

Prof. Alfred R. Wallace's admirable pamphlet in defence of Modern Spiritualism has been reprinted for free distribution in Dunedin, New Zealand. We wish we could afford to send it free all over this country.

An interesting article entitled "Religion—Science—Spiritualism," from the pen of Giles B. Stebbins, Esq., will appear in our next number.

New Publications.

A HUNDRED MINISTERS: How they Switched Off, is the old title of a pleasant little fiction from an anonymous writer, and published in good style by Estes & Lauriat. It is an attempt to report the careers of a body of ministers whom the writer professed to have known, and their "switching off" is the secret in their lives which all readers will be interested in finding out. The style is alluring and without pretension, and the spirit of quiet playfulness pervades the quaint history. It is well worth reading.

GRAND TRANSFORMATION SCENES IN THE UNITED STATES, or, Glimpses of Home after thirteen years abroad, is a new book from the pen of Col. Hiram Fuller, years ago the popular editor of the daily Journal in New York, and published by Carlton & Co., of that city. His impressions of his native land after having been a Londoner for so many years are extremely interesting, and they are happily expressed with a facile pen. He descends on the changed aspect of things in the United States, passing from point to point with a vivacity that shows he has an eye observant of everything worth noting.

CALVIN KINKADE, a Story of American Life, by C. O. Colton ("Carlton") is one of the pleasantest of genuine New England tales by a writer of varied experience and admitted skill. The true flavor of the country is to be enjoyed on every page of this book, which has manifestly been written out of his heart. The characters that give life to this book are such as one meets with daily, no impossibilities or oddities, but making up among themselves, by the stimulus of changing events, a little drama which is perfectly typical of the world outside their limited sphere of action. Published by Lee & Shepard.

MY LIFE ON THE PLAINS, by Gen. G. A. Custer, United States Army, is received from the publishers, Sheldon & Co., 67 Broadway, New York City. Readers of the Galaxy for the last year will recognize in this book as if a new guise the straightforward sentences in which the General, as a military man, has interested them with his "Personal Experiences with Indians." The volume is illustrated with portraits of Gen. Custer, Lone Wolf, Head Chief, and Satanta, Second Chief of the Kiowas, Little Raven, Head Chief, and Yellow Bear, Second Chief of the Arapahoes, and several scenes of battle, and is well gotten up by its enterprising publishers.

CHARLES P. SOMERBY, 30 Day street, New York City, sends us two neatly printed pamphlets bearing the following titles: "THE CULTIVATION OF ART, and its relations to Religious Puritanism and Money Getting," by A. R. Cooper, and "ANTIQUITY OF CHRISTIANITY," by John Alborger.

A STORY OF THE CRUSADE, is the title of a neat pamphlet from the press of H. C. Lewis & Co., of Boston, wherein Dr. Die Lewis tells of the Ohio movement in the interest of temperance. The emphasis of the brochure is that love is a more powerful reformatory agent than fear or repression.

THE HERALD OF HEALTH for February—Wood & Holbrook, publishers, 12 and 15 Light street, New York City—gives, among other matters of interest, an illustrated article on "The Liver, its Use, and how to take care of it;" "An Invalid" also gives in metrical numbers a lengthy and not altogether rose-colored view of his experiences with regard to "Florida climate."

THE INLAND MAGAZINE comes to us from its editor and publisher, Charlotte Smith, (office 1004 Olive street, St. Louis, 15 Clark street, Chicago) as a specimen of woman's enterprise, its proprietor saying: "We present this number of the Inland as it comes from the hands of female printers—exclusively female—compositors, proof readers, and editors."

The number before us has two fine articles, entitled respectively "The Literary Women" and "The Newspaper Men of Chicago," which as matter of reference are valuable in the extreme. We wish the Inland a full measure of success.

Movements of Lecturers and Mediums.

Dr. Taylor, of Chicago, now in New York City, will receive calls to lecture and hold sittings with first-class mediums during the months of March, April and May. He wishes to systematize the work, and make it more profitable by giving the Ethics and the "Proof Palpable" together. Address T. B. Taylor, M. D., No. 11 Clinton Place, New York.

N. Frank White has just closed a very successful engagement of a month in Williamstown, Conn., and goes to Troy, N. Y., for February; then the 7th of March in Beethoven Hall in this city. Will arrange with societies in the vicinity of Boston for the rest of March and the coming spring.

Austen E. Simmons is engaged to speak in Salem, Mass., during February.

Dr. H. P. Fairfield will lecture in Wilmington, Vt., on Saturday evening and Sunday Feb. 20th and 21st. Brattleboro', Vt., will make arrangements for a course of lectures, commencing Tuesday, Feb. 23d, and give notice to the people and to Dr. Fairfield. Address Wilmington, Vt., care J. N. Bassett.

BRIEF PARAGRAPHS.

A telegraphic dispatch dated Quebec, Feb. 21, says that the Beaufort Lunatic Asylum for Females was destroyed by fire on the night of Friday, Jan. 21st. The asylum contained four hundred and thirty-five patients, and it is supposed that the fire originated in the cell of a woman of vicious character named Mary Weston. When the inmates were at prayers she is supposed to have set her bed on fire and shut her cell door, thus allowing herself to perish in the flames which she had kindled. A fearful scene of confusion and panic followed, and upwards of twenty of the inmates were consumed with the burning building.

More fighting between the Spanish Bourbons, and a defeat for the Carlists at Sangüesa. The death of the republic has not been over a brief season of peace to unhappy Spain. Catholics, this time, are cutting one another's throats. . . . all for "the glory of God!"

The North wants peace and good government, and in this respect is of one mind with the South.

She was the pluck of politeness," said Digby, in modestly referring to a "plum-looking young lady." "Yes," responded Jo Guse, "that's plainly seen—she's a rare flower."

QUEEN VICTORIA AND M'LEADERS.—This celebrated singer thus describes her experiences with the English Sovereign: "The Queen never goes to opera since Prince Albert's death, and those artists whom she desires to hear go to Windsor and sing in private before her. She treated me with much consideration—like a mother, in fact, and was pleased most when I sang the old Scotch ballads 'Robin Adair' and 'Bells of Scotland.'" Her Majesty was so well pleased that she presented to the singer a necklace of pearls with large diamond and pearl cross attached.

Digby thinks the extreme cold weather may in a measure be attributed to the housing of so much ice all around us. Congress will be sublimated most likely ere long for a railroad to the north pole, so that ice can be marketed at the Atlantic seaboard cheaper than it ever has been. "Grand scheme!" Tax tea and coffee first, though!

At the regular monthly meeting of the Boston Franklin Typographical Society, on Saturday evening, Feb. 6th, a letter was read from Mr. A. K. Loring, book publisher, acknowledging the receipt of a copy of the "Proceedings of the Semi-Centennial Anniversary of the Franklin Typographical Society," and generously tendering the Society a gift of fifty volumes as a contribution to the library. The offer was accepted with thanks.

The West End colored boy who sat down on a cake of ice last Sunday, says he got up it took all day to get out of him.

Tasmania, known to many as Van Diemen's Land, has its grasshopper plague, and in December—early summer there—the district where they are was stripped of every green thing, and even clothing and leather were devoured. The only hope of the rest of the country was in the starvation of the insects before reaching maturity.

It takes only a few keys to unlock all the Boston post-office box-locks. Modern improvement, with a vengeance! Nobody to blame, of course.

Under direction of the Mayor and Committee on Police, the Police Department of Boston commenced the making and distribution of soup for the poor on the 21st day of January at seven of the station-houses and two rooms especially hired for the purpose. During the month there were made and distributed 8800 gallons; families fed, 10,732; residents fed, 49,101; non-residents fed, 1264. The expense incurred was \$1623.03.

The Syracuse Standard justly remarks: "People who send us 'communion tickets' with respectful and earnest 'not to quote' and 'under no circumstances' . . . THIS is about the way a good deal of 'matter' would LOOK if it printed it as it is written."

Recently while a mail from England was being distributed at the post office in Toronto, some of the letters were found to be gnawed, and on investigation a mouse was found in the bag. The little fellow had come by mail across the ocean.

NO DOUBT OF IT.—Prof. Fluke is credited by the press with the following lucid paragraph, which must embody an incontrovertible fact:

"Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite homogeneity to a definite coherent heterogeneity, and during which the retained motion undergoes a parallel transformation."

An habitually intoxicated individual who wot of will have it . . . that "alms sleep is Nature's sweet restorer."

Mr. J. O. Barrett's lecture on "Materialism vs. Spiritualism," on Sabbath evening, Feb. 7th, was a most interesting and instructive affair. It was well attended, and the audience generally was well pleased to notice among the many good and noble spirits of the age, and to find that their presence to lectures of this character. We trust and believe that Mr. Barrett's very able and intelligent presentation of the subject has done much toward lessening the prejudice against Spiritualism existing in the minds of many. —Fox Lake (Wis.) Representative of Jan. 22th.

Father Trask, the great anti-tobacco advocate, is dead.

The Boston Post's item column is headed "Local Summary." It should read "Local Winter," for it has recently been the coldest "spell" we have experienced in Boston for many winters, the thermometer standing, on Sunday last, at five degrees below zero, and continuing right on at that rate for several days.

A Bucks Township (Pa.) congregation, "the other Sunday," undertook to arise to receive the benediction, but could not, on account of the liberal supply of varnish used by the painters who had just finished work on the church. Finally, a panic seizing all, they broke away and fled. Shreds of silk, laces, calico, breadcloth and cassimere were left as souvenirs of said varnish used in beautifying that church, and the hapless congregation, rushing to the door, hurried homeward with an expression on their faces thought their hearts were even more severely rent than their garments.

"Sweetening one's coffee in the morning is delightful recreation," said Digby to his friend, Jo Guse. "Yes," responded Jo Guse, "when one has coffee to sweeten."

In noting a new crested Sabbath school library book, "Scriptures and Gospels," by the author of the "Wide, Wide World," the Christian Register (Unitarian) says in the course of its remarks:

"We should think that the Rev. Mr. Halliday, the author of 'Winning Souls,' would be pleased with this book. It might help him in his efforts to enlighten little children into a new and better knowledge of God. The two volumes help him from the nucleus of a new juvenile library, to be called 'The Devil's Delight.'"

New York had a \$10,000 fire on the evening of Feb. 7th.

Krupp, the German cannon-maker, is hiring more hands, being aware that his business will soon revive. We kill to live, and live to kill. Curious biped, man.

Thackeray looked upon Charles Bernard as the most thoroughly representative French writer of fiction, ranking him above Dumas, Soulié, or Balzac. Nearly the whole of a chapter in the Paris Sketch Book is devoted to him. His best novel, "A Fatal Passion," was lately published by G. W. Carleton & Co.

The God-in-the-Constitution folks assembled in St. Louis this week. If they don't make haste, says the Boston Post, there won't be any Constitution left to put him into.

We have received specimen copies of The Metropolitan, a finely printed and tastefully illustrated journal of fashion and literature, which is issued weekly by E. Butterick & Co., 555 Broadway, New York City.

Carpets are bought by the yard, and worn out by the foot.

An avalanche of snow and rocks from Cape Diamond killed nine persons, at Quebec, on Wednesday night. Seven of the persons killed belonged to one family. Other persons were seriously injured. The avalanche fell upon a house, and crushed it.

With business depressed, and increased taxation, what is the country coming to? Or, in the language of Wendell Phillips, in Mass. Hall, before Grant's first election, "After Grant—What?"

Croft's New Guide from New York to San Francisco, recently published by G. W. Carleton & Co., contains more than ten thousand dollars' worth of illustrations from drawings and photographs on the wood.

Pekin was a good place to see Venus transit.

Total-Shun Ai-Sin Klob-Lu Tung-Chin, emperor of China, is deceased—so state the press despatches—after a brief reign. It is expected that the affairs of the empire will be carried out by a regency, owing to the extreme youth (three years of age) of his son, the legal successor.

The conflagration at Shaker Village, New Lebanon, Saturday last, destroyed the dwelling-house of the Church family, with a large quantity of provisions, household goods, a barn with hay, grain, one yoke of cattle, a carriage house, woodhouse, two shops and two sheds, involving a loss of not far from \$150,000. There was no outside insurance, the Shakers insuring their own property. No lives were lost, although there were many narrow escapes. One Shakeress was rescued from the third-story window by a brave "man of the world," who rushed through the

flames, placed a rope around her and lowered her to the ground. He rescued himself by the same rope. The home of Elder P. W. Evans was not destroyed, as previously reported by telegraph, the Elder occupying the dwelling of the North family, which is quite remote from the scene of the conflagration, and was not injured.

The "weights that are dark"—selling seventeen hundred pounds of coal for a ton.

A new female college, now in process of erection at Wellesley, Mass., will shortly be dedicated. Among its objects will be the securing of the best possible mental training of the pupils, in connection with the most careful attention to physical health and development.

The Massachusetts Treasury considers the House of Representatives a great bore.

It is a shame to say so, but it very seldom occurs to me that I am a debtor to the man who watches all round my back when I am asleep, when the thermometer is on the low zero and a driving storm. . . . I am debtor to the rude man as I am to the noble man. These do what I will not do, as these do what I cannot. They take risks now and then for five dollars I would not take for one hundred dollars. They are patient as Job, where if I was not a misanthrope, I should certainly admit that there has been no heroism within this month in Chicago that I know of equal to that of the street-vendors, the omnibus men, and the news-boys. —Rev. Robert Collyer.

Mr. Tennyson—England's poet laureate—refuses the baronetcy which it was proposed to confer upon him.

Exposure of a Bogus Medium and his Tricks.

To the Editor of the Banner of Light:

By the unanimous request of a company of ladies and gentlemen, assembled at my office, No. 9 Montgomery Place, on Friday evening, Feb. 6th, I give you the following particulars of the complete exposure, at that time, of an ingenious fraud which has for three months past been palmed off upon a very large number of persons as a wonderful and incomprehensible spiritual manifestation, and which was as well calculated to deceive the general public as any juggling device that has ever appeared.

I may properly explain my own connection with the affair by saying that several gentlemen who had witnessed the performance at Nassau Hall, in this city, and also at a private residence in Cambridge, and who were wholly unable to explain it, desired me to give them and their friends opportunity for renewed and closer observation, by arranging for sittings at my office. This I was glad to do, although at much inconvenience, as I desire personally to investigate any new marvel that appears in the name of Spiritualism, and felt that in a private office, aided by a small company of intelligent persons, we should be likely to discover the truth.

A young man, calling himself J. Frank Martin, who was the purported medium for the wonderful box manifestation, was found to be associated with Mrs. Hersey (for some time past advertised in the city papers as Miss Lillie) in giving the so-called spiritual manifestations. Martin claimed to be a spiritual medium from his birth—that his whole family had been Spiritualists for years; that the construction of the box used by him was according to impressions given him by the spirits, and that he could not vary in any particular from the directions given him. He said that he knew nothing of the manner in which he got into the box; that a peculiar sensation came over his forehead, and he lost consciousness until, hearing a crash, he found himself in the box. [I state here his distinct claim, because he has since denied that he ever laid claim to spiritual influence.] Four sittings were held at my office, attended by as intelligent a company of ladies and gentlemen as can be convened anywhere; and yet, so ingenious was the construction of the box, that all the tests applied by the committee failed to detect the trick until the last sitting.

Each sitting consisted of two parts, the first called cabinet manifestations, when ropes being thrown into the cabinet with the two mediums, they were soon found tied up with apparent security, followed by noises upon various instruments, showing of hands at apertures in the curtain, putting on coats over the ropes, etc., which it is unnecessary to describe particularly, as they have never been considered by intelligent Spiritualists of a test character, or as positively demonstrating spiritual agency. They may occur with genuine mediums, but impostors succeed with equal facility.

The second part of the sitting offered the only puzzle worth considering. A wooden box, five feet in length, three wide, and two and one-half feet deep, painted black, the four ends cased at the corners down the whole depth of the box with iron plates, having four air holes, two before and two behind, about three inches in diameter, and the cover fastened down by a hasp and padlock; was brought forward, and a committee of two appointed to examine it. Examined each night by shaking, pulling, rattling, hammering, and sounding outside and inside, and appearing to be only a strong homely box, the committee then bound it with ropes passing over the ends and sides, and crossing top and bottom at the center, sealing with wax and stamp at the crossing points. Also applying thread wound round the ropes, and sealing it at each end with great care; also applying adhesive plaster over the padlock, and where the cover rested upon the box, at the front, on the bottom, and at the ends. Then a red cloth cover, made to fit the box, with holes corresponding with those in the box, is placed over the top and sides, and tied on with other ropes, crossing at right angles as the first, and again sealed and stamped. The box is then placed in the cabinet.

The man is then bound by the committee, according to their best skill, so that it would seem he could not extricate himself, and placed in the cabinet with the box. Almost instantaneously hands are thrust out of the aperture, and in a short time a cry for light is heard, the curtain of the cabinet is raised, and the ropes which bound the man are found on the floor. The box is lifted out of the cabinet by the committee, the seals and other fastenings carefully examined, usually without discovering any change in their appearance; the cords are cut, the lock unfastened, the lid raised, and the man taken out with a great show of exhaustion on his part.

This is the trick which would probably deceive ninety-nine hundredths of all who might witness it, and which will very likely be imposed upon the public elsewhere. Spiritualists should be upon their guard, and expose it wherever presented.

Friday, Feb. 6th, several persons had suggested to me the resemblance of this manifestation to the Indian Box trick of Hartz, the prestidigitator, but none of them had witnessed it. I had already secured the consent of Martin to have the box go where it would be taken to pieces on Saturday, and was resolved that beyond that day we would not be ignorant of the structure of the box. For effect's sake he had consented to have another box furnished by a skeptical Spiritualist, and also to have other tests applied. Of course, when the time came, he would have tried to evade the fulfillment of his promise. Happily, on Friday night he manifested so much unwilling-

ness to have the box examined by the waiting audience before the performance commenced, that my suspicions were increased, and I determined that at the close it should be examined by whoever chose to do so. The performance concluded as usual by finding Martin in the box, but on taking it out of the cabinet the adhesive plaster at one end was found broken, and the top of the box on one end yielded to the pressure. This being stated by Mr. M. G. Kimball, of the committee, Prof. A. E. Carpenter, myself, and others; examined it, and finding it true proceeded to examine the screws and bolts which were supposed to fasten the iron casing securely to the wood. Martin resisted vigorously, and by force, against having his property taken to pieces; but I told him and the company that the box should remain in the hands of the committee until the trick was discovered, or himself proved an honest medium. Being decidedly opposed to this, I gave him into the keeping of gentlemen who held him while the committee, particularly Mr. M. G. Kimball, aided by Prof. Carpenter, proceeded to remove the iron casing. The screws and the bolts on that end of the box were found to be false, and held nothing. Two nails on each side, with a secret spring at the bottom, held the end of the box in place; and finding that the exposure was inevitable, Martin assumed a jolly mood, complimenting himself upon being smart enough to fool us for awhile, and then volunteered to show just how it was done. By pressing upon the spring at the bottom with a piece of wire, the end of the box swung inward upon two nails at the other end—he then crawled in, pushed back the box end, which caught by the spring—put his hand out of the air holes, inserted the two nails which had been removed, adjusted the ropes and the cloth, and called for light.

I do not care to make any remarks upon the moral aspects of such conduct, but will close by thanking all who have attended these sittings for the assistance rendered both in demonstrating the dangerous character of the fraud, and as well in the final exposure. Dr. H. B. SROVEN.

To the Editor of the Banner of Light:

I wish, through your paper, to suggest to all good and true spiritual mediums the propriety of putting themselves under strict test conditions in all cases of sittings held for materializing in the dark or light. It would be a very simple matter to do so, and the adoption of such a course would at once and effectually "separate the sheep from the goats."

An open lattice work of wood, rattan or wire could be made, at a little expense, just large enough to put over the medium sitting in a chair, broad enough to give plenty of room, and high enough to stand under, the same to be fastened by buttons to a plank bottom just broad and long enough for it. The openings between the lattice-work should be just small enough so that a hand could not be forced through them. Such a covering could be no hindrance to good and true mediums, and once adopted, and uniformly used by such, all others would of necessity have to quit the field, and Spiritualists and Inquirers and investigators would know when they witnessed manifestations or spiritual phenomena produced in the presence of mediums under such conditions that they were not imposed upon by the medium. Is not such knowledge desirable, as well for the given, as for the seeker? It is not now indispensable that we should know positively whether what we see, and hear, and feel at such sittings is produced by the hands of the medium or those of spirits? Who will lead such a reform? II.

Children's Progressive Lyceum No. 1, Of Boston, will celebrate the 7th anniversary of the advent of Modern Spiritualism on March 31, 1875, in Rochester Hall, 554 Washington street, to which commemorative service all Spiritualists are respectfully invited.

G. H. LINCOLN, Secretary.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

Beethoven Hall.—The Music Hall Society of Spiritualists has secured the above-named elegant hall, 413 Washington street, near the corner of Boylston street, for its eighth annual course of lectures on the spiritual world, commencing on Friday evening, Feb. 6th, at 7 o'clock precisely. Admission 10 cents, and 10 extra for reserved seats. W. S. Bell, late Universalist Pastor, formerly Baptist Minister, Feb. 21; N. Frank White, March 7th; T. B. Taylor, M. D., (author of "Old Theology Turned Upside Down," etc.), March 14 and 21; then possibly Thomas Gales Forster for one Sunday.

Singing by a first-class quartet. Tickets securing reserved seats for the season may be procured at the graduated price of \$3 and \$2, according to location on the box seats, and the front row only, on application to Mr. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Montgomery place, where a plan of the hall can be seen, or at the hall Sunday.

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. J. A. Andrew, Feb. 13, 14, 15, and 16. The audience privileged to ask any proper questions on spiritualism. Excellent quartet singing. Public invited.

The Boston Spiritualists' Union will resume meetings at Rochester Hall (formerly Fraternity), 554 Washington street, on Friday evening, Feb. 6th, at 7 o'clock. The public are cordially invited. H. S. Williams, President.

Spiritual Meetings at Loring Hall, 3 Winter street, at 10 1/2 A. M., 2 1/2 and 7 1/2 P. M. Good mediums and speakers will be present at each meeting. All are invited to attend. Lecture by Mrs. J. A. Andrew, Feb. 13, 14, 15, and 16.

Harmony Hall, 18 1/2 Boylston street.—Public Free Circles are held in this hall every Sunday morning at 10 o'clock for good and true Spiritualists. All are invited to attend. Lectures every Sunday at 2 and 7 1/2 P. M.

Boston.—Rochester Hall.—Children's Progressive Lyceum No. 1, met at this hall Sunday morning, Feb. 7th, on which occasion the following members engaged in the literary exercises: Declarations, Etta Parr, Emma Parr, Rudolph Bertleson, Edith Packard, Edith Washburn, George A. Dodge, duett, Saunders Sisters; reading, H. A. Johnson, W. H. Williams; remarks by Dr. Samuel Grover.

John A. Andrew Hall.—Mrs. Sarah A. Floyd held two services at this place Sunday, Feb. 7th, which were characterized by good attendance on the part of the people, and interesting lectures by the Controlling Intelligences.

Boston Mediums.

To the Editor of the Banner of Light: During our visit to Boston opportunities were afforded us of attending several sittings, and we have much pleasure in bearing testimony to the genuineness of the phenomena witnessed in the presence of Mrs. Anna Lord, Mrs. Hardy and Mrs. Theodor. We beg to tender our thanks to those ladies for the courtesy extended to us, and to express our entire satisfaction with their mediumship. The manifestations that take place in their presence are so well known that a description is unnecessary on the present occasion.

We take this opportunity of expressing our thanks for the genial courtesy and attention accorded to us by the editor of the Banner and his co-workers, and shall ever remember our visit to Boston with pleasure and satisfaction.

Yours faithfully, ROBERT COOPER, Greenfield, Mass. J. J. MORSE.

Charity Donations.

Received since our last report in the Banner: FOR KANSAS SUFFERERS.—From Mrs. Lizzie Davenport Brandy and Mrs. Clara Barton, of Buffalo, N. Y., \$5.00; Mrs. Rebecca Bartlett, of Plymouth, Mass., \$5.00; George Hayden, Ward B. Boston, \$2.00; Eli Johnson, Lockville, Ct., \$2.00; "Henry's offering from spiritualism," \$1.00.

FOR GOD'S POOR FUND.—From "A friend," \$5.00; Mrs. Ellen T. Tilden, Boston, \$5.00; a friend, \$1.50; J. McCa., \$1.00; AUSTIN KENT—Mrs. M. C. M., \$1.00; Mrs. Rebecca Bartlett, \$2.00; a friend, \$2.00.

FOR FAMILY OF LESTER DAY.—From friends in Decatur, Iowa, \$5.00; Mrs. Rebecca Bartlett, \$2.00; Eli Johnson, \$1.00.

Wanted, to complete our files, the following numbers of the Banner: Nos. 1, 2, and 5, of Vol. I; No. 26, of Vol. XX.

Beethoven Hall Spiritual Meetings.

Admission 10 cents, and 10 extra for reserved seat.

"The Music Hall Society of Spiritualists" meet in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston street, Boston, regularly every Sunday afternoon, at 2 1/2 precisely. Lectures by talented speakers.

W. S. Bell, late Universalist Pastor, will lecture Feb. 14; Edw. S. Strickland, formerly Baptist Clergyman, Feb. 21st; N. Frank White, March 7th; T. B. Taylor, M. D., (author of "Old Theology Turned Upside Down," etc.), March 14 and 21; then possibly Thomas Gales Forster for one Sunday.

A quartette of accomplished vocalists will add interest to the service.

The small sum of ten cents admission will not pay half the expenses, therefore in order to raise more funds to help sustain the meetings, the following prices will be charged for season tickets, securing reserved seats: \$3 and \$2 on the lower floor, according to location, and \$2 for the front row around the balcony. These moderate rates come within the means of a great many Spiritualists who no doubt desire the continuance of these meetings, and whose help would ensure so much at all cost.

LEWIS B. WILSON, Chairman and Manager, 9 Montgomery Place, Boston.

Quarterly Convention.

The New Jersey State Association of Spiritualists and Friends of Progress will hold their First Quarterly Convention for 1875 in Library Hall, Newark, Saturday, Sunday, and Monday, Feb. 20th, 21st and 22nd. Three sessions each day, commencing at 10 A. M., 2 and 7 P. M. Among other important subjects for discussion will be: "The Relation of Spiritualism to Habits, Labor, Wages and Fashion." The delegates and others on their way to the Massachusetts Convention will take part in the New Jersey Convention, which will close on the evening of the 22nd with a grand social.

D. J. STANBURY, Secretary, do.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

SUMMERLAND MESSENGER. A Monthly Journal of Art, Literature and Science, for the Progressive Lyceum and Family Reading. Edited by J. F. James (Dickens's Medium), 413 Washington street, Boston. Price 30 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

HUMAN NATURE. A Monthly Journal of Zoological Science and Intuition. Published in London. Price 25 cents.

THE SPIRITUALIST. A Journal of Psychological Science, London, Eng. Weekly. Price 8 cents.

THE DAILY PSYCHOLOGICAL JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.

THE LITTLE BOOKER. Published in Chicago, Ill. Price 10 cents.

THE LYCEUM. Published monthly by P. H. Bateson, Toledo, O. Price 25 cents per copy; 75 cents a year.

THE CHRONICLE. Price 25 cents.

THE LEXINGTON JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

THE PHYSIOLOGICAL JOURNAL AND ILLUSTRATED LIFE. Price 30 cents.

RATES OF ADVERTISING.

Each line in Agency type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, Boston, each insertion.

BUSINESS CARDS.—Thirty cents per line, Agency, each insertion.

Payments in all cases in advance.

For all Advertisements printed on the 6th page, 20 cents per line for each insertion.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CHAIRVOYANT! Mrs. C. M. MORRISON, No. 102 Washington street. Magnetic treatments given. Diagnosing disease by look of hair, \$1.00. Give age and sex. Remedies sent by mail. Specific for Epilepsy and Neuralgia. Address Mrs. C. M. MORRISON, Boston, Mass., Box 2519. 13W—F.13.

An Extended Popularity.—Each year finds "BROWN'S BRONCHIAL TROCHES" in new localities in various parts of the world. For relieving Coughs, Colds, and Throat Diseases, Troches have been proved reliable. Obtain only "BROWN'S BRONCHIAL TROCHES," and do not take any of the worthless imitations that may be offered. Sold everywhere.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. J.2.

SPRINT COMMUNICATIONS TO SEALED LETTERS. Send \$1.00 and 4 stamps to M. K. CASSEN SCHWARTZ, Station B, New York City. 2W*F.6.

All Advertisers desiring to make contracts with Western and Southern papers should send for estimates to Rowell & Chesman, Advertising Agents, St. Louis, Mo. Their book of fifty pages on Advertising, and How and Where to do it, is sent for ten cents. J.30.9W.

HEADACHE, NEURALGIA, NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the extract of Cranberries and Hemp cures dyspeptic, nervous or Sick Headache, Neuralgia and Nervousness. Prepared in Pills. 50 cents a box. Sent by mail by the doctor, or by Geo. C. Goodwin & Co., 38 Hanover street, Boston, Mass. J.16.—1Y.

Dr. FRED L. H. WILLIS will be at Dea. Sargent's, 30 Clark Avenue, Chelsea, every Tuesday and Wednesday, and at the Sherman House, Court Square, Boston, every Thursday and Friday, from 10 A. M. till 3 P. M., until further notice. Call and convince yourselves of Dr. Willis's ability to cure the worst forms of chronic disease humanity is afflicted with. Dr. Willis may be addressed for the winter either care of Banner of Light or 39 Clark Avenue, Chelsea, Mass. J.2—1Y.

Angels and Spirits Minister Unto Us. DR. BRIGGS'S MAGNETIC WOXDER is a certain, agreeable local cure for the legion of diseases appertaining to the generative functions, such as Uterine Diseases, Leucorrhoea, Ulcerations, &c. Also, Salt Rheum, Pimples, Sores, and Cutaneous Diseases. These Powders have been perfected by a Band of Spirit Chemists, and are magnetized by them through an eminent Medical Clairvoyant.

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Address all communications to Dr. J. E. BRIGGS & Co., Box 82, Station D, New York. D.19.13W*

CHARLES H. FOSTER, No. 12 West 24th street, New York. H.2.

SEALED LETTERS ANSWERED BY R. W. FLINT, 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. F.6.4W*

HENRY SLADE, Clairvoyant, No. 25 E. 21st street, New York. J.2.

Mrs. NELLIE M. FLINT, Electrician, Healing and Developing Medium, office No. 200 Jerome street, cor. Court st., opposite City Hall, Brooklyn, N. Y. From 10 to 4. 4W*J.30.

BUSINESS CARDS.

ERIE, PA. BOOK DEPOT. OLIVER STAFFORD, the veteran bookseller and publisher, keeps on hand at his store, 605 French street, Erie, Pa., nearly all of the most popular Spiritualist Books of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

HARTFORD, CONN. BOOK DEPOT. A. ROSE, 65 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK DEPOT. J. A. JAMES & CO., Booksellers and Publishers of standard Books and Periodicals on Harmonical Philosophy, Spiritualism, Free Religion, and General Reform, No. 24 East Fourth street, New York. H—Nov.1.

CLEVELAND, O. BOOK DEPOT.

LEE'S HAZARD, 15 West avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

VERMONT BOOK DEPOT. J. G. DARLINGTON & CO., Lunenburg, Vt., keep for sale standard, Reform and Miscellaneous Books, published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. HENRY T. CHILDS, M. D., 64 Race street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale above; also by Dr. J. H. RHODES, 218 Spring Garden street, who will sell the books and papers at his office, at Lincoln Hall, corner Broad and Coates streets, at all the Spiritual meetings.

SAN FRANCISCO, CAL. BOOK DEPOT. At No. 309 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pencil, Frances A. Spencer's Positive and Negative Powders, Orion's Antidotes, Preparation, Dr. Morse's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HEILMAN & SONS, P. O. box 117, San Francisco, Cal.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 100 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT. H. L. REMPEL, 629 North 4th street, St. Louis,

nearly correct. With reference to the elash-
 answers or opinions in this case, as in any other
 I have only to say that it is by no means im-
 possible for any two spirits to measure two rela-
 points differently; for one to say, in all appar-
 truth, because firmly believed in, that the spi-
 world was but ten leagues from here, and
 other that it was a million. It would not pro-
 me that either had been intentionally-fa-

within you," the knowledge must first ex-
ist within, before you can take much advantage
of what there is outside. So, my good friends,
don't come here expecting you will do as you
promised—that is, have faith in my comings,
never doubt again—but simply because I felt I
was doing so, and have long been thinking of com-
ing here to send a word of cheer to my wife and
to say to them that I am, and have been, for

in heaven, remember those you had left
earth, and that you might be enabled to wait
over them, and add them in their progress
through life; but that you should return
this way, proving the truth of what I used
call the greatest delusion of the age, is to
indeed wonderful—wonderful! The little ch
has told you that she was astonished to fi
buildings and trees and flowers and birds, a

conditions—not half made up, and always conscious of its ugliness.

The preparation for intellectual development must be in accordance with the spontaneous tendencies of the child. The old systems of education are based on the idea that a perfect pattern exists somewhere, after which the child must be educated. We say the stamp of a child's destiny, the impress of a child's genius, is written in the constitution of the child's own mind, and you must favor the development of what the child will naturally manifest.

Next Free Love Convention.
The friends of Social Reform, and all interested in any one of the various issues covered by the words "Social Reform," "Social Freedom," "Free-Love," &c., are invited to meet in Convention at Palm Springs Memorial Hall, 1060 N. A. St., on Sunday, Feb. 28th, at 11 o'clock. The convention will continue two days, and will be held in the Social Reform, and probably to organize a plan for more effective work.

MOSES HULL, and twenty-four others.

Quarterly Meeting.
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