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ECCE RESPONSA.-II.

BY JOHN WETHERBEE.

A stranger from the far-off State of Texas returns me a letter I wrote him, and says he wishes I would put it in the form of an article and print it; thinks it worth the trouble. I do not see it in that light, but others may, so I send the letter as it is, as an " Ecce Responsa." It may be provocative of thought, if not of information:

"I am in receipt of yours, my brother in the pursuit of truth, and you ask some important questions not easily or categorically answered. I think they deserve thought and a reply, but I ought to have more time at my disposal than I have, to reply to letters generally, or do justice to you. I am a man in harness, full of business; but between the seams of toil and sleep, I give what attention I can to spiritual matters, and know at least their aspect in my own mind. I have naturally come to some conclusions, but I am of no authority, and such as they are, I have often had to change my conclusions, and may have to again, except the one substantial fact that the real man exists after the death of the body, and sometimes and often can and does, in a more or less definite way, communicate with the denizens of earth. I stick to that always.

You ask, "Can spirits come into my room, and no other person being present, nor any mediumistic power in me, and see me and my temporal surroundings, or for instance, read this question as I have written it?"

It may be hard to say who have not mediumistic power. I am inclined to think it universalnot alike in all, in one for one thing, and in another for something else; the larger part of mankind wholly unconscious of the fact, and perhaps of that quality that influence cannot be scriminated from their own mental proce What may have attracted you to my writings (the hurried waifs of a stolen moment), or suggested the thought in you to write to me? What has suggested to me, after reading your letter and taking no notice of it for want of time, to then take it up again, and in my second thought reply to it? Now in both of us, it may be wholly our own idea, and it may have been some spirit interested in you that read some of my thoughts by their impression on your mind. Or it may have been a spirit (not impossibly the same one) over my own shoulder whispering to my innermost to answer your letter, thus hitting two birds with one stone; that is, enlightening myself as well as you in ventilating this question. I see all these things as possibilities, surrounded as we are by invisible intelligences.

I am of the opinion that matter is as invisible to spirits, as spirits are to mortal eyes. Spirits have this advantage over mortals: they have the memory of earth-life and material scenes, and we have only our instincts to divine spiritual matters. Still every spirit is able to see this world as it is to us-but I think to do it they use mortal eyes; I think spirits not fully done with earth (and their name is legion) have all the opportunity they wish, to see all they wish. You ask also, "Do they see your room and its contents?" &c. Well, I am writing now in my room; I have no doubt there are many spirits in its cubic space of twenty-seven hundred feet; A am alone (humanly speaking); all spirits who can come in rapport with me see what I see, and as I see it, if they so desire, or they may see the twenty-seven hundred feet of space spiritually. As a mortal I am now writing on this table; as a spirit, I may be writing, or I may be social with a spirit, or talking on this subject; so the spirit dwellers in this room for the time may see it as I see it, or they may see it spiritually, and me a spirit in it-for we are all spirits.

I have an idea that I might or could be instantaneously killed, die suddenly of a heart disease, and unmoved, occupy the same spot in the cosmos, and I might open my eyes as a disembodied spirit on strange but beautiful scenes; or I might, under conceivable circumstances, see things as I see them now, beholding my then lifeless body at the table, in the writing posture. Perhaps a verse, that I will try to quote, may help to explain my thought or enable me to do it:

'A man who looks on glass, On it may rest his eye; Or through it let his vision pass, And all the heavens spy. '

Thoreau wrote these lines, referring to a window-pane. Everything in this world may be compared to glass; the spirits look on it, or through it; and as to that, so can and do mortals, or some of them, look through the crystal of this seeming real world, and perceive the ideal, or spirit-world, which is the real world—and this

world only seems to be. You ask, "Can spirits, in passing near this earth, see the material globe, its mountains, tivers, houses, streets, persons," &c.? "Passing of Mrs. P.'s organism, made himself known 'o

near" is not a good expression. I expect spirits, | Mr. P., and then asked him if he believed that like mortals, are part of the earth-never out of its draft. I have an idea they dwell in a spiritual world which is almost a counterpart of this, and geographically tolerably similar. I think that many spirits in the spirit-world find things so similar, that they still think themselves, as of yore, in this world, even in their own house, so familiar is it, and wonder no attention is paid to them. Longfellow writes (and in doing so, writes truth as well as poetry):

All houses wherein men have lived and died Are haunted houses. Through the open doors The harmless phantoms on their errandsgilde, With feet that make no sound upon the floor. 'We meet them at the doorway, on the stair, Along the passages they co.de and go, Impalpable impressions on the air, A sense of something moving to and fro."

As I have said I am no authority; I have ideas of spirit surroundings that appear rational to me, and what I have said on these points is what I think now, and is not in conflict with spirit teachings on the subject as I understand them. Still, as I have had to modify my conclusions before, I

may have to again, as I have already said. I suppose spirits, like mortals, see things differently from each other, and though it would be better if all reports from the summer-land were in exact harmony, the fact that they are not does not impair the one united testimony of all communicating spirits in the cheering thought that the real, conscious man, survives the death of the body, and through the varied and often mysterious manifestations of Modern Spiritualism, testifies of that to us. We are in the morning of mediumship as a modern prefix; when we understand its principles better, many things in connection that are ragged now may not be so then. Some ask now, Where is Charley Ross? Cannot the spirits see him? and seeing him report him? It would seem so, but if, as I think, the spirits to see his body must have material optics to see it, then until those opties "are in place," they can see only his spirit, which they cannot locate materially. If there are living persons who know where he is, that is, "whose optics are in place," the spirits guarding that opening may be interested in detaining him; may be the Alpha and Omega of the whole matter. I see no difficulty in accounting for the inefficiency of spirit detectives, if I may use the expression, but it does seem as though the departed blood of the Ross family should be able, as spirits, to report him dead or alive, even if they could not find the "optics in place" to locate him. There may be satisfactory reasons-I can conceive of somewhy spirits do not in this; and similar cases, do a humane act. But I am getting beyond your question, and on to one that I cannot explain satisfactorily at the tail end of a long letter, and very likely not with a fresh sheet at my disposal. _ I might add, that seeing things as we see them is but a small part of comprehension, even superfimore correctly; if they should be reduced to human eyesight I think, after their brighter light, they would seem to be semi blind. Do we not know that some mortals see more truly with their reason than others do with their eyes? For instance, Copernicus, when he solved the diurnal revolution of this earth, saw inferentially the sun standing still, while all the other inhabitants of the earth saw it with "their optics in place" as rising and setting. But I am growing lengthy, and will close by saying the questions you ask, and others liable to arise in thoughtful minds, will all be satisfactorily answered eventually. The greater comprehends the less, and the fact that we shall live after our race here is run. carries with it the prophecy of future answers. We shall know as well as we shall be.

A REMARKABLE CURE BY SPIRIT-POWER

To the Editor of the Banner of Light: For the benefit of the cause of Spiritualism, I will narrate for your readers one of the most remarkable spirit cures on record, which occurred a few months since in the person of Emma Palmer, wife of L. R. Palmer, Silver street, South Boston. Hearing of the cure I called at the house of Mr. Palmer, and learned all the facts and particulars connected with the case, which are as follows:

Some eighteen months ago Mrs. Palmer was severely afflicted with cerebro spinal meningitis, which left her entirely blind in one eye, and partially so with the other. She also had a tumor in the side, a swelling as large as a goose egg at the base of the brain, curvature of the spine, and a combination of female diseases. About the middle of last October she became entirely blind in both eyes. She had consulted Dr. Williams and other noted oculists of this city, all of whom united in saying that they could do nothing for her in the way of a cure. At the Eye and Ear Infirmary she was told that it was useless for her to come again, as they could not help her, it being an incurable case. Mr. Rockwood meeting Mrs. Palmer, took the liberty of questioning her concerning the cause of her blindness, etc. Afterwards he took a lock of her hair to his wife, who is a clairvoyant, and obtained a prescription, which he handed to her. This doubtless brought Mrs. P. in sympathy and rapport with the spirit-world and spirits.

About one week afterwards, while sitting at the supper table with her husband and mother, she became, as was supposed by the husband, severely afflicted in the head, and he was alarmed. Mrs. P.'s mother, who had come on from the West to care for her daughter in her total blindness, being a Spiritualist, informed Mr. Palmer that she thought it was spirit influence at work upon her, which soon proved true. The spirit of Mr. Palmer's uncle took full possession

spirits could return from the spirit world? He evaded the question at first, but the spirit was not to be thus put off. Finally he said, I do believe they can. Then, said the spirit uncle, we will cure your wife on condition that you go to the Broadway Baptist Church, South Boston, after the cure is effected, and state that your wife was cured by spirits. This was hard for him to do, as he and his wife were both members of that church. Finally he consented to do so. Then we will cure your wife at once, said the spirit, and will not exact compliance with the request, as you have expressed a willingness to comply (which doubtless was needed to produce suitable conditions on his part, he at the time being a bitter opposer to Spiritualism). The spirit uncle stated beforehand what he should be under the necessity of doing to perform a cure, thus preparing the husband to witness the seemingly harsh treatment.

While Mrs. P. was unconsciously entranced by the spirit, she vigorously manipulated her eyes, which soon commenced slightly to move. Then she manipulated the other diseased parts. The whole time occupied was about ninety minutes. The spirit then pronounced Mrs. P. cured. The sight was restored, the swellings had disap-

peared, and the other troubles were all removed. Since the cure of Mrs. P., now more than three months, she has devoted much of her time to the use of her spiritual gifts, which were unfolded at the time of the cure, her health being better than at any time during the last ten, years. Mr. Palmer has been investigating the spiritual philosophy, and thinks that Spiritualism can do many things that the church does not recognize or care to know about. He also possesses strong mediumistic power. 🕠

It was fortunate that Mrs. Palmer's mother was present, she being strongly mediumistic. The combined forces of the three individuals doubtless assisted the spirit to gain control of Mrs. P. and perform the cure.

This cure is, without doubt, more miraculous than that of Mrs. Sherman, the Methodist minister's wife, known as the New Hampshire "miracle cure," and astonish is all who have learned the facts connected with Mrs. P.'s sickness and cure.

There cannot be any doubt as to the truthfulness of the above statements, for I received the information from both Mr. and Mrs. Palmer. and also her mother, and I have also conversed with other credible persons who know Mrs. P., and the manner of her restoration. I will not give the number of the street where Mr. and Mrs. P. reside, as it may not be convenient for them to relate the facts to all who would be likely to call simply out of curiosity. Their neighbors and members of their church all know of cially, and spirits see more than we do, and the case and cure. The family at the present time give the entire credit of the wonderful cure to spirits, which is just and honorable, rendering unto the spirits all that belongs to them.

> If this cure had in reality been known to have been accomplished by the effect of prayer, or the appearance of Jesus's spirit instead of the uncle's, it would have ere this been heralded as a special and divine miracle, and have become the talk of not only Boston but the whole country.

> What can the physicians say who pronounced Mrs. P.'s case a hopeless one? While the Rev. Mr. Lorimer, Baptist minister at Tremont Temple, was preaching against and condemning Spiritualism last Sunday, the members of the Palmer family (also Baptists) were praising and blessing Spiritualism for the great boon of health which had been bestowed upon Mrs. Palmer, by and through the aid of spirits. When the Rev. Lorimer again attempts to show that Spiritualism is not practical let him quote this case, or investigate the laws of spirit return, and be able to give his Society something from personal knowledge, instead of quoting "confirmed Spiritualists" teachings "to prove it to be untruthful.

Will the Watchman and Reflector, and other sectarian papers, publish the facts in this case? A. S. HAYWARD, Magnetic Physician. 5 Davis street, Boston, Feb. 10th, 1875.

TWe have also received another communication embodying the above mentioned facts and corroborative of the same, from Wm. D. Rockwood, Esq., of South Boston .- Ed. B. of L.]

MARCH.

March! March! March! They are coming In troops, to the tune of the wind: Red-headed woodpeckers drumming, Gold crested thrushes behind; Sparrows in brown jackets hopping Past every gateway and door;
Finches with crimson caps stopping
Just where they stopped years before.

March! March! March! They are slipping Into their places at last: Little white lily-buds, dripping

Under the showers that fall fast; Buttercups, violets, roses, Snowdrop and bluebell and pink, Throng upon throng of sweet Bending the dewdrops to drink. March! March! March! They will hurry

Forth at the wild bugle-sound: Blossoms and birds in a flurry, Fluttering all over the ground Hang out your flags, birch and willow! Shake out your red tassels, larch! Grass-blades, up from your earth-pillow!
Hear who is calling you—March!
—[Lacy Larcom, in St. Nicholas, for March.

There are now eight hundred and seventy different religions followed in the universe, each of which says to the other, "You are wrong;" and many say, "You, by following this or that belief many say. 10d, by inhowing this of the series of the and the the one thing you profess—cannot reach beaven." Query: Which of these eight hundred and seventy religions is the RIGHT one? what must one believe to be saved from * * * *.

Nitegany Aepantment.

THE LIGHTS AND SHADOWS

woman's

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER,

thor of "Dorn Moore;" "Country Neighbors; or, The Two Orphaus;" "Rocky Nook—A Tale for the Times;" "Bertha Lee;" "My Husband's Necret;" "Jessie Gray;" "Pictures of Real Life in New York;" "The Two Cousius; or, Nunshine and Tempest," etc., etc. Author of "Dorn Moore;"

CHAPTER XIV-CONTINUED.

The letter is from our old friend, Dr. Adams, and bears date January 2d, 1863-about fifteen months later than the one quoted in our last chapter:

"My DEAR FRIEND-The contents of your last lefter lead me to believe that you will rejoice in the tidings which this will bring. The telegraph may have communicated to you the fact, but you can as yet have no adequate conception of the excitement in our country at this time, caused by the Proclamation of yesterday. In the language of Scripture it may be said, 'A nation is born in a day!' Three millions of slaves are made freemen. Yesterday they were chattels; to-day their chains fall, and they become citizens of our republic; for these are the words of the Proclamation of President Lincoln."

Mr. Morton threw aside his county paper, his wife and Miss Eliza dropped their embroidery, and sat with eye and ear attentive bent upon the reader. At the same instant Lisette came in with little Henry, who sought at once a seat upon his father's knee, while Ponto left the rug for his fort behind the Captain's chair. The pause was for an instant, but Uncle Joe re-read the last line:

"These are the words of the President's Proclamation: 'On the first of January, in the year of our Lord 1863, all persons held as slaves within any State or designated part of a State, the people whereof shall be in rebellion against the United States, shall be then, thenceforward and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.'

"This is the first paragraph. The whole Proclamation closes with these words: 'And upon this act, sincerely believed to be an act of jus tice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty

As the Captain read these words there was a deep hush in the room. Lisette had turned to-

ward the door when the first sentence of the Proclamation reached her ear. She stopped, turned round so that she could see the reader, and stood with her eyes fixed upon him till he paused at the last word. "Thank God!" he exclaimed, it is the noblest act of our day. Behold how a man may be exalted to a dignity and glory almost divine, and give freedom to a race!"

No one had noticed Lisette. She stood there, transformed - a picture well worth looking at, if those present only knew. It was as if heaven had opened above her, and she stood radiant in the light of the down-coming glory.

The large, dark eyes, which had caught the artist's eye, for the pathos in them, now burned and glowed with such fire as had never lighted them before. That lithe, elastic form, the oval face with its delicately turned features, the small, shapely head with its bands of waving hair, yea, even the tiny feet which peeped from beneath the soft folds of her merino dress, were illuminated, glorified with this light. It was no aureole, no crown, but one broad beam of light

that made the spot whereon she stood luminous. Isabella was the first to see this bright picture. As her eye fell upon it she rose with a cry of joy and threw her arms around Lisette. Ay, the joy was too great, too sudden! it was well that tears came to bring relief. The lady drew Lisette to a seat beside her. Uncle Joe looked up with a sort of bewildered expression in his comely face. He thought at first that Lisette had fainted. That she felt any interest in the letter, did not occur to him. Isabella sat with her hand on the shoulder of the girl, and said soothingly, as to a child:

"There! there! let us listen! they do n't know -how can they understand? Read on, Uncle Joe," she said.

"What's the matter?" he asked. "Is Lisette ill? I never knew her to faint before!"

At these words Lisette rose. I cannot describe her as she spoke. We have seen her in passion, like a young tiger ready to seize its prey; in danger alert as the hunted deer, but never before in the joy of a great emotion.

"You know, Captain Melton," she said, " but you forget it, you ignore it, that I was born a slave: that had I returned to my birth-place any time within the last eight years, I might have been sold in the slave market! My mother and all her children are slaves! Do you think I could hear that letter unmoved? Faint! No, sir; I am so strong, so happy, that I must go out and shout and sing like a child. Oh for wings to fly across the ocean and see my kindred as the news of their freedom is carried to them !"

The Captain had taken off his spectacles and

not for an instant thought of her in this connection. He knew the history of her life, but it had never occurred to his mind that her mother's blood allied her to this oppressed race. As he came slowly to comprehend it, his kind heart overflowed and his eyes were moist, while he listened. As for Miss Eliza, who now for the first time caught a glimpse of the girl's past history, her eves were fixed upon the speaker with muto wonder and admiration. Mr. Morton rose, shook hands with Lisette, congratulating her most heartily on the event. But little Henry, who had been looking on all this time in the fear that some trouble had happened to his friend and nurse, sprang into her arms, and putting his chubby hand on her face, whispered, "Don't cry, Mamie. There, there, I will kiss the tears all away. Come with me and I will tell you Old Dame Crump." This story always proved an oplate to his own sorrows. This little diversion served in a measure to relieve the excitement of Lisette, and she sat down with the child in her arms, to listen to the remainder of the letter, which lay on the table, under the Captain's spectacles. "Let me see," said the gentleman, as ho adjusted them upon his head. "That last sentence is very fine, and the adjunct supon military necessity,' well put in. You see, Morton, it is an act of war, allowable only in that case-a grand battering-ram, that will pull the whole fortress down over the Confederate party. It: will weaken the enemy more than a hundred battles gained by the Union forces. Hear what the Doctor says:

"I look upon this Proclamation as the demonstration of the great truth contained in our Doclaration of Independence, that all men are created-free. Without slavery, the Republic would have been in no danger. That was the cankerworm gnawing away the nation's life. Not until the Administration was ready to strike at the root and cause of the rebellion, was there any reason to hope for the success of the national cause? Without this step, however grand or high the conception in the minds of the Republic, in all probability it would have perished.

"But I must not weary you with a long letter. I saw Mr. Jacobs in the city yesterday, who tells me that he has invested Mrs. Morton's property. in National Securities, withdrawing it from the South. He is a shrewd, far-seeing man. We have formed a plan to go to England when this war is over, and you may see us on Mount Paradise one of these days. Robert Le Mark, who is acting surgeon in the Confederate army, is now at Vicksburg, where our army was repulsed a few days ago. He is a noble fellow, who follows the fortunes of his native State through victory: and defeat, but he loves his profession so well that I am sure he would deal as skillfully with a wounded enemy as with a friend. I pray heartily for his life, for he is one of the few who honor, by scientific work, the medical profession.

"Remember me with much kindness to all my friends in your neighborhood. The contents of this letter will have special interest for some of

The Captain then read the telegraphic dispatches in the Times aloud. After that he was absorbed in the more elaborate accounts, of the battles. Like all old soldiers, he had followed the war from the beginning. Maps of the country were spread out on the table, and he had followed Lee across the Rapidan, fought over the battle of Cedar Mountain, and had seen this, the most gallant man who fought on the wrong side, push his way across the Potomac in the vain hope of winning Maryland to his side. He knew all about Harper's Ferry and the brave Jackson. and now, to-day, he was gleaning all particulars of the terribly bloody battle of Antietam, which had been fought some weeks before.

Uncle Joe had found much interest in this occupation, not dreaming that any one else belonging to him cared for such matters; but from that day he found interested listeners in Mrs. Morton and Lisette. The latter devoured all war news with avidity, and watched the battles of the North and South with an eager interest that pleased the Captain. Many a time, during those years, did he ride over, with telegraphic dispatches, to Morton Hall. At last, one day came the news of Lee's surrender. The old gentleman mounted Sultan. Mr. Morton and his wife were in London, whither they had gone in the autumn with Mary, who was under the charge of competent teachers in some studies which could not be pursued at home. Lisette was in the library pelping little Henry through some difficult sums in his arithmetic, when Uncle Joe opened the door. "Well, Lisette," he said, "never mind the subtract and divide; listen to me; this is the telegram of the morning: 'April ninth.' only yesterday, Lisette. 'Hear! hear!' as they say in Parliament. 'Severe encounter between Generals Lee and Grant! Complete rout of the sat looking at Lisette in astonishment. He had | Confederate army | Lee has surrendered! His army was reduced to twenty-five thousand

For one instant-the light flashed out from Lisette's eyes, and almost as quickly died away, and a sadness, inexpressible by my pen or tongue, overshadowed her face.

"Thank you, Captain Melton," she said; "God is just?" Then, as if she could say no more, she passed out of the room. Uncle Joe amused himself with Master Henry for awhile, and invited him to ride to Mount Paradise.

" $N\sigma_{r}\sin_{r}$ thank you; mamma comes this even

As he rode back alone, he was attacked with one of his "blue turns," as he called them. He saw-little of his niece now-days, for she was under tutors and governors. Mrs. Morton was only an occasional visitor at Mount Paradise, for she had many duties at home, her husband much business in London. Then Lisette, to whom he thought to give much pleasure this morning, received his news with a passivity which annoyed him. He felt lonely, "a little cross and grumpy." These very words recurred to him, and with them came Mary's advice "to borrow Miss Eliza." With a smile he spurred on his horse, I am almost sorry to write it, for it may lessen this gentleman in the estimation of the reader, that, after forty years of loyalty to the lady, his first and hitherto only love, who died in her youth, he should now seek to fill her place. But if you would know more of Uncle Joe, the truth must be told: he resolved to eat no more dinners alone, and Miss Eliza was invited that day to preside at his table for the remainder of her life. She accepted the invitation, much tosher mother's delight, and to the satisfaction of good Mrs. Affeck. The old lady, Miss Eliza's mother, could now flit about Mount Paradise whenever the mood pleased her to do so, which it did often. Almost any bright day she might be seen, sitting in the bay-window amid the flowers, or pecking daintily at a glass of wine and a bit of cake, as she and Mrs. Affleck discussed their various recelpts for puddings and pastry, jellies and cordials. The Captain liked to see her in his house, for she was cheery as a robin, and moreover was a member of the old family of the Howards, whose genealogy he delighted to trace.

"By St. George! this is comfortable," the Captain often said as he sat down to his table with his kind, sensible wife in front of him to pour his coffee and share the contents of his newspaper. The devoted daughter became the affectionate wife, cheering the long weary days of rheumatism and gout, with pleasant chat, good nursing, and reading aloud to her patient. They had known each other's ways and peculiarities so long, that they moved on like a pair of shoes, the mate of one having been long missed and suddenly found, now reunited.

. To go back a little, for we have made short work of this marriage, as people of that sensible age are apt to do. Lisette came to Mrs. Morton on the night of April 10th, 1865. The lady was wearied with her journey, and sat by the fire, her elbow resting on the arm of the chair, and her head leaning upon her hand as she looked intently at the burning coals. She too had heard the news, and her thoughts were far away in the land where her father and her child slept under the magnolia tree.

She was suddenly roused from her reverte by a soft hand on her arm. "Miss Rose!" How soft and musical sounds that word "Roso." It was in sympathy with her thoughts too. She clasped the hand with a warm pressure. "Zell! I was in the old home, in the grove under the magnolia tree."

"Yes, darling, my thoughts have been there all day; and-and-" here the head went down till the face was hidden in the lady's lap, "and I January, or driving up the winding mountain must go there. My life must be spent amid my roads to look down upon green fields and growmust go there. My life must be spent amid my poor, ignorant kindred."

The lady started, and her face paled. "Oh, Zell! will you leave me?"

"My Roso! my own beloved mistress, friend, sister, I care not by what name called, you are dearer to me than my own life. Sorrow and danger would keep me by your side; but God has blessed you with love, friends, tender care. You do not need me, but THEY call. Yes, I heard them all night in my dreams, calling to me. They are free, but ignorant; who better fitted than I, of kindred blood, to help raise and elevate them! Yes, I see it all now, the way in which I have been prepared for this work. My life is theirs, consecrated to them. I must go. Do not try to keep me back, but help me to be strong and brave to leave you."

"Oh, Zell! Zell! God bless you! You are worthy to be numbered in the calendar of the saints. I dare not, I will not urge you to stay, but my heart will almost break at the sacrifice. In one way I can help. I received a letter from Robert Le-Mark-to-day. It seems that Lam entitled to the widow's dower, which is one-half of Richard Le Mark's estate. It shall at once be made over to you, to be used for those who were servants on the estate at the time of the Proclamation. Again, our friends, Dr. Adams and Robert, are coming over in a few weeks. You can return with them, and they will, I trust, aid us in our work."

"Thank you, my Roso; it may be 'Roso,' now, till we part. The way opens clear before me, as I believe it always will before those who

give up all for a known duty." Roso did not reply, but the two sat in the firelight, one upon the floor, clasping one hand of the lady, while the latter, with the other hand, caressed the shining hair and shapely head of her companion. At last the latter murmured softly, "From darkness to light, from sorrow to joy, from slavery to freedom! Roso, I never believed in God till that day, you remember, at Captain Melton's. Then Heaven's glory opened to me."

[Continued in our next issue,]

A word as to the conduct of young girls who are "engaged" toward their lovers. American ideas tolerate an amount of freedom between the sexes which has both its evils and its advantages. But there is an absurd custom in families of always leaving an engaged couple alone, of giving up to them the exclusive use of the back or front parlor, as the case may be, which is foolish, and ought to be abandoned. The best way to judge of each other's character is by familiar inter-course in the family circle. If a young man drops in of an evening, and finds the time pass pleasantly in chatting with the old lady, in showing pictures to the baby, and in helping a school-boy brother with his "sums," be sure he will make an excellent husband; but if he considers everybody in the way, and has "engagements" elsewhere unless he can take his lady-love into a corner, beware of him. He will make a selfish and, sometime or other, neglectful husband.—
From "For Better or Worse," by Jennie June.

As the constant water-drop wears away a stone, so con-

Hanner Correspondence.

California.

SANTA CRUZ,-Miss R. Augusta Whiting writes, Jan. 24th, as follows: From beside the sunset sea I send you greeting. Strange and varied as its shifting waves have been the lifechanges which have brought me hither, yet, re-lying upon the angelic pilots whose strong and loving hands have steered my bark in safety through each storm, I have found security and

peace of soul—comfort in the midst of desolation.

A little more than three years ago, my dear, gifted brother passed to the higher life, devolving upon me a heavy burden of care and responsibility. ity, both public and private. With my subsequent labors with the pen and upon the rostrum, your readers are in some degree familiar. Many who have been wont to seek tidings of my movements in your columns, will remember that my last communication, dated some six months since, announced that a duty, private and personal, had compelled me to forego a contemplated summer tour through New England, and cancel my lecture engagements there. The prescient brother soul had whispered to mine that "our brother:soul had whispered to mine that "our mother's footsteps neared the gateway of the celestial city," and though no outward sign gave (token of the coming change, I heeded the warning voice that bade me give the short remaining time to home and her. Then followed a few brief weeks, whose every hour is filled to the brim with precious memories, last days of home-life "shining bright and fair as if their summer glory ne'er could wane." But autumn came, and on a glorious October day her ripened spirit passed the confines of mortality to join the now almost completed family circle in the upper realm. completed family circle in the upper realm. 1 stood alone in a desolate home, yet not forsaken; kind friends gathered around me, and loving an-gels brought me strength and comfort, pointed me again to labor as the great consoler. A com-bination of circumstances which, to those unused to read the workings of the unseen, would seem strange and wonderful, made it possible for me to fulfill a long-cherished wish to visit the Pacific Slope, and, at the same time, tread what seemed to me a clearly defined path of duty. Accordingly I left Michigan the 23d of Novem-

ber; stopped over Sunday, 29th, at Ogden, Utah, and reached San Francisco in time to fill an engagement with the "Spiritualists' Union" for the Sundays of December. Enjoyed a very pleas-aut month at the hospitable home of Mrs. McKinley, President of the Society, a lady well known to the early Spiritualists of New England, as a medium and speaker, by her maiden name of Eliza Howe Fuller. She is at present giving her attention especially to healing the sick, in which she is very successful, but sometimes takes part in the meetings, notably at the "mediums' se ance" held occasionally after the lecture, an swering, under control, questions propounded by the audience. Mrs. Lena Clark, an excellent seeing medium, Mrs. Eggert Aitken and others take part, also, giving many proofs of spirit-power and presence. There appears to be a good-ly gathering of spiritual workers on these shores, many of whom, both old friends and new, I have had the pleasure of meeting. Almost the first familiar face that greeted me was that of your quondam correspondent, Dr. Dean Clarke, whom the salubrious climate seems to have held captive, judging from his prologged stay; next Mrs. Laura Cuppy Smith, like myself lately arrived. Laura Cuppy Smith, like myself lately arrived. Dora Darmoor, formerly connected with "The Present Age" of Chicago, is now publishing a monthly paper here, called "The Golden Dawn," devoted especially to the interests of woman educationally, industrially and socially. It is an excellent little paper, and, unlike too many newspaper ventures, bids fair to be a permanent success. The veteran Herman Snow keeps the even those of his way at the Spiritual Books too dainy. tenor of his way at the Spiritual Bookstore, doing quietly a work for the cause of truth and progress whose importance can scarcely be estimated too highly. But were I to attempt to enumerate the scores of true, noble souls who are doing here

Light at the bookstores and paper dépôts for over a year, but as it has become almost a necessity to me to read the beautiful and ennobling lessons and messages of "glad tidings of good news," with which your brave paper comes laden to us each week, I transmit you one year's subscription. The fairness with which the Banner treats all the great and complicated questions in all departments of life, social, religions, &c., is winning for it golden opinions, and will surely ripen into a great and abundant harvest by and by. Your mode of treating the "Katie King"

ripen into a great and abundant harvest by and-by. Your mode of treating the "Katie King" affair is indeed a great victory in the science of wringing the truth from so confused a heap of contradictions and rubbish, especially when we consider it is exactly one of those cases in which so many are more than ready to "cry wolf," and condemn the cause over which the quarrel is made. I find many who, though unwilling to approve deception in any medium, think it likely that this case when fully sifted will be found to contain much information on the true nature and needs of mediumship; and that the unfortu-nate Holmeses deserve more of our sympathy than we may at first be willing to accord. One great thing it will accomplish, and that at a seasonable time: strike a blow in Spiritualism at the stumbling-block of the church's authority, and force us, if we earnestly seek truth, to find it by our own investigation. The cause here, as everywhere, is gaining ground; and why not? It teaches good in everything, and love and good will to men. will to men.

Illinois.

CLINTON.-Theodore F. Price writes, Feb. sth, as follows: I have not written to you as often of late as perhaps would have been best for me, in keeping myself heralded in your val nable paper, as I am continually traveling and speaking, assisted by my wife, Mrs. Hattle E. Price. We have been lecturing in Illinois for the last three months. During the last month we have spoken in Plano, Ill., where we had the Mormon Church, which Joseph Smith, son of the seer, was liberal enough to grant; also in Earlville, El Paso and Clinton, where I have just completed a course. My guides have turned my inspirations into the regions of science, and I was now warring the great structure of science, and I am now rearing the proud structure of scientific truth upon the site where the dark castle of error has stood for so long a time, but whose bas-tions have been thrown down by such iconoclastie workers as B. F. Underwood, Robert Ingersoll, and other speakers versed in logic and his-

ory.
There is an opening now more than ever before
The tending tenets of for the spiritual scientist. The leading tenets of the philosophy are at this day and date pretty generally understood by the liberally-inclined, but there is a class of materialistic skeptics who refuse to be convinced by any other method than the chain of scientific reasoning, based upon the developments given to the world by Darwin, Huxley and others, under the name of evolution.

I have been quite successful as a lecturer under

this head, and can make more converts to our philosophy from the class whose influence we most need, by this means, than any other. There is a class of materialists so bound to their ideas of utter annihilation at death, that the shell around them is almost like adamant. These people are by no means satisfied with this belief, which, to well-balanced minds, is eminently un-scientific, and finds no favor, even for an instant, with the true philosopher. They, however, can only be reached through this channel, and by a

chain of hard scientific study.

From Clinton we go to Decatur, and from that point will move toward Lafayette, Ind., in which State we will probably remain through the spring and a portion of the summer. I will be open for engagements from now on, to deliver courses of from three to six lectures on scientific subjects, including Darwinism and Evolution.

DANVILLE .- Earnest Sandoz writes : We are in need of a good speaker or a good test medium

some good speaker would come this way. The First Spiritual Society of Richmond has issued an address to the public, inviting all persons who desire to investigate the spiritual phenomena to unite with it for that purpose.

Help for the Sick.

The columns of the Banner have heretofore generously recorded the good works of this latter-day dispensation, hence the writer respectfully calls your attention to the wonderful heal-

fully calls your attention to the wonderful healing power of Dr. Alden B. Smith, whose address is Brooklyn, N. Y., 403 Clermont Avenue, hoping that many who are now strangers to him may be led to receive treatment at his hands.

Dr. Smith is a clairvoyant and magnetic physician of twenty years' practice, and thousands have been benefited through his power and skill. He commenced his practice in Vermont and New Hampshire, and was soon "called up a little higher" to Rondout, N. Y., where he practiced for seventeen years, winning hosts of friends, and silencing the bitter taunts of the "old-school;" he then went to New York City, and eventually to Brooklyn at the urgent call and eventually to Brooklyn at the urgent call of his friends. The Doctor has a large local practice, and, strange to tell, a large proportion of his patients comes directly from the Orthodox Church, while they know that they are trusting their health and lives to the care of an uncompromising Spiritualist. In connection with the Doctor's fine gift, he justly owes his great success to his unbending integrity of character. He is a safe man, and the frequent scandal of the profession never sullies his good name. His office is at his fine residence, where his estimable and noble wife assists him in his correspondence,

and gracefully ministers to home and friends.

The writer feels impelled to call the attention of the unfortunate to the merits of Dr. Smith, and cordially wishes him God-speed in his mis-AUSTEN E. SIMMONS.

Annual Convention of the New York Association of Spiritualists.

Association of Spirituatists.

This Association, agreeably to the call of its officers, held an annual moetling in Buffalo, Jan. 16th and 17th.

The meetings were characterized throughout with harmony, a solor earnestness, and a quiet good feeling, which omenod profitable results.

At a late hour on Saturday morning, the Convention was called to order by President Seaver, at whose suggestion the time up to adjournment was given to conference, participated in by Bros. Seaver, Walker, Harter, Taylor, Philieo, and Mrs. Woodruff.

At the opening of the afternoon session, Bro, Seaver read the following address:

Phileo, and Mrs. Woodruff.

At the opening of the afternoon session, Bro. Seaver read the following address:

**Associate Members, and Brothers and Sisters of the Spiritual Faith:

Convened as we are, in our associate capacity, after the lapse of more than three years, it appears entimently fitting that I should present a brief account of my stewardship during that three, as the presiding officer of this Association, and also indulge in a few pertinent remarks concerning the present status of our world-eneircling faith; for every year, yea, overy month, adds noteworthy incidents and features to the heavenly unfoldings attendant upon its resistless march.

This Association was organized at Rochester, Novembor 7th, 1867, by the adoption of its present Constitution. Our veteran soldier, Brother Warren Chase, at whose Instance the first Convention was held, was elected, its first Presidency. At that Convention was held, was elected its first Presidency. At that Convention, the feature of performing missionary work, which had previously been carried on by the Genesee Association of Spiritualists, was assumed by the State Association, and the Genesee Association merged into it—a missionary committee of six having been added to the Officers of the State Association.

The second annual Convention was held in Rochester, June 30th, 1893, and Brother P. I. Clum elected President. The third annual Convention was held in Rochester, June 30th, 1893, and Brother P. I. Clum elected President. The third annual Convention was held in Leckoy, September 20, 1871, at which I was honored by being called to its Presidency. During the two years and more since June, 1883, no meeting of the Association had been held, the officers holding over under a clause to that effect in the Constitution. During a portion of that three valuable missionary labor had been performed by Brothers Dean Clarke and A. C. Woodruff, and Sister Eliza C. Woodruff, but lack of funds and hadequate remuneration rendered it necessary to discontinue that important f

purper versitives, but in the Spring and processing of the course of the ways of the three cause of tright and processing of the course of tright and the Spring and the Sp

more than half the intelligent people of the Northern States could fairly be counted as believers in the phonomena of Spiritualism. He impressed upon Spiritualism. He impressed upon Spiritualism. He impressed upon Spiritualism. It is underly would, in most localities, find its antidote in the will and energy of one live worker, who should take hold of the matter earnestly and determinedly. Spiritualism is the most popular theme of discussion before the American people to-day, and we should bestir ourselves while we can have the public ear.

Mrs. Woodruff next addressed the meeting. She said: If I were to organize a religion I would build it around an open court. We undervaties sentiment; never was there a religion without it. The outside world say to us, "Do you not drift by reason of too much sentiment, closely alied to emotion or passion?" Nothing, since Methodism, has taken up so much of the drifting element, it is true; but we are not responsible for it; we did not make it; we found it; solid convictions are not easily unsettied. As to mediumship there are general and special forms, and each has its value. No type of mediumship can be higher than that expressed in a benignant life. Physical mediumship has plowed many a deep furrow in the soil of materialism, preparing it for the good seed and warm rains that come after it.

paring it for the good seed and warm rains that come after it.

Mrs. Emma Hardings Britten was next introduced, and spoke briefly. I append the report of her remarks as I find it in a Buffalo paper, from which is omitted, however, her statement that the communication mentioned came to her recently through the hand of a little girl, a guest in her house, who of herself was unable to write, and that the communication was signed by Sir Edward Bulwer Lyston:

"Mrs. Britten delivered an interesting little speech, dealing with her experience in Spiritualism, and the reasons which led her to adopt that belief. In searching for an explanation to some metaphysical questions that puzzled her, she was introduced to Sir Bulwer Lyston. Although she was permitted to search through all the works in his library, she could procure no satisfactory light upon the points in question. When she was somewhat more advanced in life, her questions were answered through the medium of a little child, who wrote a message to the effect that all matter is but a shadow, and nothing is real but the spirit."

medium of a little child, who wrote a message to the effect that all matter is but a shadow, and nothing is real but the spirit?"

Th. Taylor, M. D., of Chicago, was the last speaker of the evening. He said he took great pleasure in Spiritualistic studies. He referred to Theodore Parker's prophecy in 1830, and believed with him that Spiritualistic studies. He referred to Theodore Parker's prophecy in 1830, and believed with him that Spiritualism had then a better chance to become the religion of the world than Christianity had in the days of Christ. The Convention toen adjourned until Sanday morning.

The exercises were continued Sunday morning, at ten o'clock, opening with music by Bro. C. J. Robbins. Then followed an address by Mrs. Britten on "The Proofs of Immortality and Evidences of Spiritual Communion." No abstract of this lecture was published, but the papers pronounced it "able and interesting." The meeting then adjourned till two o'clock, at which hour Rev. J. H. Harter spoke on the "Final Triumph of Truth."

Mrs. Woodruff tollowed with a brief address, in which sho spoke of the need of copperation and more efficient action on the part of Spiritualists, saying there was wealth enough to accomplish any work desired.

A conference, in which brief speeches were made by Bros. Walker, Seaver, Olney, Phileo, Garretson, a brother from Rochester, Sister Clark and Mrs. Woodruft closed the session.

In the Evening the closing meeting of the Convention was

on. In the Evening the closing meeting of the Convention was

ston.

In the Evening the closing meeting of the Convention was held. The andlence was quite large. The speaker of the evening was Mrs. Emmz Hardinge Britten. In introducing her. Mr. O. Olney, of Nimda, declared it was gratifying that the world had moved on to such an extent that there were men who consented to be taught by women. Mrs. Britten then stepped forward and opened her romarks with a prayer, and then proceeded to deliver a very able address, which no mere synopsis could do justice to.

J. W. Scaver read the following communication, purporting to have been dictated by spirit Judgo Verplanck, formenly a resident of Buffalo, which necessarily had to be written down in a harried manner, which, he said, may account for any hazecuracles:

FELLOW CITIZENS: I greet you all from my now found home in the spirit-land, and bespeak from yon a candid hearing concerning a matter of the highest interest both to yourselves and us, for now I am intimately identified not only with the social but with the judicia affairs of the spiritual sphere.

You cannot fall to remember that my carth-life was

home in the spirit-land, and bespeak from you a candid hearing concerning a matter of the highest interest both to yourselves and us, for now I am intimately identified not only with the social but with the judicial affairs of the spiritual sphere.

You cannot fall to remember that my earth-life was spent almost entirely in the investigation of legal problems and their application to the practical interest of society, and largely to administering the criminal laws of your State and city. From my lengthy experience in their study and administation I became very familiar with their practical workings, merits and defects. Years ago I discovered very radical defects, some of which I sought to have remedied, with partial success, still leaving, however, a residue of fearful magnitude. I do not propose to elaborate those propositions, but merely refer to them. It is another and entirely different view of the case that I now wish to present and enforce upon your attention.

You are well aware that, nowthistanding the vast and expensive machinery now in operation for the detection, prevention and punishment of crimes, their frequency and turpitude are not lessened; indeed, they seem to be on the increase, while a very large proportion of criminals go unpunished, or nearly so.

To such an alarming extent has this tendency to violate instice and right arrived, that in all departments of society the virus is festering and bringing forth fruits in murder, arson, forgery, counterfeiting, larceny, and other crimes in the catalogue. Your legislative halls, pulpits and judicial tribunals furnish numerous examples of its demoralizing influence; indeed, viewed from our own standpoint of vision, it appears that the ancient saying is nearly true, "There is none that doeth good—no, not one," I do not quite endorse this strong statement of the case, but declare that there is far too near an approach to it for the best interests happiness and progress in earth-life not to contenn its illustration.

It is unnecessary further to dwell

Hess,
But what, you may ask, do you expect to accomplish in

The service of the se

Itants and fait the vaulted heavens with acclamations of thanksgiving and praise.

"Peace on earth, good will to man," is still the exalted motto of the angel-world, and we long for a full and unobstructed opportunity to manifest it. But I must not detain you with a inriber olucidation of this great discovery. It is adequate to meet more fully the needs of the times in this direction and furnish an efficient autidote. We conjure you and those having the best interests of humanity at heart to give it a full and fair trial, and you may rely upon the efficient coperation of the wast associations in spiritiffe who take such deep interest in the unfoldment in purity and peace of their brothers and sisters on earth.

Further remarks were made by Messrs, Olney and Seaver, With an invocation from Bro. Seaver, the Convention then adjourned.

then adjourned.

It is hoped that this occasion will be productive of good results, and that from this time we may date a more pronounced interest, and a more united and efficient action, than has been mainfest the last few years. Certainly everybody rejoiced to be there, and there were plain indications that the spirit of the Convention would not be permitted to die out, and in the sequel I hope we shall witness a goneral arousing throughout the State. A President was reelected who is able and popular, and whose earnestness and high moral purpose have given blin the unbounded confidence of every spiritualist in the State. With such a head officer and an efficient Missionary Board, why may we not hope for donations in aid of missionary work which shall be continuous and in some measure adequate to the imperative need? With quadruple the wealth, we should blush to be outdone by such States as Minnesota, Kanasa and Iowa. It is proposed to engage missionaries at once, if the means can be provided, and let those remember who have money in any amount which they would like to devote to the spread of our philosophy, that the way is now open, the agency established through which every dollar will be judiciously expended in the furtherance of our cause. Gifts large or small will be gladly acknowledged by the President or Treasurer, A. C. English, of Batavia.

A. C. Woodburff, Secretary.

A PENNSYLVANIA JURY'S VERDICT. - The Lancaster Inquirer gives an account of the suicide by hanging of young Henry Walters, near Mount Joy. As a curiosity in its line we publish—says the Toronto (Canada) Sun—the verdict of the Coronaria in the line in the coronaria dict of the Coroner's jury in his case. It reads

as follows:

"That the deceased, Henry Walters, by not having God before his eyes, but being seduced and moved by the instigation of the devil, and in a certain woods near Mount Joy township, being then and there alone with a certain hempen cord that he there had and held in his hands, and one end thereof put about his neck and the other end about a bough of a certain oak tree, himself, then died there, with the cord aforesaid, voluntarily and feloniously, and of malice aforethought, hanged and suffocated himself; and the jurors aforesaid declare that the said Honry Walters then and there, in the manner and form aforesaid (as a felon of himself) killed, strangled and murdered himself, against the peace and dignity

of the commonwealth.

(Signed)

Deputy Coroner and J. P., and also signed by the six jurymen.'

stant bickering belittles the soul.

Free Thought.

Letter from L. A. Schofield. o the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I have just read with great surprise and regret the article headed "The Philadelphia 'Fiasco,' or Who is Who?" by H. P. Blavatsky, in the Banner of January 30th. It will deeply pain many hearts that you should publish such an article against one of the noblest and most devoted inborers in the field of Spiritualism, or of humanity; one whose integrity and uprightness are unimpeachable; one, also, who has been your friend through adversity and affliction, as well as in prosperity, working for and with you in the same great cause.

Thousands of hearts throughout this land who

Thousands of hearts throughout this land who Thousands of nearts throughout this land who cherish and honor the name of Henry T. Child, appreciating and valuing his labors, will sincere ly regret the publication of that article impugning and denouncing his course and character through the great organ of Spiritualism, and which artistic aditors in his own efty as I understood re-

the great organ of Spiritualism, and which artiticle editors in his own city, as I understood, refused to publish, knowing the unblemished integrity of one of its best citizens.

If he erred in judgment from too large and trusting a faith in others, and under a strong psychological power unconsciously accepted a base deception as truth, as many of us did, and very desirous also of maintaining "conditions," complying to them himself and urging others to do the same to preserve good order and harmony—no one who truly knows him believes for a do the same to preserve good order and harmony—no one who truly knows him believes for a moment that he would participate in or be in any way accessory to fraudulent transactions or deceptions. In the name of justice and truth, I protest against these false accusations.

The Spiritualists of this country owe too much to this long devoted laborer, believe in him too fully, to doubt him now. I only marvel that you would consent to send forth to the world such slanderous reproaches.

slanderous reproaches.

slanderous reproaches.

As to the legal settlement advised in that article, I trust he will never take it. He was educated in a society whose peaceable principles are higher and more divine than man's laws, "the weapons of whose warfare are not carnal, but mighty through God to the pulling down of strongholds."

Those who have so cruelly deceived and falsified will not, cannot escape the sure and righteous retribution that must follow their own acts. "I will repay, saith the Lord." In the justice of the divine law the penalty of every trangression is inevitable. And we who have been so terribly deceived, must learn by this sad experience, and through our suffering we may become wiser and deceived, must learn by this sad experience, and through our suffering we may become wiser and better fitted to hold fast and press forward the divine truths of Spiritualism. What more could Dr. Child and R. D. Owen do than to expose the fraud as soon as they knew of it? Though some may presume to think the latter has had all the suffering, it has been a fiery baptism to both, from which I doubt not they will come forth purified and strengthened, and the noble intentions of their nuright and manly sonle will chine tions of their upright and manly souls will shine with golden brightness over their earnest and unremitting labors for the good of humanity.
In the cause of truth and justice, your friend,
L. A. Schoffeld.

526 N. 21st street, Philadelphia, Feb. 20th, 1875.

Letter from Professor Hiram Corson

Sir-It must be a matter of great surprise to a very large number of Spiritualists who are eager for the truth, the whole truth, and nothing but the truth, in regard to the Holmes *imbroglio*, that Dr. Child has remained so long silent after the grave charges, explicit and implicit, advanced against him by Madame Blavatsky, in her communication to the Banner of Jan. 30th, headed "The Philadelphia Fiasco," or Who is Who?" Along with numerous other things that have a Atong with numerous other things that have a bad look, she wheels out seven "mysteries," as she calls them, which, unless the Doctor can bring forward some explanations thereof that are at least plausible, must place him, to the eyes of many, in a light very unfavorable to his reputation for honesty and integrity in the matter. There are but few men who could afford to let such charges and insinuations, if false, pass unnoticed; and there are but few who have such perfect confidence in the integrity of any man. perfect confidence in the integrity of any man, in a world like this, where "all, like sheep, have gone astray" in one direction or another, as not, at least, to have their suspicions awakened that all is not right, if such charges and insinuations are not satisfactorily refuted. There is nothing flighty or wild in Madame Blavatsky's article. She talks most sensibly throughout, and draws conclusions from well-established facts that are most logically legitimate; and no candid person can read what she says, without feeling that she knows just what she is talking about, and that she is standing on ground that she can maintain. I haven't a copy of the Banner of Jan. 30th by me just now, or I should review her article in detail, and point out what appear to me, and must appear to hundreds of others of your readers, to be very hard nuts for Dr. Child to crack. If he can crack them without bruising his fingers, so much the better for him; and all Spiritualists, I am sure, will rejoice at his success with exceeding great joy. But until he does so crack them, I for myself, and also in behalf of a large number of Spiritualists, with whose private opinions, through conversation and letters, I am well acquainted, will say that appearances are strongly against him. Let him, therefore, break the mysterious silence he has maintained since the publication of Madame Blavatsky's article, and rebut and refute, if he can, her grave charges.* It is due to all Spiritualists who desire

charitable impulses, are constrained to harbor suspicions of his perfect integrity in the matter, that he should speak, and quickly too, and answer satisfactorily Madame Blavatsky's numerous "whys" and "hows." One of my most valued correspondents among Spiritualists writes me: "Whatever the facts Spiritualists writes me: "Whatever the Jacis are, they ought to be made known. Why should those poor sensitives, because they are poor and friendless, be made to bear all the blame, while persons far more guilty (if guilty at all,) must go free, simply because they have a certain standing, and the respectability which possession of this world's goods gives? No surmises should be published that are calculated to injure any one but either let. Spiritualists leave the whole one; but either let Spiritualists leave the whole business, or publish all ascertained facts, fearlessly and without favor. How I do hate injustice to those who are least able to fight their own battles! If nobody else knows it, Spiritualists know that mediums must be sensitive to influences, good and evil, and not positive to resist them—too negative always to say 'No,' when Satan whispers beguilingly.'

only the truth (and they are not worthy of the name, with whom truth is not the all-in-all), and especially to those who, against their desires and

That the Holmeses are mediums, is not an assumption nor a begging of the question on the sumption nor a begging of the question on the part of the writer of the above-quoted letter. Gen. F. J. Lippitt, in his Report to the Banner of February 6th and of February 13th, of the results of "a two weeks' laborious and perplexing investigation in Philadelphia of the Katie King affair, made at your request," presents the most conclusive proofs that spirits do materialize most conclusive proofs that spirits do materialize through Mrs. Holmes. The tests to which her mediumship was subjected could hardly have been more stringent and more preclusive of all deception and trickery. Those who are not ready to accept as altogether final and decisive such proofs as are contained in this Report, cannot consistently believe that spirits have ever materialized through any medium. They must reject all materialization, and must believe that Prof. Crookes, in England, and Col. Olcott, in this country, and all other careful and unbiased investigators, have been most egregiously "hood-winked with form form."

winked with facry fancy."
I have been informed that, immediately on the appearance of Mme. Blavatsky's article, Dr. Child resigned his office of President of the Spiritual Association of Philadelphia, and that the Banner has since declined to publish anything further reflecting upon him in his relations with the Holmeses. Assuming that I have been correctly informed, and the information has come to me from the most reliable source, I would say

that I cannot see what Spiritualism has to do with shielding Dr. Child against any derogatory charges or imputations that can be substantiated. If we cannot look to Spiritualistic organs for a fearless declaration of the truth, so far as it is known, where are we to look? We cannot look to the secular organs, we cannot look to the relifearless declaration of the truth, so far as it is known, where are we to look? We cannot look to the religious organs. The former are everywhere so time-serving, so committed to individual and other interests, and the latter are so "cabin'd, cribb'd, confin'd, bound in to saucy doubts and fears," as to their institutional interests, that these interests creep and kindle beneath the tissues of all their thinking and all their opinions. Spiritualism is, fortunately, not yet so institutionalized, nor rounded off in its theology (and it is devoutly to be wished that it never will be), that it must sacrifice the interests of truth to those of the institution, or its individual representatives. It is at this hour, probably, under less restraint in what it gives to the world, and less afraid of the whole truth, than any other cause on earth; and it should regard its present freedom from restraint and its fearlessness as its highest glory, and as the main consolation of all earnest truth-seekers in a world wherein "the lovely form of the virgin Truth has been hewed into a thousand pleces and scattered to the four winds."

If you will favor me with a publication of this

If you will favor me with a publication of this, I shall say more in a future letter, on the basis of certain documents, now in my possession, subscribed and duly witnessed. For the present I am, most respectfully, yours for the truth,

HIRAM CORSON. Ithaca, N. Y., Feb. 20th, 1875.

An Interesting Letter from Dr. Donald Kennedy, of Boston Highlands.

ro the Editor of the Banner of Light: To the Editor of the Banner of Light:

The following letter requires a preface. While Dr. Kennedy has been abroad I have occasionally sent him extracts from our papers about Spiritualism. Among these were articles referring to the late excitement in Philadelphia concerning "Katie King," not for the purpose of impairing his faith in or rather knowledge of Spiritualism, but merely as a matter of news. I have been a believer in Spiritualism myself for fifty years; have seen angels and spirits in open day, without the presence of mediums; have spoken with them, grasped their hands, and have had other manifestations, which were convincing beyond manifestations, which were convincing beyond cavil. I will relate the last: Several months since I noticed a lady in church sitting in the pew immediately behind me, and by some strange fascination I could hardly withdraw my aver from her during the formous sewice. eyes from her during the forenoon service. At its close I remarked to Mrs. E. that the lady who had been seated by her looked enough like her to be her sister. "What lady?" she asked; "there has been no lady in the pew with me!" I looked up and down the aisle, but failed to see horsed up and down the aisle, but failed to see her. I then gave a minute description of her and the dress she wore, which was somewhat like that worn by Mrs. E. She immediately recognized the lady I had seen as the spirit of a sister, who had passed away several years before. I then remembered that I had seen her in the pew regularly for many years, and thought that she was one of Mrs. E.'s family; but I have never seen her since. I might mention other cases in which I have seen spirits without the cases in which I have seen spirits without the presence of mediums; indeed, my most satisfactory evidences of the truth of Spiritualism have been when alone, and when not even thinking of spirits. The tricks of impostors, therefore, have no influence on me about the verities of spiritual intercourse with mortals; but I do not place much reliance on any of the religious communi-cations received from spirits, because I regard Spiritualism as a matter of science, and not of ethics. My faith is centered in the Lord Jesus Christ; he is my all-in-all, and with his grace assisting me I shall endeavor to follow him if every

footstep should be marked with blood.
Yours truly, Duncan McLean.

CANNES, FRANCE, Jun. 29th, 1875.

My DEAR DUNCAN—I have just received some extracts from newspapers, which I suppose came from you. The envelope which contained them was accidentally thrown away before I had thought of examining the direction, and thereby recognizing the sender by the writing. Most of the articles referred to the recent so-called exposure of Spiritualism in Philadelphia, and were in the same old style of the thousand and one other exposures that somehow or other will not travely exposure and the same of "exposed. Spiritualism has been so often "exposed," even by its professed friends, that exposures ought to be received with great caution; in fact, I do not receive them at all. Every new phase of manifestation has been exposed; and the poor mediums have been persecuted; but I am glad that there were true Spiritualists enough in Philadelphia to stand by Mr. and Mrs. Holmes. You remember how Mr. Mansfield was vilified and slandered—yet there is no purer man on earth; recollect, also, the malicious attack of the Boston Courier in relation to his spirit-writing; not a paper in Boston would publish his reply but the Banner; yet all published the slander. Call to mind how Cora Hatch was mobbed in Lynn, because she would not lecture on "Conic Sections," the subject given to her by Dr. Davis.
Then take Mr. Mumler. When the spirit-pho-

Then take ar. Mumber. When the spirit-photographs were first manifested he was said to be a swindler and a knave. In New York he was prosecuted, brought before the courts, his business broken up, costing him every dollar he in the world. Now there is no phase of Spiritualism better established than the fact that spirits are marginalize themselves to be photographed. can materialize themselves to be photographed.

Look at the Davenport Brothers: their cabinet broken to pieces and themselves maltreated in Liverpool. The amiable and good Dr. J. R. Newton, who often heals without money and Newton, who often heals without money and without price, was mobbed in Manchester. He was also found guilty of assault and battery and fined in Philadelphia, because he treated a person who pretended to be sick as he ought to be treated. Lottie Fowler was tried as a witch under the old laws of Connecticut; but, fortunately for her, the very event she predicted—the blowing up of a factory—took place while she was in jall. In the same State, Reid was put in jail and fined as a conjurer. In 1857, the Chief of Police in New York made a raid upon the mediums, and eleven of them were imprisoned in the Tombs. The next day they were brought before the courts The next day they were brought before the courts and fined.

Thus it has been with nearly every prominent medium. Whenever any new phase of Spiritualism has been manifested, the mediums have suffered persecution, either by fine or imprisonment, and we milk-and-water Spiritualists have stood and looked on. Perhaps Foster may be the only prominent medium who has not been molested. I do not recollect that he has suffer-ed. I am ashamed of myself when I think how little I have done for the mediums in their hour

of need. Now I have seen as much of materialization as any man on earth—probably more; and there is no argument nor sophistry that will make me believe that either man or woman can personify a spirit, Mr. Owen's opinion to the contrary notwithstanding. You can here take my word for it, that these exposures will end like their predecessors. All the mediums connected with them will come forth like gold out of the furnace, re-

fined and purified.

Many thanks for your kind remembrance of Yours truly, DONALD KENNEDY. me and mine.

Letter from Col. Olcott.

To the Editor of The Times:

ALLYN HOUSE, Feb. 19th, 1875.

SIR—You are quite correct in saying that "the Katie King problem is not solved yet." But certain things are solved to any reasonable man's entisfection with. satisfaction, viz:

1. The mediumship of both Nelson Holmes and

2. The perjury of the woman, Eliza White,

2. The perjury of the woman, Eliza White, whose sworn statement under the pseudonym of "Katie King" has gone the rounds of the papers.

3. The actual appearance, to myself and others, of a male spirit recognized as John King, and of a female spirit claiming to be and recognized as Katie King.

ing," the apparent dissolution and transporta-tion of signet rings and documents.

5. The occurrence of all the Holmes phenome-na of their public circles in my own apartments, under the most satisfying test conditions.

6. The ability of the supposed spirits to under-stand the French, German, Italian, Spanish, Latin, Greck, Turkish, Georgian and Russian languages.

languages.
7. The writing of communications to myself by both John and Katle King, in the identical au-tographs of their notes of last summer to Mr. Owen and other persons.

Owen and other persons.

I cannot begin to tell you the things I saw during the course of my fortnight's investigation, for the narrative occupies over fifty pages of my forthcoining book; but I will leave it to you and the public to decide, after seeing my report, whether this sensational case does not, in a very marked manner, serve as a warning to those who jump at conclusions before hearing both sides of any question.

any question.

Perhaps the most disgusting feature of the affair is that there is ground for a grave suspicion that the poor creature whose perjuries have been so widely circulated, was moved by the promise of a large sum by persons connected with the Young Men's Christian Association to do what she did, ostensibly in the interest of truth and good morals. If this should be found true, a sudden revulsion may be expected from the present state of public opinion. HENRY S. OLCOTT. state of public opinion. HENRY S. OLCOTT.
—[From the Hartford (Conn.) Weekly Times, Feb. 27th.

Spiritual Phenomena.

STRANGE PHENOMENA.

DEAR BANNER-Hearing through a friend, of the wonderful medium, Mrs. Stewart, of Terre Haute, Ind., I lately accompanied some friends there to see her. I will, if you like, tell you briefly of one of her séances, prefacing my story with the fact that this lady has for months been put to the most crucial tests, none of which interfered with her manifestations.

Her cabinet is erected on twenty-inch trestles, under, above, and around which the investigator can keep a watchful eye. The doors of the cabinet form the whole front, and we could find nothing in its structure, or in the scance-room, hinting, remotely even, of trickery.

A circle of three-dozen persons, of every shade of skepticism, composed the audience that saw the medium enter the cabinet alone. The lights were then turned down to a mellow tint, and the music-box turned on, and we waited developments.

In a few moments a voice from the cabinet complained of the ill health of the medium (who was suffering from a severe cold and cough), but promised to do all she could for us. Soon the door opened, and two figures were visible to the spectators. Advancing and retiring several times, they (two figures, one certainly the medium, the other a form-arrayed in a snowy wrapper, belted loosely to her form,) walked out three or four feet upon the platform, smacking their hands, and using their limbs with as much apparent ease as ordinary persons. Reëntering the cabinet, the doors were thrown open again, and the apparition was seen standing beside the medium. The medium was then seen in an exhausted condition, and no trace was found of her spiritual companion.

Mrs. Stewart gave us some fine tests in independent slate-writing. This she does by holding a slate on the tips of her fingers and pressing it closely against the under side of the table (which is not darkened), under which the curious skeptic is permitted to sit and listen to the writing, and watch the motionless hand of the medium at the same time. I, happily, received communications from my spirit-friends, containing names and facts beyond denial, though I gave no clue of either to the medium. Some names and messages came that were entirely unexpected to me, but none the less welcome.

In good health Mrs. Stewart has been known In good health Mrs. Stewart has been known to materialize eleven different spirits in one evening, so I was told by the witnesses. Any one desiring to investigate this matter, will find it exceedingly interesting, as given through Mrs. exceedingly interesting, as given through Mrs. Stewart's mediumship, and will be kindly and cordially received by Dr. A. Pence, who has charge of the scances.

Mrs. Stewart's rooms are just one block from the St. Clair Hotel. Persons finding themselves there, enjoying the hospitalities and comforts offered by that prince of landlords, J. Mattock, Esq., will have occasion to bless their lucky stars the rest of their days.

Trusting you will pardon digressions, I am, respectfully, MRS. JACOB MARTIN. Cairo, Ill.

THE "ALLEN BOY" SEANCES.

DEAR BANNER-Henry B. Allen, better known as the "Allen Boy Medium," has been holding scances here in Greenfield for the last two weeks with very good success. The spirit-music upon the guitar and dulcimer is very wonderful indeed; the drumming with two bells on the back of the dulcimer is marvelous. He sits in the circle, placing his hands upon the hands of those who sit next him, so we know where his hands are all the time. Those sitting near him, sometimes two on each side, feel spirit-hands. Very beautiful spirit-lights are shown, and sometimes an illuminated spirit-hand is seen holding the light. The dulcimer is an instrument weighing something like thirty pounds; that is lifted from the chairs back of the medium, over the heads of the sitters, and placed on a table in front of them, and is played upon while suspended in the air. Sometimes a slate or sheet of paper is placed on the table with a pencil, and we get direct spirit-writing. My son received quite a long communication last evening. The medium took a half sheet of foolscap paper, which my son examined closely to see that there was no writing on it, and then tore off one corner and retained it in his hand. This sheet was then placed under the lounge, on the top of the cover of the dulcimer, with a pencil. The light was then put out; but the moon was shining brightly, so the room was not dark. Both sat down upon the lounge, and very soon heard writing; after a while two raps were heard, indicating that the spirits had finished. When the paper was taken out, threefourths of the page was closely written over, fol-

lowing the ruled lines exactly. Mr. Allen also holds light scances, using no cabinet, but places two chairs against the wall on which the instruments are placed, with two rocking-chairs in front, on which is spread a dark quilt or shawl, to shut off the light from the instruments. Some one is then chosen to sit in one of the rocking-chairs, and the medium occupies the other, and places his hands on the arm and hand of the one next to him. A shawl is then thrown over the hands of the medium, to produce the condition of darkness, and, after the light is turned down a little, spirit-hands are shown, the Katle King.

and played upon in the light. The music is sometimes nearly as good in the light as in the dark

Mr. J. J. Morse, who is now lecturing here, and Mr. Robert Cooper attended several of his séances and considered the manifestations eminently satisfactory. I am thus particular, because many in the country who desire to secure the services of physical mediums wish to know something about them. I think Mr. Allen is a wonderful medium, and his séances calculated to do much good. Yours truly,

JOSEPH BEALS. Greenfield, Mass., Feb. 15th, 1875.

From the Boston Daily Globe.

"SPIRIT WRITING." - INTERVIEW WITH MARGARETTA SUNDER-LAND COOPER.

Desirous of satisfying the very general curiosity which exists in regard to so-called spiritual manifestations, a representative of the Globe called upon a medium whose long experience seemed to give promise of interesting results. This is Mrs. Margaretta Sunderland Cooper, who, we are informed, was the first medium to give public exhibitions in the New England States. These performances date back to 1850, and among the prominent persons who attended States. These performances date back to 1850, and among the prominent persons who attended them may be mentioned Epes Sargent, Horace Greeley and Theodore Parker. It is a good many years, however, since Mrs. Cooper has given public exhibitions, private séances being more to her taste. She is a daughter of Laroy Sunderland, the well-known lecturer on mesmeric and kindred phenomena, and her residence is No. 38 Millord street in this city. She is rathmeric and kindred phenomena, and her residence is No. 38 Milford street, in this city. She is rath-er a striking looking person, with a petite figure, dark complexion, and a wealth of black hair. She does not, however, look so old as her length of experience would indicate, but this is accounted for by the fact that she was a mere child when

she first appeared in public.

A peculiarity of Mrs. Cooper's performances is that they take place in the daylight, without the intervention of cabinets or other apparatus commonly used by mediums. The Globe representation the cabled was her was added to an sentative, who called upon her, was asked to seat himself on one side of a small table, so light that it could be lifted with one hand, and so simply constructed that its examination was an easy matter. Satisfied that there was no machinery connected with the table, he took his seat on one side of it, the medium being seated on the other. Soon raps were heard in various parts of the soon raps were neard in various parts of the room, and on asking whether there was any spirit present, three taps answered in the affirmative. The visitor then wrote a question on a piece of common note-paper, which he did not permit the medium to see, but placed it, with the writing down, on the outside of an ordinary crassible tablet, a piece of blad reneil about an inch writing down, on the outside of an ordinary erasible tablet, a piece of load pencil about an inchlong being left on the paper. This tablet he placed on the palm of his outstretched hand, which, in turn, he placed on the open hand of the medium, which was put under the table. Soon he had a sensation as if fingers were touching the upper part of his hand, and the tablet which he held upon it began to move, and at last slid into his other hand, which was just beyond the table. The medium's other hand, was above the table, and being in sight all the time, evidently had nothing to do with these manifestations. On looking at the paper on the tablet, an answer was found to the question, giving cortions. On looking at the paper on the tablet, an answer was found to the question, giving correctly the name of a deceased relative. On another trial the hand of the medium was tied in a handkerchief, and on placing the tablet as before, the words written on the lower side of the paper were written on the upper. This was successfully done in several instances, and in one case the paper on which the name was written was placed between the covers of the tablet, the small lead pencil being on the outside of the latter, and on opening it the name was found reproduced as before.

produced as before. The Globe representative does not assume that the writing was done by "spirits," but he was puzzled to understand how it was done at all, or how a question which the medium could not see was reproduced or answered on the other side of the paper. That the performance was done under the table, of course, precluded a knowledge of just how it was done, but as the one hand of the medium which could not be seen was in that of the representative of the Globe while the writing was going on, it is hard to understand how she could have had anything to do with it. It may be added that one of the questions was in French, examining and moving them about. After these manifestations, the medium took the tablet, and, being under the "influence," wrote some com-munications in answer to questions, and other-wise, some of which showed a curious acquaintance with certain matters which the writer supposed were known only to himself. It may be added that the answers to the various questions were not always satisfactory. The medium said she never promises that answers would be given, or writing done. She does not pretend to account for these manifestations, which occur uncon-sciously to her. The "control" represents, in cases of medical consultations, the "spirit" of a well-known physician, whose advice is said to have had the happiest results.

Written for the Banner of Light. THE SUNSET LAND.

BY BISHOP A. BEALS.

I gazed at the sun's bright path in the west Till the earth seemed flooded with glory, And I thought of the dear ones, happy and blest, Held sacred in memory and story; And I longed to climb the star-steeps of night,

To that beautiful city of gold, Where the morning returns with infinite light, Fairer than seers have told.

thought of my mother's dear, sainted eyes, That beamed with such tenderness here. And I musingly asked if still from the skies They reached earth's shadowy sphere, And came on missions of mercy and love,

To guide and counsel the same, And to mirror in dreams that city above, Where our hearts' best treasures are lain.

Dear mother, once more earth tenderly weaves A world of wondrous scenes: In their flowery fragrance my spirit still grieves,

And oft for thy sympathy leans. Though the gales are laden with messages sweet From the lips of many a flower, In the innermost shrine of my heart there 's a seat

That waits for thy presence this hour. I know that the morn will spangle the earth With pearls in the twinkling dew,

And break into songs and rapturous mirth With many a radiant hue; Yet in the low west, where the firelight burns,

The hush of a vision is seen; Through the vista of years my spirit oft turns To my childhood, sunny and green.

Napoleon the first, says an exchange, must have had a full belief that he would inhabit the spheres on leaving this earth. A very common saying of his was that he would have his old deceased comrades come to meet him on his entrance to the Elysian fields, as he called them. His spirit's frequent visits on earth of late years prove his impression to have been correct. Many circumstances in his life tend to show that he might be considered to have been an impres-

SPIRITUALIST MEETINGS

CHELSEA, MASS.—The Bible Christian Spiritualistshold meetings every Sunday in Hawthorn-street Chapel, near Bellingham street, at 3 and 7 p. n. Mrs. M. A. Ricker, regular speaker. Seatsfree. D. J. Ricker, Sup't.

EAST ABINGTON, MASS.—The Progressive Lycoum meets every Sunday at 1½ p. n., in Phoenix Hall. F. J. Gurney, Conductor; L. H. Shaw, Guardian; Brainerd Cushing, Secretary.

HARWEILPORT, MASS.—The Children's Progressive Lycoum meets at Social Hall every Sunday at 12½ p. m. G. D. Smalley, Conductor; T. R. Haker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary.

HUDSON, MASS.—Children's Progressive Lycoum meets

HUDSON, MASS.—Children's Progressive Lyceum meets in Houghton's Hall every Sunday aftermoon at 2 o'clock, A; F. Hall, Conductor; Eliza Fosgate, Guardian; E. W. Wood, Secretary.

Wood, Secretary.
Nouth Scittarte, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templars: Hall, at 2 and 6 P. M. D. J. Bates, Director and Corresponding Secretary; M. C. Morris, Recording Secretary; H. E. Morris, Trensurer. Progressive Lyccum meets in the same hall, on the first and third Sunday, at Pg. P. M. D. J. Bates, Conductor and Treasurer; Mrs/Sarah J. Marsh, Guardian; M. C. Morris, Secretary; Slas Newcomb, Alba P. Smith, Jr., Guards, SALEM, Mass, —Lyccum Hall,—The Humanitarian Association hold meetings every Sunday, at 25g and 7½ P. M. H. M. Robinson, Secretary.
Children's Progressive Lyccum, —Conductor, John Handalf; Guardian, Mrs. A. Waterhouse; Librarian, James Foster; Secretary, S. G. Hooper; Treasurer, E. B. Ames, Conference Meetings connected with the Lyccum are held every Sunday at Hubon Hall, at I and 3 P. M.

LYNN, MASS.—The Spiritualist Society holds meetings every Sunday at Old Fellows' Hall. A. C. Robinson, President. The Children's Progressive Lyceum meets at 10 clock. PLYMOUTH, MASS.—The Spiritualist Association hold meetings in Leyden Hall. Cornelius Bradford, President and Cornesponding Secretary; Benj. Churchill, Tressurer. Children's Progressive Lyceum meets in same hall every Sunday, at 125 p. M. Cornelius Bradford, Conductor; Benj. F. Lewis, Assistant do.; Mrs. Mary C. Robbins, Guardian; Mrs. Librarian; Mrs. Lydia Benson, Musical Director.

Mary L. Lewis, Librarian; Mrs. Lydia Benson, Musical Director.

SCITCATE, MASS. — Jonking's Hall. — The Spiritualist Society meets every other Sunday, at 2 and 7 P. M. Dr. G. L. Newcomb, President and Corresponding Secretary. Children's Lyceum meets at 11 A. M. Dr. G. L. Newcomb, Conductor: Miss D. N. Merritt, Guardian; Charles Bradford, Jr., Guands; Miss L. Merritt, Corsectary; E. A. Andrews, Librarian; Miss L. Vinal, Musical Director.

Stansham, MASS. — Children's Progressive Lyceum meets at Harmony Hall every Sunday at 1 P. M. E. T. Whittier, Conductor; J. Weilington, Assistant do.; Mrs. Ela-R. Merrill, Guardian; Mrs. Jennic Manning, Assistant do. Spiningfield, Mass. — Spiritual meetings are held in Liberty Hall every Sunday. Henry Smith, P. O. Box 972, Secretary.

West Groton, Mass. — The Liberal Association hold meetings every Sunday in Wildwood Hail. Lectures at 2 and 7 P. M. M. E. French, President; H. M. Macintire, Secretary, Mary L. French, regular speaker.

Middlengenco, Mass. — Meetings are held in Soule's Hail

MIDDLEBOROY, MASS. - Meetings are held Resoule's Han every other Sunday at 1/2 and 6/2 P. M.

ANDÖVER, O.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11½ Az M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Cole-man, Assistant Guardian; Harriet Dayton, Secretary.

conductory area. T. A. Randy, Countrian, S. S. F. F. Colorman, Assistant Guardian; Harriet Dayton, Secretary.

ADRIAN, MICH.—Regular incettings are held on Sunday, at 1025 A. M. and 7 P. M., at Berry's Hall, opposite Masonic Temple, Manunce street. M. Tuttle, Président, Communications should be addressed to C. H. Case, Secretary, Rox 161, Adrian, Mich.

BALTIMORE, MD.—Inric Hall,—The 'First Spiritualist Congregation of Baltimore' hold meetings on Sunday and Wednesday evenings.

Lyceum Hall, No. 92 W. Baltimors street,—Children's Progressive Lyceum, No. 1, meets in this hall every Sunday morning, at 160 'clock, and every Thursday evening, Levi Weaver, Conductor; Mrs. Emily Frist, Guardian; Edward Carpenter, Librarian; George Broom, Musical Director, CLEVELAND, O.—Lyceum meets every Sunday at Temperance Hall, 184 Superior street, at 11 A. M. Combuctor, F. C. Rich, Assistant Conductor, L. W. Gleason; Guardian, Miss Mary Ingersoil; Assistant Guardian, Miss Sarah Comeha; Musical Director, W. H. Price, Jr.; Trasaurer, G. G. Wilsey; Secretary, A. Dunlap; Librarian, W. W. Rich.

: Chicago, Lil.,—Spiritualist meetings are held in Grow's consent of the content of the

Concha: Musical Director, W. H. Price, Jr.; Treasurer, G. G. Wilsey; Secretary, A. Dunlap; Librarian, W. W. Rich.

Chicago, Li., "Spiritualist meetings are held in Grow's Opera Hall, 517 West Madison street, every Sunday, at 105 A. M. and Tig. P. M. A. H. Williams, President; W. T. Jones, Collins Eaton, Trustees; E. F. Stoema, Secretary; Dr. Ambrose Davis, Treasurer, Present speaker, Samuel Maxwell, M. D. Good Templar's Hall, corner of Washington and Despialns streets, every Sunday at 122 p. M. Al are invited.

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A. Andrews, Treasurer.

Chyde, O. "Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kilme's New Hall at H. A. M. See, M. Terry, Conductor; S. Dewy, Guardian.

Geneva, O. "Meetings are held every Sunday in the Spiritualists" Hall, at 10½ A. M. and 1½ P. M. B. Webb, President; F. W. Eggleston, Secretary: "Prepared of the Spiritualists" Hall, at 10½ A. M. and 1½ P. M. B. Webb, President; F. W. Eggleston, Secretary: "Progressive Lyceum meets at same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frisbee, Guardian, Mrs. N. S. Caswell, Corresponding Secretary: Marth Johnson, Librarian.

Hammonton, N. J. "Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. M. Parkhurst, President; L. L. Platt, Secretary: Lyceum at 11½ A. M. James O. Ransom, Conductor; Miss E. Brown, Guardian.

Kalama, A. Ames O. Ransom, Conductor; Miss E. Brown, Guardian.

Kalama, A. Mich, "The Spiritualists hold meetings every Sunday in Humlick Hall, Maln Street." J. C. Moody.

Guardian.

KALAMAZOO, MiCH.—The Spiritualists hold meetings every Sunday in Burdick Hall, Main street. J. C. Moody, President Alris, H. M. Smedly, Secretary; L. S. Winslow, Treasurer.

MOBILE, ALA.—Spiritual Association: Prof. H. A. Tatum, President: S. Moore, M. D., 1st Vice President; Capt. P. U. Murphy, 2do.; C. Barnes, Secretary and Treasurer; Oliver S. Beers, Corresponding Secretary, Regular meetings at 14 a. M. Sundays, and Seances Sunday and Tuesday ovenings, at 75 o'clock.

ovenings, at 75 o'clock.

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday in C. M. Opera House, Broadway, between 28th and 28th streets, at 105 A. M. and 75 P. M. J. A. Cozlno, Secretary, 312 West 32d street. Children's Progressive Lyceum meets at 2 P. M. J. A. Cozlno, Conductor; H. Dickinson, Assistant Conductor; Mrs. H. J. Cozlno, Guardian; Mrs. Ada F. Cooley, Assistant Guardian; G. W. Hayes, Recording Secretary; N. Winter, Corresponding Secretary; J. B. Sammis, Treasurer; Mrs. E. J. Adams, Musical Director.

New Ams. N. J. — Smithin lectures in Linear Library

Winter, Corresponding Secretary; J. B. Sammis, Treasurer; Mrs. E. J. Adams, Musical Director,
Newark, N. J.—Spiritual lectures in Upper Library
Hall cach Sunday evening, under the management of Mr.
David Walker.
New Haven, Conn.—The "Free Lecture Association"
meets at Loomis Temple of Music, corner Orange and Center streets. Services each Sunday at 2½ and 7½ F. M.
Newpourt, Ky.—Lyceum meets every Sunday at 2½ p.
M. at Barnes Hall, No. 51 York street. John Johnson
Conductor; Miss Mary Marsh and George Morrow, Guardians; Chas. Donahower, Musical Director; Wille Johnston, Guard. Lecture every Sunday evening at the abovo
Phill at 7½ o'clock.
PHILADELPHIA, PA.—The First Association of Spiritualists hold regular meetings on Sundays at 10½ A. M.
and 7½ F. M., also on Thursday evenings, at Lincoln Hall,
corner of Broad and Coates streets. Henry T. Child,
M. D., President, No. 634 face street; J. E. Shumway,
Secretary, 1428 Bouvier street, Lyceum No. 1 meets every
Sunday at 2½ P. M. Londen Engle, Conductor, No. 958.
North 6th street; Mrs. S. M. Shumway, Guardian, No.
1426 Bouvier street. Lyceum No. 2 meets at Thompsonstreet Church, Thompson street, below Front, Sundays,
at 10½ A. M. Geo. Jackson, Conductor; Mrs. Hartley,
Guardian.
PLATTERIERG, Mo.—"The United Circles of the Friends
of Progress W. Charlos V. Libate. Prosidiant, Library

Guardian.

PLATISHURG, Mo.—"The United Circles of the Friends
of Progress." Charles V. Lively, President; John G.
Priegel, Medium, Lecturer and Corresponding Secretary;
Miss Jenny Lively, Recording Secretary; Chas. Dietrich,

Treasurer.

PORTLAND, ME.—Arcana Hall, Congress street.—Spiritual Fraterinty meets every Sinday, at 3 P. M. James Furbish, Esq., President; W. E. Smith, Vice President; George G. Freich, Secretary; Children's Lyceum meets at same place each Sunday, at 1% P. M. T. B. Beals, Conductor; Mrs. Asa Hanson, Guardian; Miss Hattle Scammon, Secretary; R. I. Hull, Treasurer.

Sons of Temperanas Hall, 3513; Congress street.—The Spiritual Association meets regularly every Sunday. Abert Shaw, Esq., President; George H. Barr, Secretary.

SAN FIRNCISCO, CAL.—Under the patronage of the San

SAN FRANCISCO, CAL.—Under the patromage of the San Francisco. Spiritualists' Union, a Children's Progressive Lyceum is held at 10\(\frac{1}{2}\) A. M., and a Conference at 2\(\frac{1}{2}\). M.; also regular Sunday evening lectures are given at the New Hall, 911 Market street.

The San Francisco Spiritualist Society meet every Sunday at Charter Oak Hall, Market street, near Fourth. Progressive Lyceum at 10\(\frac{1}{2}\). M., Mediums' Conference at 2\(\frac{1}{2}\)cecleck P. M., Lecture at 7\(\frac{1}{2}\)p. M. Mrs. Ada Foye, President.

Ident.

SPHENGFIELD, O.—The Spiritualist and Liberalist Society of this place meets at Allen's Hall Sundays, at 11 A.M., and 7 F. M. Mrs. Mary A. Henry, President; John P. Allen, Vice President: Mrs. R. Diss. Treasurer; Melvin Henry, Secretary. The Lyceum meets at 10 A. M. Mrs. Mary A. Henry, Conductor.

TROY, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. 10 and 12 Third street, Lectures at 10½ A. M. and 7½ F. M. The Children's Progressive Lyceum meets in same hall at 2 P. M.

TERRE HAUTE, IND.—The First Spiritual Society hold regular meetings in Pence's Hall every Sunday, at 11 A. M. and 7 P.M. L. B. Denchle, President; James Hook, Secretary; Allen Pence, Treasurer.

YINGENNES, IND.—Meetings are held at Noble's Hall, every Sanday, at 104 A. M. S. S. Burnett, President; M. P. Ghee, Vice President; D. B. Hamaker, Secretary. P. (fiee, Vice President; D. B. Hamaker, Secretary, VINELAND, N. J.—The Seciety of the Friends of Progress hold meetings in their hall, Plann street, at 19% A. M. and 7 P. M., for lectures, conference or free discussion. Louis Bristol, President; C. B. Campbell, Ellen Dickinson, Vice Presidents; Nelson E. Shedd. Treasurer and Agent of hall; Dr. David W. Allen and Sylvia Sylvester, Corresponding Secretaries. The Progressive Lyceum meets at 124 P. M. Dr. D. W. Allen, Conductor; Mrs. H. R. Ingalis, Guardian; Lucius Wood, Musical Director; Miss Kate Ingalis, Ligalis, Livia L. Hull, Corresponding Secretary.

Will.LIAMSBURGH, N. Y.—The Association of Spiritual-

Natic Ingans, Librarian; Fivera L. Hun, Corresponding Secretary;
Will.LIAMSBURGH. N. Y.—The Association of Spiritualists will hold regularly every Sunday, at 3 o'clock'r, M.; a conference meeting at the ''Old School-House,'' (2) floor.) in 9th street, a few doors from the corner of North First street. Chas, B. Smith, Secretary, 52 Boerum street.
WASHINGTON, D. C.—The First Society of Progressivo Spiritualists hold their meetings every Sunday at Lyceum Hall, No. 108 E street, northwest. They have elected Col. J. C. Smith for President; Prof. Brainerd, Vice President; O. R. Whiting, Secretary; M. McEwen, Treasurer; and have obtained very celebrated lecturers for the coming season, which will commence the first Sunday in October at the above-named hall, at 11 A. M., and 7½ P. M. Any needed information can be obtained from the officers of the Society.
Winova, Minn,—The Shi Itualists hold regular moat. WINONA, MINN.—The Splittualists hold regular meetings. J. H. Leland, President; K. Royington, Treasurer; Mrs. Asa Douglas, Secretary.

To Book-Bnyers.

At our new location, No. 9 Montgemery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by eash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

Fig. In quoting from the RANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-nts. Our columns are open for the expression of imper-cual free thought; but we cannot undertake to endourse the arted shades of opinion to which our correspondents give lifet tone.

Panner of Light.

BOSTON, SATURDAY, MARCH 6, 1875.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street (Lower Floor).

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Beyond the Grave.

A superstitious surrender of one's faith is far from being satisfactory to the soul of man. People are in the habit of saying that they give their beloved to the Lord, trusting to a reunion in the great resurrection, and other like phrases; butafter the minister is gone and the door is shut, when the presence of the departed one is praved for with an earnestness unspeakable, and all the endeared associations come up to mock those left behind to lament the rupture of ties now seen to be wholly spiritual, then it is that the yearning, dissatisfied, almost rebellious spirit cries out in its agony of despair, and in spite of clergy and creed calls aloud for the lost loved one to reappear, and implores Heaven to send if only the slightest proof of the continued nearness of him whom death has snatched from sight and borne away into the realms of silence.

Death does not come to excite our curiosity, to summon us to peer into forbidden mysteries. If it releases the soul and launches it upon a broader and higher life, it disciplines the bereft by the grief it causes, and draws it on toward the unknown and eternal by yearnings unutterable and unnumbered for the one removed from sight. Thus by the beneficent agency of these deep affections of ours are we gradually instructed in the knowledge that this visible life of sense is but the shadow-life and the beginning, and that the only real and abiding life is that to which we are traveling by rapid and sure stages. When we live with the dead, therefore, we begin to live indeed. When our thoughts are with them, stimulating our lives by an undefinable consciousness of their presence, then life seems to expand to larger limits, because love enlarges all our capac-Ities.

A Sunday contemporary of this city gives utterance in a brief paragraph to the feelings which the grave of a loved friend excites in the heart. "Standing in the dread mystery of the presence of death," it says-"that fact of silence receives fresh emphasis, and it is then that the aching heart yearns for the slightest sign of recognition which shall testify of life beyond the veil. In that moment of supreme darkness even the faith of religious conviction fails to penetrate the gloom, and the faintest supposed evidence which being an eloquent and fearless disciple of the comes to the mortal senses of continued, coneager mourner. In this hungry desire lies the strength and propagating power of Modern Spiritualism, the progress of which is scarcely retarded by the absurdities and impositions with which it is incrusted and hampered."

No, it certainly ought not to be retarded by "impositions" and frauds of any kind; what are called "absurdities" are not absurdities to all allke. In introducing to sense the evidence of truths purely spiritual, of course everything seems absurd to the one who is overwhelmed with astonishment instead of being enlightened by the advent of truths which are apparently so new. But this writer, and all other writers occupying the same plane of conception, assumes that Spiritualism aspires to become a religious power, like the creeds, and to exist and spread for its own sake. No error could be more fatal. The great truth it reveals has always existed; in these latter days it has only been revealed in a broader and intenser meaning than ever before, because the human race is better prepared to receive and profit by it.

It is as a divine agent, or servant, that Spiritualism is engaged about its work. It seeks nothing like propagandism, aims at building up no dynasty in the hearts of men, and exists but for blessing those who are prepared to receive its demonstrable truths. On the subject of death and intercommunion of the two realms of life, it asserts nothing like authority and indulges in no dogma. It comes in silently but effectively to administer consolation to bruised and bleeding human hearts, not by preaching faith, but by bringing facts-facts visible, tangible, undenible. The yearnings of mourners are turned by it into the deepest and most tranquil joy. It hails death as no despot, but as a welcome emancipator, who introduces us to a grander life and more exalted opportunities.

It would come far short, however, of performing its appointed service, if it only stood at the portal of the grave to which this useless tabernacle of flesh is committed, and taught men how to bid adieu to their weak fears and apprehensions. Beyond the grave it points, to tell us that the transition is the main purpose and object of life on earth. The future, hitherto veiled from human view by the obstructions of sense, is made as real as anything of which we can conceive the existence, but that reality is taught as a spiritual fact alone. And by demonstrating also the connection and interdependence of the two worlds, it more and more satisfies the soul that there is no mysterious break in existence by the fact of death, but that life is continuous and experiences are successive, albeit under different conditions for the same conscious individuality.

Read the account of the wonderful cure of Mrs. Palmer, of South Boston, by spirit power, which will be found on the first page.

"People from the Other World."

I'nder the above title Col. Henry S. Olcott announces, through the American Publishing Company, of Hartford, Conn., a new book from his pen, which is certain to present the liveliest attractions to Spiritualists and the public generally. Col. Olcott, it will be remembered, was sent as a Commissioner by the New York Daily Graphic (illustrated) to investigate the phenomena occurring at the home of the Eddy Brothers in Chittenden, Vt. He remained there three entire months, attended fifty séances, saw about four hundred materialized spirits appear, including Indians, Americans, Germans, French, English, Russians, Circassians, Khourds, Georgians (Caucasians), Arabs and native Africans. He saw men, women, and young children, and heard them speak in different languages. His letters, published in the Graphic-and from which, after careful revision, a large portion of the matter for this volume has been selected-aroused at the time the greatest degree of popular interest. In this book, which the Colonel has written not as a Spiritualist, but as an impartial observer, he endeavors to describe and classify what he has witnessed. The publishers say, in the course of their prospectus:

"The original plan of the work contemplated only a description of the Eddys and their manifestations, but the pretended exposure of the false mediumship of the Holmeses in Philadelphia, by a woman who claimed to have person-ated the spirit, 'Katie King,' led to a change. The author was importuned by the leading Spiritualists of the United States to investigate and report upon the Katle King imbroglio; and an invitation being sent to him by the Holmeses themselyes, through the Hon. Robert-Dale Owen, agreeing to place themselves under test conditions, he accepted it, and devoted two weeks to the investigation. The result is given in this

After disposing of the cases of the Eddys and the Holmeses, the author made a special visit to Havana, Schuyler County, N. Y., to investigate the mediumship of Mrs. Elizabeth J. Compton, and it is no exaggeration to say that beside her phenomena [a full account of which is also given] all others seem tame. Nothing comparable to them has been seen on this side of the Atlantic, nor anything in Europe. * * * To make the work of unique and permanent

value to scholars and libraries, the author has included a bibliography of Spiritualism and the Occult Sciences, more complete than any other catalogue ever prepared. It is more copious than even the list of the British Museum or the Bodle-rain Library. * * * No book ever written contains a stronger array of evidence in favor of the doctrine of the immortality of the soul and against the fallacies of the modern infidelistic school."

The book will comprise in all some five hundred pages; it will be printed upon fine paper from a new font of type, and will be lit up with over fifty large, full-page engravings, which perfeetly illustrate every phase of the subject. The work cannot fail of having an extended circulation, as the widely established literary reputation of its author, and the surprising and startling nature of the matters with which he has to deal in its pages, insure a volume of the most absorbing interest.

"Music Hall Society of Spiritualists."

N. Frank White will lecture before the abovenamed Society at Beethoven Hall, 413 Washington street, Boston, on Sunday afternoon, March 7th. Mr. White is one of the earliest platform advocates of the Spiritual Philosophy, and for the last twenty years has repeatedly lectured in nearly all the cities in the Union with marked success and general appreciation. He is too well known to Boston audiences to need any further introduction. We trust he will be greeted by a large audience.

T. B. Taylor, A.M., M. D.,

Of Chicago, Ill., author of that popular work "Old Theology Turned Upside Down," will speak at this hall Sunday afternoon, March 14th. Dr. Taylor brings with him the reputation of New Dispensation, and merits a faithful hearing scious existence is clutched and embraced by the at the liands of his brother Spiritualists of the

Dr. Henry Slade

Is out with a card to the New York Herald, in the course of which he makes the following prop-

"As your correspondent, 'Inquirer,' may be sincere in his opinions regarding my medium-ship, and as I am desirous of setting every cansinp, and as I am desirous of setting every candid mind right on the subject, not so much for my own sake as for the sake of all inquirers after truth, I propose that a committee of two middle aged, candid and intelligent gentlemen, neither Spiritualists nor members of any church—persons who are known to be impartial, sincere and honorable—shall wait on 'inquirer' and have a scance with him in his own room during and honorable—shall wait on 'Inquirer' and have a scance with him in his own room, during have a scance with him in his own room, during which he shall allow the table and chairs used in connection with his experiments to be examined, and shall explain how or in what he has detected fraud, on my part. After this Committee shall have been fully posted by 'Inquirer,' I propose to go with them into any unfurnished room they may select in this city, and there using a table and chairs, to be procured by themselves, give one or two scances; as the case may be, in the hope of disposing effectually of the charges the hope of disposing effectually of the charges preferred by 'Inquirer' against me."

Our Dumb Animals Fair,

At Horticultural Hall, Boston, closed the pres ent week, and we are happy to state that the worthy efforts of the ladies and gentlemen, and children, too, who so enthusiastically labored in behalf of "those who cannot speak for themselves," met with a sympathizing response on the part of the public, although the weather for the major part of the time during the sessions was exceedingly stormy and severe. The hall was beautifully decorated, the music fine, the sentiment of all attending was pleasant, and the receipts amounted to the handsome sum of over twenty-two thousand dollars. We are pleased to be able to chronicle this favorable culmination of the enterprise, and wish the society God speed in its mission of love.

We have received, though too late for insertion the present week, a letter from Dr. Joseph Beals, in which the work recently accomplished at Greenfield, Mass., by J. J. Morse and his spirit guides is most enthusiastically adverted to. We shall print the account in our next issue.

The bill to secure to woman the right to vote on municipal affairs in cities and towns, and to hold municipal offices, came up by special assignment on Wednesday, Feb. 24th, before the Massachusetts Senate, and was defeated by a vote of 27 to 10.

HOME AGAIN. -Dr. Samuel Grover, the wellknown healer, has just returned from a trip to Florida. He is much improved in health, he insional duties at 50 Dover street, as heretofore.

Works vs. Faith.

No man can be a Christian worker unless he lives a Christian life. If he is a sinner in servet, or a tyrant in his family, or a nuisance in his noighborhood, or a rascal in his business, no matter how much he may talk religion, he is like a sounding brass and a thikling cymbal, with no more moral power than a gong, even though he may preside over societies, control committees, direct measures, and rule over men who are far more worthy and efficient than himself.—Banner of Holtness.

So says a writer in the journal above namedwhich is a publication announcing itself to be devoted to the spread of Christian hollness-but we fear the said scribe, or the paper, or both, will drift into danger, if the foregoing liberal line of argument be still persisted in, of stranding upon the bleak censure of some Investigating Council of the Church. Whoever heard that works were the chief crown of the Christian system of life? Unquestioning faith in unreasonable dogmas, blind belief in what the duly appointed ministry may enunciate, the casting of all sin upon Jesus the mediator, who has

All the debt I owe!" these form the concreted keystone of the arch by which the popular system of religion strives to span the gulf that, to the great mass of humanity, seems to stretch from the seen things of the temporal, to the unseen things of the eternal. In these days of over-wrought vicarious atonement, "As ye sow so shall ye also reap" is really no onger a Christian but a Spiritualist sentiment, the truth of which is again and again borne witness to by the myriads of returning spirits. The Christian is practically told that he may, by joining the Church communion, escape the consequences of his acts through the merits of the blood of Jesus, even if he is indeed "a sinner in secret, or a tyrant in his family, or a nuisance in his neighborhood, or a rascal in his business!" It is Spiritualish? alone that demonstrates that no gulf exists in the line of individualized life and responsibility, that the next world is even with us here, and that personal expiation of wrong doing-either on this stage of being or the subsequent, as the case may be—is the only salvatory power the soul can ever

Prof. T. B. Taylor Coming to Boston.

An engagement has been effected with Dr. Taylor to lecture before the "Music Hall Society of Spiritualists," in Beethoven Hall, the Sunday afternoons of March 14th and 21st. "Prof. Taylor," says a Western writer, "like most of the great lights in literature, science, philosophy and religion, has come up from among the people, a self-made man. He has diplomas of graduation in theology, law, medicine and literature; and is lecturer to the 'Free Religious Society of Chicago, and sustains to Chicago about the same relation that Rev. O. B. Frothingham does to New York."

The press of Chicago, especially the Evening Journal, Times, Tribune, Mirror, and the Inter-Ocean, speak of his lectures in high terms of commendation.

The Religio-Philosophical Journal says: "No man has ever stirred the depths to such a degree in this city as Prof. Taylor has. The religious and theological circles are fearfully exercised over the crowds that throng the Globe Theatre to hear him.''

The Doctor is uncompromising in his belief in and advocacy of the Spiritual Philosophy.

The Twenty-Seventh Anniversary Of the advent of Modern Spiritualism-March

31st-is drawing night, We have had intimation of the consideration of several projects among the Spiritualists of Boston and vicinity, for the celebration of the event, but up to the time of our going to press none of them had reached a shape warranting the publication of details.

Children's Progressive Lyceum No. 1, of Boston, will commemorate the occasion at Rochester. Hall, 554 Washington street, by a series of appropriate exercises, prominent among which, we are authorized to announce, will be an address by J. J. Morse, the eloquent English trance speaker.

The creation of man, the principle of prohibition, the spirit-body as related to the spiritworld, and other matters of interest are considered by the Controlling Intelligences on our sixth page; Edward Payson Hamilton, of Bridgeport, Ct., counsels his mother to "keep all the good she has got, but not to be afraid to reach out and get more, even though it is of a different quality, something that she has never known of before" Nancy Miller, of Dorchester, Mass., returns to bear witness to her people that Spiritualism is a truth; Elihu Jarrett urges his sons to remember that " so far as they do their duty here, live honestly, uprightly, justly before the God of their own natures, dealing truthfully and justly with all, so will be their heaven in the hereafter"; George Staples assures his friends that he is 'safe, happy and satisfied with this new life"; and Mary L. Woods, of Auburn, N. Y., wishes her daughter Harriet to know that all is well with her since her release from the suffering body of flesh.

Under the head of "Strange Phenomena," on our third page, Mrs. Jacob Martin, in describing a scance held by Mrs. Stewart, states that after the medium entered the cabinet alone, the doors (which comprise the whole front of the cabinet) were immediately thrown open, and two figures were seen within, one being the medium, and the other the supposed spirit. Both advanced several times a few feet toward the audience, and then, after reëntering the cabinet, the "apparition" disappeared, while the medium was observed to be in a somewhat exhausted condition, no trace of her spiritual companion being found. Mrs. Stewart has been before the public some two years, and submitted to the severest test conditions, yet no one, we are informed, has been able to detect the slightest approach to fraud in the manifestations witnessed at her séances.

One of the finest trance mediums in Bos ton is Mrs. Frank Campbell. Her spirit friends do much to alleviate the ails of humanity through her instrumentality. She deserves patronageand should be encouraged by all good people in and out of the ranks of Spritualism. Her place of business is at No. 14 (room 5) Indiana street.

We have on file and shall publish at an early day an able essay entitled "FACTS vs. DE-NUNCIATION AND RIDICULE"-based upon the tirades of the secular press against Spiritualism. It was prepared by a gentleman of high social position, an ex-judge, and who at present has an office in this city.

The report of the New York State Asso ciation of Spiritualists should be perused by all the friends in that State. No doubt many will be informs us, and is now ready to assume his profes- duced to help on the good work undertaken by a few earnest souls.

Our Duty to Mediums.

The attitude assumed by the press and the public generally, and by Spiritualists in particular, toward the Holmeses since doubt was thrown upon the genuineness of the manifestations witnessed at their séances, suggests a few remarks as to the treatment of mediums, which may not be either untimely nor wholly unavailing.

The absence of proper respect and consideration in dealing with our sensitives, not by unbelievers alone but by many Spiritualists and investigators, is not only unjust and uncharitable in itself, but leads (as all evil doing does) to disastrous results.

What can be more destructive of self-respect than the being habitually treated with indignity, insulted by coarsely expressed suspicions and by offensive epithets, used as a mere necessary means to an end, and then cast aside as a worthless tool which has served its purpose and is no longer wanted? If we would make a child a liar, we can go about it in no surer way than by calling him one, and making constantly manifest our want of confidence in him.

Most mediums are like children in their exreme sensitiveness to impressions, and should, therefore, be treated with peculiar tenderness and consideration. They get abuse and insult enough from those who have no faith in Spiritualism, and never, until more respect is shown to them by those who have, will they, as a class, come to be worthy of it. When I hear it said, as I continually do, by Spiritualists themselves, that almost all mediums will deceive or use their powers for selfish and unworthy ends, the thought suggests itself that it would be wonderful were it otherwise.

It is wonderful to me how many of them stand the test of all the demoralizing and discouraging treatment to which they have been subjected from their youth up, and, in the midst of unjust aspersion and sore temptation, keep themselves true and stainless, bearing never false witness, though often easting their pearls before swine who turn again and rend them.

All of our best mediums have been, more or less, insulted and reviled, and surely nothing is more evil in its effects than such treatment as this, and most so in the case of those who have least resistance to oppose to any powerful influences, because, in being mediums, they are rather negative and receptive than positive and resistant. There are, I am aware, some remarkable exceptions to this rule of temperament, but it is the rule nevertheless.

No change is to be looked for from those who believe that all mediums are mere pretenders to a power which no one really possesses, but surely from Spiritualists we may hope that a different state of feeling and mode of action may be induced by reflection on the subject under consideration. When we feel and show a sincere personal interest in those who bridge for us the guif which separates the world of spirit from the world of matter, when we not only care to get genuine manifestations, but take a real and tender human interest in the truth and goodness of those through whom they come, being more grieved than angry when they are tempted to satisfy, by dishonest means, the eager and often unreasonable demands made upon them: when we, as friends, seek to make them realize the heinousness of fraud in a matter so sacred, and the sure recoil of the evil done upon themselves; when we cause them to feel that they are personally cared for and not regarded as mere instruments, worthless in themselves-then, and not till then, shall we, as the rule and not the exception, have reliable mediums who give back in truth and honor what they receive from us in respect and considerate kindness.

It makes one sick to hear so much senti mental talk about the loving and gentle ministrations due from us to degraded spirits who return to earth; to be eloquently told how we should tenderly entreat, pray for, and delicately remonstrate with them, speaking the truth in love, and never harshly-rebuking them; and then, when mediums, who are but embodied spirits, and to whom we surely owe a peculiar debt of gratitude, go astray and fall, through the temptations which so surely and powerfully beset them, they are trampled upon and denounced as unworthy of kindly thought or helpful sympathy, because of the sins which they have committed!

Either let us, as Spiritualists, pretend to no especial faith in the redeeming power of love and the imperative duty of charity and forbearance toward all erring ones, in and out of the form, or else let us, one and all, reform our treatment of mediums, who may not have been without sin. but are no worse than many who are ready and eager to cast the first stone. Let none of us either strike them, like cowards, when they are down, or turn away and leave them without a helping hand or a word of kindly encouragement, which might lead them to redeem in their future

what has been wrong in their past. If we cannot be considerate, respectful and forbearing to our mediums when, although suspected, they may be innocent of fraud, and if, even when they have, like the rest of us, been tempted and fallen, we cannot be as good Samaritans, showing that charity of whose reformatory power we preach so eloquently, then the sooner we do without their aid and depend, every one for himself, on such impressible and perceptive faculties as we may possess, the better for all concerned. L. ANDREWS.

Springfield, Mass.

"The Proof Palpable of Immortality." At a time when the public mind is being so deeply agitated with regard to spirit-materializations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title heads this article. The volume embraces within its pages the solution of the most important question which ever claimed the attention of the human race, viz: the existence of the spirit after it leaves the mortal form; and, as it is the fruit of one of the most active and reflective minds in America, it should receive the attention of the great mass of investigators and Spiritualists alike.

Colby & Rich, No. 9 Montgomery Place, Boston, offer for sale the fifth edition of that admirable work by Prof. S. B. Brittan: MAN AND HIS RELATIONS. The book has been out of print for several years, and this new edition has just been issued in reply to the popular demand.

Another "minister" avows his belief in Spiritualism. See his letter on the sixth page of this paper. May the theological scales also fall from many other ministerial eyes!

Our Review of Foreign Spiritualistic Literature will appear in the forthcoming issue of the Banner.

BRIEF PARAGRAPHS.

The entire amount of anthracite coal produced in this country in 1820 was only three hundred and sixty-five tons, while in 1874 the amount was not much below twenty-one

Sir Charles Lyell died recently, and thus the geological world has lost one of its greatest lights.

Colorado has been admitted into the Union as a State, the Senate having passed the House bill for her admission The Senate also voted to admit New Mexico as a State.

STREET-CAR PECULIARITIES IN FOREIGN LANDS.-It must be unpleasant for a stuttering man in Berlin to hall a street-car, because there they call a street-car a pferde-strassenelsenbahuwagen, for short. In Vienna, they have got this matter of stopping street-cars down to a fine point. They only stop at Haltselle-der-Plerdelsenbahn.

More silver at Newburyport. The "Kingston lode" has been struck forty-six feet beneath the surface of the ledge at the Lawrence mine, and gives great promise of richness.

The United States public debt statement shows a decrease during February of \$6,630, 183. Coin in the Treasury, \$75, . 626,083; currency in the Treasury, \$10,319,097; coin certificates, \$22,269,400; deposits for legal tenders, \$45,855.000.

Judge George G. Sumner has decided the tax case of the Smith sisters of Glastonbury, Ct., against them.

In an article on the Marquis of Hartington-oldest son of the Duke of Devonshire, who has been made leader of the liberals in the British House of Commons-C. C. Hazewell says, referring to one of his ancestors, the fourth Earl of

Devoishire:

"He gave a noble proof of his honesty and humanity when he refused to vote for that bill of attainder under which Sir John Fenwick was put to death. The finest part of Macaulay's great work is, perhaps, that in which he gives the history of that last bill of attainder by which an Englishman suffered capitally. Devonshire very nearly succeeded in his noble endeavors to save his country from the blood stain then incurred, for the bill passed the House of Peers by only seven majority, and that was made up of votes given by Bishops!"

The Christian Intelligencer says that it is a dark day for a church and it pretokens great spiritual decline, when the people cease to be content with thoughtful, devout and Scriptural teaching, and clamor for celebrated preachers.

It is stated that Earl Derby has accepted from Spain an indemnity for the Virginius outrage on British subjects— £500 sterling for each white, and £300 sterling for each black man murdered. The sum of \$34,000 is also to be paid by Spain to the familles of the slain in the United States.

THE BANNER OF LIGHT.—We would call attention to the advertisement of this journal on our eighth page. The Banner is the oldest exponent of the Spiritual Philosophy, and is well worthy of the attention of thinkers. Surely a theory which has so many intelligent believers, and spreads so rapidly, must certainly have some foundation in fact, and being of so great interest is worthy of investigation.—Progressive Communist, Cedarvale, Kan.

"Old Probabilities" makes a good showing of his work. It was stated by Professor Niles in a lecture at the Boston Lowell Institute recently that for the month of January 90.25 per cent, of the predictions were verified as correct. For the entire year & per cent, were correct over the entire country, and 86 per cent. in New England. Of the cautionary signals 75 per cent, were verified. Twenty-five signals were displayed in Boston, of which fourteen were fully verified, and some partly.

A set of moustaches recently cost a newly elected Lutheran pastor his ratification before the Consistorial Counell for the province of Brandenburg, it refusing to administer the oath to the applicant on account of said hirsute appendages. During a lecture in St. Andrew's Church, corner of

Duane street and City Hall place, New York, on the even-ing of Thursday, Feb. 25th, the wall of the adjoining ding was blown down by the high wind and fell on the roof of the church, causing part of it to cave in instantly, by which accident six persons, mostly females, were killed, and several wounded.

"Papa is dead!" suddenly exclaimed the little daughter of Mr. Jones, a surveyor in the Nova Scotia Government employ, the other day. The mother hushed the child, but in a few minutes the little one repeated the words emphatically. During the same day intelligence came that the father had been drowned while attempting to cross a small lake on the ice.—Ex. The little one possessed the beautiful gift of mediumship. undoubtedly, and the spirit father came at once to his home

How would a sailor, fallen overboard, remind you of a hort allowance? The allowance is insufficient and the sailor is in sufficient.

and impressed her that he was dead.

William Henry Dutton, junior member of the firm of H. Dutton & Son, proprietors and publishers of the Boston Evening Transcript, died on Monday morning, March 1st. He was born in Boston, Aug. 17, 1835; graduated from Chauncy-Hall School in 1852. He immediately went into the Transcript office, serving as clerk and book-keeper until 1856, when he was associated with his father in joint ownership of the establishment.

The Tennessee Valley has recently been inundated, the East Tennessee Railroad cut in twenty places, and other roads have been much injured by a disastrous flood, the greatest but one known in the history of the country. The destruction in fences, stock and houses, for three hundred miles up and down the river, is very great.

There has been another railway disaster in England Thirty persons smashed.

How would you state the difference between dew at early morn and the cry of a cat at the same point of time? One is the morning dew, the other the dawning mew.

Good news for Spiritualists—Talmage is denouncing you. Boston Post. He is only a modern Pharisee. Don't condemn the poor

Miss Jennie Collins acknowledges the receipt of \$25 from Charles E. Jenkins, in aid of Boffin's Bower, where working girls out of employment are furnished with good dinners gratis. The Cincinnati Saturday Night says: "The man who

predicted a mild winter because the corn-husks were thin. was found frozen to death in a corn-field the other day, a few miles from Dayton." If you wish to protect your bridges against ice gorges,

it. "A stitch in time saves nine." Nothing can compare in beauty, and wonder, and admirableness, and divinity itself, to the silent work in obscure dwellings of faithful women bringing up their children to honor, and virtue, and plety. I tell you the inside is larger than the obtaide. The loom is more than the fabric. The thinker is more than the thought. The builder is more than the building.—H. W. Beecher.

The Pall Mall Gazette's correspondent at Berlin reports that the German government has received a memorial from the Protestant clergy of Spain, complaining that their lib-erty of worship is threatened. Similar memorials have

been forwarded to other Protestant po wers in Europe, and

to the United States.

Colonel Olcott announces that his book on the Eddys and other materializing mediums will shortly be published. It will contain an account of his investigations not only at Chittenden, Vt., the home of the Eddys, but the result of his investigations at Philadelphia and eisewhere. A week or two since he spent some days at Havana, in this State, making investigations in regard to the ganglaces of the manifestations. gard to the genuineness of the manifestations through a Mrs. Compton, of that village. The Colonel ought to have a mighty interesting book one of these days; if he does n't, it will not be for lack of material.—Rochester (N. Y.) Democrat and Chronicle.

The recent disruption in the Presbyterian Synod of Melbourne is a counterpart of what is synod of Melbourne is a counterpart of what is constantly occurring in most of the extensive fashionable religious establishments of the universe. Master minds of progressive tendencies belonging to those establishments are frequently of late kicking against the domineering "stiff-necked" priestly rule of the olden times, and small pay. All this is significant of material changes in the religious elements. Patronage, power and may being lessened they dishipterate power, and pay being lessened, they disintegrate into mere shadows of what they were.—Spiritual Inquirer, Sandhurst, Australia.

A bill has been reported to the Maine Legislature which provides that women shall be allowed to vote at municipal elections. If they are fit to vote on town and city affairs, why should they be considered unfit to vote on State affairs, or on national affairs? But the measure may be meant to be the thin end of that wedge which is to rive masculine monopoly, and place women in power.—Ex.

A NEW HEALER IN BOSTON-Wm. H. Young, from Philadelphia. See his card in another col-

spiritualist Lectures and Lycoums. MEETINGS IN BOSTON.

MERTINGS IN BOSTON.

Bathoven Hall.—"The Music Hall Society of Spiritualists" has secured the above-named new and elegant hall, ists "has secured the above-named new and elegant hall, ists with the secure of the spirituality washington street, near the corner of Boylston street, for its eighth annual course of Lectures on the Spiritual Followship. Meetings are held every Sunday afternoon, at 24 o'clock precisely. Admission 10 cents, and 10 extra for reserved seat. N. Frank White will lecture March (16, F. B. Taylor, A. M., M. D., (author of "Old Theology Turned Upside Down," otc.,) March, 14 and 21; then supplied by a first-class quartette. As the small admissions who feel an interest in having them sustained are those who feel an interest in having them sustained are chairman and Treasurer, at the Banner of Light office, Montana Andrea Hall.—Free Meetings, Lower by March, Hall.—Free Meetings, Lower by March, Hall.—Free Meetings, Lower by

these who ter and the sum and the sum the substitute of respecifully invited to make donations. Lewis B. Wilson, respectfully invited to make donations. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Monigomery place.

John A. Andrew Hall. — Free Meetings.—Lecture by Mrs. S. A. Floyd, at 23 and 7/5 P. M. The audience privilegent quarartette singing. Public invited.

Rachester Hall, 554 Washington street,—The Children's Rochester Hall, 554 Washington street,—The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its session at this place every sunday, at 102 o'clock. Geo. II. Littedin, Sec'y.

The Boston Spiritualists' Union yall resume meetings at Rochester Hall (formerly Frategrity), 551 Washington street, on Sunday, Sept. 13th, and continue them every Sunday atternoon and evening, at 2½ and 7½ o'clock. The public are cordially invited. H. S. Williams, President. The India of Ald Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Missin L. Barrett, Secretary.

Spiritual Meetings at Lurine Hall, 3 Winter street, at 105, A. M., 2½ and 7½ P. M. Good medlums and speakers will be present at each meeting.

Mediums' Meeting at Templars' Hall, 280 Washington street, at 105 A. M., each Sunday. All. medlums cordially invited.

Harmony Hall, 1814 Boylston street.—Public Free Circles are held in this hall every Sunday morning at 110 'clock by good test mediums. All are invited to attend. Lecures every Sunday at 3 and 7½ P. M.

The People's Spiritual Meetings overy Sunday at 2½ and 7½ P. M., at Investigator Hall, Paine Memorial Building, Appleton street, near Tremont. Good speakers always in stiendance. Sears free.

Trimutantal Hall, No. 8 Boylston street.—Developing Circle, for mediums exclusively, on the morning of each Sunday; afternoon, conference and tests; evening, test circle; each Wedinesday evening a test and social circle. Public invited free.

ROSTON.—Rochester Hall.—At the session of Children's progressive Lyceum, No. 1, Sunday morning, Feb. 28th, the following named members engaged in the literary and musical exercises: Duett, Saunders Sisters; Song, Miss Florence Browning, of Charlestown District; Readings, Frank Barker, H. B. Johnson, W. A. Williams, Horaco George, Joseph Millen, Mrs. Hattle Wilson.

Harmony Hall .- On Sunday morning, Feb. 28th, the test circle at this place was fully attended, and the commu-nications given and sealed letters answered through the mediumship of Frank T. Ripley and others were pro-

Mr. Ripley during the previous week visited South Wind. ham, Conn., and held test circles and private sittings at the residence of John Hatch, his labors being crowned with the most gratifying success. He will go to Cummington, Mass., the third Sunday in March. Societies or individuals desiring his services can address him 20 Winthrop street, Charlestown District.

John A. Andrew Hall .- Mrs. Sarah A. Floyd still continues to interest the public by her trance lectures delivered each Sunday afternoon and evening at this hall. The lowing card shows that her labors awaken a practical spirit in her hearers:

spirit in for inecess;

The John A. Andrew Hall Spiritual Society acknowledge
the receipt of twenty dollars from Thomas Dowling, of the
Everett House, Maiden, Mass., toward the support of free
meetings, for which he has their sincere thanks.

Per order of Committee.

CHELSEA .- "J. H. C." writes, March 2d: "Sundays, Feb. 21st and 28th, our people were afforded the privilege of listening to J. Frank Baxter, who delivered a course of three lectures on the subjects Progress and Reform and A Substitute for the Christian Religion. Brother Baxter handled the subjects in a thorough and candid manner, and went straight to the root of the tree to discover the causes which produce so many had effects upon humanity; and while eloquent, because the sentiments uttered were true, his discourses were void of that sickly sentimentality which pleases for the time, but vanishes when the application is made. These plain, practical talks, unvarnished and divested of all sectarianism, are what the people need and want, and will go far toward enlightening and elevating and thus emancipating and making free those who have been chained to their idols in creeds, dogmas and supersti-

On Sunday evening last Mr. Baxter, who is also one of the best test mediums, gave several very satisfactory proofs of spirit communion, and the recognition of friends present from the spirit-land through his organism, by people in the audience, was very convincing to many skeptics The music, vocal and instrumental, by Mr. B., was unexceptionable, and a very enjoyable feature of the evening service, as also were the creditable recitations given by Mr. Albert Rogers, a young man of promise from West Vir

On Sunday evening next (March 7th) N. Frank White will lecture at the same place, New Broadway Hall, at 71/2 o'clock, and Mr. Baxter will sing several new places, and give way to any spirit intelligence desirous of controlling him. Mr. White is one of the most eloquent inspirational speakers in the field, and our people are anticipating.

New Publications.

THE ATLANTIC MONTHLY-H. O. Houghton & Co., 219 Washington street, Boston, publishers—is received for March. David A. Wells, Hjalmar Hjorth Boyesen, Jules Marcou, F. B. Sanborn, Henry James, Jr., Prof. N. S. Shaler, W. H. Hopkins, John James Platt and others give ample evidence of their powers in the varied fields of literature, and Paul H. Hayne, Rose Terry Cook, Albert Laighton and others furnish poems. Mark Twain's "Old Times on the Mississippi " in this number is a gem portraiture, during the examination of which the eye of the reader is alternately moistened with mirthful or pathetic dew. SCRIBNER'S MONTHLY MAGAZINE for March reaches

us through the politeness of A. Williams & Co., 135 Washlugton street, Boston, who have it for sale. The Cafions of the Colorado, The Story of Sevenoaks, The Mysterious Island, and diverse other articles, prose and poetle, combine to make in it a display equal in value to that of the January and February issues, the demand for which has een so great that, the original editions being exhausted, the publishers have brought out a second supply. Messra Williams & Co. also forward us the March number of that truly superb magazine for children-Scribner's St. Nicho-LAS, which contains illustrations of taking interest, and stories and sketches replete with information and pleasure for every grade of the youthful mind.

THE GALAXY for March-Sheldon & Co., 677 Broadway, New York City, publishers—has a line article on 'Canova and Napoleon'; the Salem witcheraft excitement is also extensively treated under the title "The Old Time Spirits"; "Dear Lady Disdain "is continued; Richard Grant White considers the subject of "Absolute Music"; "A Rainy Day at Mount Desert "is full of dramatic power. Many other choice productions from popular authors find publicl-

THE VOX HUMANA for March-published at Cambridge, Mass., by Geo. Woods & Co.-contains much interesting editorial matter, original and selected, on musical subjects most attractive at the present day, and a fine array of

Movements of Lecturers and Mediums. Giles B. Stebbins will speak in New York City March 7th and 14th; in Cleveland, Ohio, April 4th and 11th; in Wa-

verly, N. Y., April 18th and 25th. Miss Nellie L. Davis has been located in Louisville, Ky. during the winter, but resumes lecturing in April. She will speak in Waverly, N. Y., April 4th and 11th. Permanent address 235 Washington street, Salem, Mass.

"Mrs. Marion Todd," writes E. R. Seely, under date of Feb. 22d, "having completed her engagement to lecture before the Society of Spiritualists in Port Huron, Mich., is about to leave for Springfield, Mass. Mrs. Todd gave much satisfaction in Port Huron. She is an able lecturer, and I feel sure the people of Springfield will be much inter-

ested in her discourses." John Collier is prepared to answer calls to lecture on Spiritualism, in the vicinity of Springfield, Mass., on week-evenings, during March. He would also be glad to hear from Societies who can offer him engagements for Sunday lectures during April, May, and June. Address

care of Harvey Lyman, Springfield, Mass. W. S. Bell, who has recently delivered two addresses before the "Music Hall Society of Spiritualists " in Boston, with such good results, would like to make engagements with other associations, committees or individuals desir ing lectures in their neighborhoods. He may be addressed

J. J. Morse's labors have closed for the present in Green field, Mass., and he now goes eastward, his address for March being care H. B. Maynard, 57 Centre street, Bangor, Me. We learn that the management of the Lake Pleasant Spiritual Camp Meeting series have secured the

services of Mr. Morse for their August sessions. J. William Fletcher has labored during the past month will speak in Lawrence. Mass., the two last Sundays o March, and then return to Putnam for April.

Dr. Peter West will be in Boston some time this spring.

The amelioration of prison discipline, and the reformation rather than mere punishment of the criminal, is engaging the attention of the law-makers of Texas.

[From the Shaker and Shakeress.] Spiritual Cabinet.

Captious investigators of spiritual phenomena capitous investigators or spiritual phenomena nave made great outeries about the "dark circles," and serious objections to the "medium's cabinet"—I think unwisely so. Jesus touched the law when he said, "When thou prayest, enter into thy closet, shut the door, and thy Father, who seeth in secret better than in outer ward light, shall respond to the appendicate. ward light, shall respond to thee openly-externally.

The soul-the real man or woman-has but The soul—the real man or woman—has but one set of senses. If these are acting, through the bodily organs, upon things of external nature, they are turned away from the objective realities of the inner spirit-world. Stillness—Quaker retirement—waiting upon God—is as necessary to those who would become spiritual-minded, as that a person, wishing to go east, should turn his or her face from the west.

In the early stages and phases of spiritual de-

should turn his or her face from the west.

In the early stages and phases of spiritual development this retirement is indispensable. As communications become established, faith increased, and the power of mediumship multiplied, the currents from the inner world more readily overbalance the earth currents of thought, motive, and self-interest.

Some self-possessed persons can like Horace

Some self-possessed persons can, like Horace Greeley, carry on conversation, and write editorials, at the same time. That is not the rule. Serials, at the same time. That is not the full. Secresy has its proper function, as in giving alms, in spirit communion, and in many of the most important functions of animal economy.

The heart is a somewhat important organ, but

the less sunlight shines upon it, the better for the

rest of the members.

Among the Jews, the ark was a hiding place for sacred things. It was kept in the Holy of Holy places. "There will I meet with thee and Holy places. "There will I meet with thee and there will I commune with thee, from between the cherubim," was the arrangement of the Jewish God, and that was the most private, secret, sacred place in the whole nation. It was where the outward and inward worlds touched each

There may be condescension by materializa-

There may be condescension by materialization, but the law remains that a cabinet is congenial to the feelings, and useful, as a meeting-house, both to mediums and spirits.

A Shaker Society is a spiritual cabinet, to the outside world. We go out, and retire back again, to renew our strength. There are Thomases who need a starned manifestations to convince and to renew our strength. Incre are Thomases who need external manifestations to convince and satisfy them. They believe from that kind of evidence. They need it.

Another class believe from a higher and more

spiritual kind of evidence. More blessed are such. They are on a higher plane, further pro-

Charity Donations

Received since our last report in the Banner, for which our sincere thanks are tendered to the friends for their kind remembrance of the destitute:

Fon God's Poon Fund.—From J. B. B., \$5,00; L. Goodman, touth Amherst, Mass., \$1,00; a friend. Rockland, \$1,00; Lydla Putnam, Brattlebore', Vt., 25 cents; Sophia E. Stuart, Leominster, Mass., 20 cents. FOR FAMILY OF LESTER DAY. - From Nancy Beck-vith, South Norwalk, \$1,00; a friend, Rockland, \$1,00. For Austin Kent.—From L. Goodman, \$1,60; Mrs. Mary Webster, \$1,00; a friend, Rockland, \$1,00; David Williams, 85 cents.

FOR KANSAS SUFFERERS.—From a friend, Rockland, 81,00.

To the Editor of the Banner of Light: I wish to say to your readers that we feel much pleased with the prospect of having a select school in this place the present spring. I also wish to tell them that I have found one man who knows how to move in the right direction—to act as well as talk. That man is Mr. Lyman, of Shoreham, Vt. He writes me that he has no scholars to send, but wishes me to find two children who would like to attend the school, but are not able for want of money. On forwarding him not able for want of money. On forwarding him their names, he promises to send me ten dollars which will pay their tuition. Here is a man who means work. Have we any more such men in Vermont? I hope so.

Wilder House, Plymouth, Vt., Feb. 23d.

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 23/2 precise-

ly. Lectures by talented speakers.

N. Frank White will lecture March 7th; T.B. Taylor, A. M., M. D., (author of "Old Theology Turned Upside Down," etc.,) March 14th and 21st; then possibly Thos. Gales Forster for one Sunday.

A quartette of accomplished vocalists will add

As the small admission fee charged does not pay half the expenses of these meetings, donations are respectfully solicited from those who feel an

interest in their continuance.

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

Children's Progressive Lyceum No. 1, Of Boston, will celebrate the 27th 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.

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

The Central New York Association of Spirit-ualists Will hold their next quarterly meeting at Skaneateles, on the 20th and 21st of March. Mrs. S. A. Wiley, of Vermont, and others, are engaged as speakers. W. B. IVES, Pres.

C. H. HUBBARD, Sec'y.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A JOURNAI OF Psychological Science, London, Eng. Weekly. Price 8 cents. THE RELIGIO-PIHLOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents. THE LITTLE BOUQUET. Published in Chicago, Ill. Price 10 cents. THE LYCEUM. Published monthly at Toledo, O. Designed for Progressive Lyceums, Price 7 cents per copy; 75 cents a year.

75 cents a year.

SUMMERLAND MESSENGER. Monthly. Published at Brattleboro', Vt. Price 10 cents.

THE GRUCIBLE. Published in Boston. Price 6 cents.

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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 cts. 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, 39 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. J2—tf

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Public Reception Room for Spiritualists .- The Publishers of the Banner of Light have fitted up a suitable Room in their Establish ment expressly for the accommodation of SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

BUSINESS CARDS.

OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 633 Fronch street, Eric, Pa., nearly all of the most popular Spiritualistic Books of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Fowders.

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At No. 319 Kearney street (up stairs) may be found on sale the Bannen of Light, and a general variety of Spiritualist and Reform Books, at Eastern prices, Also Adams & Co.'s Golden Pens. Planchettes, Spence's Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Storee's Nutritive Compound, etc. Catalogues and Circulars malled free. 22 Remittances in U.S. currency and postage stamps received at par. Address, HERMANSNOW, P. O. box 117, San Francisco, Cal. SAN FRANCISCO, CAL., BOOK DEPOT.

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WORKS, published by Colby & Rich, Boston, U. S., may
at all times be found there.

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J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eng., keeps for sale the Banner of Light and other Spiritual Publications.

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WM. H. YOUNG, from Philadelphia, the celebrated Natural Magnetic Physician, has taken rooms at 26 Hanson street, Boston. Mr. Young is one of the most powerful healers in the country. Invalids who have been given up as incurable by other physicians, are specially invited to call. The poor treated free on Fridays, Hours from 9 to 12 and 2 to 5.

rom 910 iz and 210 5.

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March 6. Agent New England Colony, Kidder, Mo.

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Etc., Etc., Etc.

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CATARRII FOR TEN YEARS So Bad that when I went to Sleep I thought I should Choke to Death, Cured by Taking Two Bottles of

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while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their carth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. ditton.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

Mns. CONANT receives no visitors at her residence on Mondays. Tuesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

The questions answered are often propounded by individuals among the audience. Those read to the controlling intelligence by the Chairman, are sent in by correspondents.

LEWIS B. WILSON, Chairman.

147 The Public-Circle Meetings at this office will be suspended for the coming two weeks, while alterations and improvements are being made in the Circle Room.

Invocation.

Holy, holy art thou, oh Lord our God, and may we thy children come so near unto that holiness that it shall enter our being like a divine halo, illuminating the dark places and leading us to a soul-worship of thyself through holy deeds and holy thoughts. Mighty Spirit, thy love protects us to day as it ever has, and we come not to thee doubting that we shall be protected in the future, for in all time and eternity to come thou will guard us and guide us step by step unto thyself, until we shall finally overcome all evil, and be come baptized in all good. So we praise thee for thy blessings, we rejoice in thee because of thy love for us, and we trust thee, oh Mighty Spirit, because thou art worthy to be trusted, because thou art all of goodness, who of love, all of wisdom, and thy love covers each and all, and will finally become the saviour of every living soul So receive thou our thanks and our trust in thee, to-day and forevermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-If you have any questions to offer, Mr. Chairman, I am ready to hear them.

Ques .- Is not the creation of man something QUES.—18 not the creation of man something like this: At conception, [man being dual, having two bodies,] are not both bodies created at the same time; the material body, so called, for temporary use, and the spiritual body more permanent and immortal, the one confined to earth for its natural life; the other at liberty, after birth, to go away from and return again to its earthly body ad tibitum, awake or in sleep, but oftener in sleep?

Axs.-Yes, such is the fact, but immortality is It is robbed of all the incentives to evil that you so very vaguely defined in this world that there are many mistakes made concerning it. To the ascended spirit it means something more than a life after this temporal, physical life. It means a continued existence throughout an endless eternity. Now then, so far as form is concerned, there is nothing absolutely immortal, because forms are constantly changing, adapting themselves to the growth of inner conditions, but that inner life, that divine individuality which is the birthright of every living soul, is immortal in that extreme sense, because it is without form, a principle coeval with God himself.

Q.-Does not the spirit body receive "aid and confort" from and live almost as much in the spirit-world before death as after death, thus making us all inhabitants of both worlds at the same time, both worlds being composed of the same material elements, but of different grades of matter, so that intelligent spirits, "in the body or out," can come and go to what is called mortal and immertal life at pleasure when condital and immortal life at pleasure, when conditions are favorable?

A .- Yes, emphatically yes.

Q.—If this be true, are not "Orthodox" Christians and "Infidels" doing themselves and other people much harm by combating the truth, and will they not be held responsible for the damage done when they enter spirit-life, and made to suffer such torments as the Christians have heaped upon other people, called by them wicked, but who are not half so bad as themselves?

-Oh no for these very orthodox means ar agents under orthodox conditions and limitations by which the truth is advertised, is made to shine all the brighter-by the contrast is projected further and further into life-life here in consequence of this irritation and opposition that is perpetually going on between light and darkness. It would not be just, wise or reasonable to say that night should be punished because it was night and not day, or that the storm was an agent of evil, and ought to be condemned because it was not the peaceful calm, or that shadows in any form, that fall across the human horizon, should be condemned because they are shadows, and not sunbeams. All these various phases of religious life are good, very good in themselves. If they had not been, rest assured they would not have had an existence. The same wise power that speaks truth through Modern Spiritualism, that tells you where your dead are gone, holds Orthodoxy under its control, and will work good out of this seeming evil, and make the light all the brighter, the truth all the more divine, because Orthodoxy has lived. Nov. 17.

Edward Payson Hamilton. My name, sir, was Edward Payson Hamilton. I lived in Bridgeport, Conn. I lived on earth sixteen years. I've been gone thirteen months. I died of fever, and was sick between fourteen and fifteen days. I have a mother, a brother and two sisters. My father is with me, having laid down his life in his country's service, and we have both come to this place to day with a hope of reaching our friends who remain, with a hope of shedding some light upon them; but we don't come to take away anything that has been a comfort to them. All the comfort that my mother's religion has been to her, my father and myself recognize as a positive blessing. We want her to keep all the good she has got; but not to be afraid to reach out and get more, even though it is of a different quality, something that she has never known of before.

Mother, do n't be afraid to investigate Modern Spiritualism, thinking it will take away all your religion. It will give you more; it will make you more prayerful, more Christ-like, and bring you nearer to God than anything else. Don't fear it; it's the gift of God to such as you; and father and myself would be happy, very happy, if we could only see you all happy that we love, and safe in a knowledge of what is to come after death. I could tell you many things about our life here, but you are hardly fitted for it now; you could hardly be made to realize that heaven is such a literal place of being as it is. If I should tell you of some scenes and conditions that father and myself have experienced, I am afraid you would hold up your hands in wonder, if not in horror; but, mother dear, life is life, and you or I cannot change it if we would, because God directs it all. Good day. Nov. 17.

Nancy Miller.

I said if I could I would come back and tell my folks whether Spiritualism was true or false. So I am here, and, so far as I am concerned, at least, it is proved true. My name was Nancy Miller. I am from Dorchester. I was sixty three years old. I died of cancer of the stomach. That young man who has just left says he could tell a great many things; so could I; so could I; but they would so clash with the notions that even the most liberal of my friends have got, so far as I know, that they would hardly know how to believe it; but it is a satisfaction with spirits to know that you'll find out for yourselves byand-by. You can't dodge it, not one of you. You can't dodge it; you've got to find out for yourselves. Taint enough that I tell you there are cities, towns, villages and people, with conditions and everything just about as you have it here, only a great deal better, but you 've got to find it out for yourselves. You've got to experience the reality, every one of you, and then, you see, as my little grandson used to say, the laugh will be on the other side. Good day. Nov. 17.

Elihu Jarrett.

I lived in this world eighty-five years. My name was Elihu Jarrett. I used to read my Bible a good deal, and think about what I read, and I never was satisfied with what it told me about heaven and a future state. I never was satisfied with it. I used to be profane enough to think and say I could have got up a better heaven myself if it had been left to me. I remember one time, when my boys were young, after reading the Bible-a certain portion of it-of a Sunday evening, I said: "Well, well, I don't know but that's the best kind of a heaven that could be got up, but I think if it had been left to me I could have done better." My oldest son said, "Why, father! what would the minister say if he should hear you talk that way?" "Can't help it, my son, that's the way I feel. If he was here I should talk just the same." Now I want to tell my son that neither the Bible nor the minister, nor any one that I had ever heard talk about it, knew anything about it. It's just such a heaven as I should have tried to get up if it had been left to me: so you see I am satisfied with it. It suits me. I have n't got the best place in it now, by a good deal, but I 've got as good as I deserve. I am satisfied-I am satisfied; and in looking around upon the conditions that I am surrounded with, I am daily, hourly, momentarily reminded of the goodness of God. It would be hard to be otherwise than good here, in this beautiful place. have here in this life. Competition for good things is not known, but you have just what is best adapted to you, and you earn it. You live here upon the fruits of your honest labors, not upon what somebody has given you. Now that's as sure as you live. My sons I would have remember that, so far as they do their duty here, live honestly, uprightly, justly before the God of their own natures, dealing truthfully and justly with all, so will be their heaven in the hereafter; but if they are following in the wake of those who care only for self, I am afraid they will have to say to me, "Father, I don't think much of your heaven, after all." Now, boys, it depends upon you whether you will have it a heaven or hell, and I want to see you working for the best half, so I won't be ashamed to say." That is my son," when you come to the other life. Good day. Nov. 17.

George Staples.

Say to my friends I am safe, happy and satisfled with this new life, and as soon as I can I will give them a detailed description of what I 've seen and what I've heard. George Staples. Nov. 17.

Seance conducted by William E. Channing.

Invocation.

Oh thou who hast breathed upon these fair blossoms, [alluding to a bouquet upon the table,] making them to praise thee by becoming ministers of love between our human hearts and thee, may we remember that if thou dost so tenderly care for the flowers, dost so gaily deck the lilies of the field, and dost give them their crown of glory, thou wilt not forget us. Since thou dost condescend to dwell with flowers, thou wilt also dwell with us, and lead us out of all storms into the calm and peaceful life of the soul's heaven. So, oh Father and Mother God, we, in bringing thee our sorrows and our joys, shall feel that thou wilt care for us-for each and all, and wilt finally crown us, as thou dost crown the lilies of the field, with that blessedness which belongeth to our souls. Amen.

Nov. 19.

Questions and Answers.

QUES.—[From S. B. C., Wakefield, Mass.] How is Jesus affected by those persons that are so strongly attracted to him, believing that he sees knows all their trials and sufferings, and that he only has the power to help them?

Ans. - All quickened or intense thought of things or persons brings, in some sense, either clearly defined or otherwise, those things or persons into soul relationship, into soul communion with the thinker. Jesus spoke truthfully and wisely when he said, "If I go away I will come again and receive you unto myself, that where I am there ye may be also ;" and, again, " Lo, I am with you always, even unto the end of the world." This intense religious thought brings the Christprinciple to earth, and if it is here, you may be sure it is intensely active through all the various reforms of different ages, because it is possessed of the very soul of activity, and it cannot be idle. Jesus is made sometimes very happy by this intense attraction to earth, and at other times very unhappy. By reason of it he fluctuates between peace and war; he partakes of those contending conditions that exist on earth, and until he shall have leavened the entire lump into a condition of peace and heavenly joy, he himself will not be perfectly happy.

Q .- Is it to be expected in the future that others will have the power to walk upon the water as

Jesus did? A .- Yes; because that was but a natural manifestation of the spirit. Such an one has taken place since the days of Jesus, many, many times, and in many places and through many mediums; therefore it would not be expecting too much to look for such a manifestation in the future as you

have it in the present. Q—"Prohibition" is wrong in principle, but a very desirable result to be accomplished, and is making much disturbance here and elsewhere. The Government prohibits the making of money other than its own, by taxing it out of existence. Is not that the best way to prohibit the use of alcoholic liquors—say by a tax of five or ten times

their value, and thus raise a revenue to help pay the expenses caused by crimes committed by rum-drinkers, thus making rum pay-a part of the damage done by it?

B. F. C. damage done by it?

A .- This law of prohibition savors too strongly of injustice to ever gain a permanent foothold in an enlightened community. I say it savors too strongly of injustice, and I will tell you why. These same law-makers who would prohibit their neighbors from the use of intoxicating spirits use them to excess-many of them —themselves, and thereby they kill the spirit, and send out the dead letter to the world, expecting it is going to perform a mighty work of good. It never will; that is not the right way. The only proper way is to educate men and women beyond the desire for alcoholic stimulants. That will be lasting; that will be just. Show them to a positive certainty the evil; make them feel it and understand it, and they will close the door on the enemy themselves. But the trouble is, the drunkard don't believe that the dram hurts him. He has never been educated up to that point. The law of prohibition certainly won't do anything toward educating him. It is too much like beginning at the wrong end and expecting divine results out of what in itself possesses no divinity whatever. This law of prohibition inculcates the idea that the use of alcoholic stimulants, the existence of them, if you please, is a positive evil. That cannot be so, since everything in Nature, from the grain of sand to the human body with its wondrous mechanism, is run by this same element-alcohol. These flowers are made to grow and bloom by it. The naturalist will tell you so. The ignorant prohibitionist goes too far when he says it is all evil, and should pause and consider that his Bible teaches differently when it says, "God looked upon the face of Nature, and behold, it was all good," very good. He pronounced a blessing upon it. Alcohol was there then just as much as it is now. It is the abuse of this thing that should be cried down. Educate men and women to know what it is, and how it should be used, and you will have no drunkards, I assure you.

Q.—Do women vote in the spirit-world? A .- They certainly do; I would be ashamed to belong to any Congress of Spirits that excluded women. They have a voice in all matters of State, in all social matters, in everything that should come under the hearing of the people, for they belong to the people. By-and-by, when you become more civilized and less barbarian, women will vote here, and then we shall expect to see laws better than the prohibitory law, which plants its foot upon the neck of the poor man, and allows the rich man to go scot free with

Q.—Can we ever have an honest government without female suffrage?

A .- No, never; that is what is the matter will your present government: it is rotten from centre to circumference-wanting in that very element that you so sedulously shut out from it. By-and-by, when you children grow to manhood, you will learn what you need.

Q.—[From the audience.] I should like to know if scientific spirits on the other side are interested in developing mechanical progress on this side; if they render valuable assistance to inventors of mechanical apparatus?

A .- They certainly are very much interested, from the fact that you are all obliged to look there for all improvements that spring up among you here. The inventor in the spirit-land seeks sometimes for years before he can find a mind suitable to receive his invention here on earth by-and-by such an one is found, and through hard mental labor, and perhaps through a long period of toil and poverty, the thing is perfected, or in a degree perfected, and the world is blessed thereby.

Mary · L. Woods.

Say that Mary L. Woods, of Auburn, N. Y., who died at Utica some seven months ago, is sane and all right in the spirit-world, and her children need not fear that because she was unnced in this life, she will always remain so for, through the kind attention of spirit physiclans and other friends, I was speedily restored to a strong, consciously sane life; and in looking back over the last five years of my mortal life, it seems to me like a troubled dream-like life, as it were, broken into fragments and so disturbed that it could hardly be called a straightforward, onward existence. There was always a doubt about the cause of my insanity: it was natural, and might be traced to ante-natal circumstances that could not have been averted or set aside in my case; so my dear ones need not worry, fearing that all was not done that could have been done to save me from the darkness; but it's all right now-it's all right now, and I wish that my daughter Harriet, in particular, may be no longer unhappy about it, but may be assured that I am sane, and will be ready to meet and welcome her as her mother when she shall have done with earth, and to banish forever from her mind the thought that, because I was insane, she must necessarily sometime become so, too, or possibly may. It is neither probable nor possible in her case; so she has nothing to fear, and need torture herself no longer with those dark, unhappy thoughts.

Séance conducted by Theodore Parker.

MESSAGES TO BE PUBLISHED.

Thursday, Nov. 10. - John Randolph Watkins, of Galeston, Tex., to his father; Bella Garfield, of St. Louis,

Thursday, Nov. 19.—John Randolph Watkins, of Galveston, Tex., to his father; Bolia Garfield, of St. Louis, Mo.; Patrick O'Malley.

Mo.; Patrick O'Malley.

Monday, Nov. 21.—Thomas Crozier; Charlotte Carson, of Indianapolis, Ind., to her mother; Ezekiel Adams; Paul Lindall, of New York City, to Richard Havelin.

Tuesday, Nov. 24.—Alice Jameson, of Boston, to her mother; Arthur Andrews, of Potsdam, N. Y.; Joseph Hillaid; John McGowan, of Ireland.

Monday, Nov. 30.—Ekirldge Carson, of New Orleans, to his father; Daniel Wendell, of New York; Katle Golding, of Lowell, Mass.; Clara Paul, of Boston.

Tuesday, Dec. 1.—Nellie Williams, of Boston; Nancy Hemmenway, of Framingham; Willie Delano.

Thursday, Dec. 3.—Hyaschund; Lillian Page, of Buffalo, N. Y., to her sister; Tom Ericsson; Salile Harrison, of Levis, Eng.

Monday, Dec. 7.—Estella Vance, of Richmond, Va.; John Hogan, of Boston, to his brother; Mary Wallace Haven: Annie Parkhurst, of Worcester, Mass., to her mother.

Tuesday, Dec. 8.—Daniel N. Haskell; Lulu Castro, of Boston; Benjamin Nathan; Andrew Robinson, to his brother.

Thursday, Dec. 10.—James Barrows, of Taunton, Mass.

brother.

Thursday, Dec. 10.—James Barrows, of Taunton, Mass.

James Johnson, of Boston; Susio Hyde, of Medford
Mass.; Ellen Carnes, of Boston, to her brother; Joseph
Borrowscale.

Monday, Dec. 14.—Alfred Stiles, of Windsor, Conn.;

Ella Stimpson, of East Boston; Ruth Perkins, of Salmon
Falls: Conway.

Monday, Dec. 14.—Alfred Stiles, of Windsor, Conn.; Ella Stimpson, of East Boston; Ruth Perkins, of Salmon Falls; Conway.

Tuesday, Dec. 15.—Eliza Dunbar, of Boston; George W. Watkins, of East Cambridge; Mary Godin, of Edinburgh, Scolland, to her parents.

Thursday, Dec. 17.—James Cobley Cartwright, of London, Eng.; Albro Walince, of Hoboken, N. J.; Lillian Salvage, of Washington, D. C.

Monday, Dec. 21.—Mary Adelatde Gaines, of Montgonery, Ala., to her mother; David Champney, of Boston, to his sons; Nathan Harding; Daniel Chandler.

Tuesday, Dec. 22.—'David Garrison, of Portsmouth, R. I.; Simon Brown, of Hanover, N. H.; Neille French, Thursday, Dec. 22.—'David Garrison, of Portsmouth, R. Of Exeter, N. H.; George A. Barclay, to his father, of Chatham Square, New York City; Charles Dennett, of Pittsfield, N. H.; Jonnie Johnson,

Monday, Dec. 23.—Annetta Jane Roberts, of Salt Lake City, to her mother; Julian Frazier, to his brothers; Capit. Thomas Neale, of Portsmouth, N. H.; Ninna Vibbert to her mother.

fantry: Ellembeth Atwood, of Blackstone, Mass.; Col. Tom Chickorlug.

Monday, Fib. 8.—Bennie Tallot, of Franklin, N. H., to his mother: Thomas, to Francis H. Smith, of Battimore, Md.; Hiram Blanchard; Nathaniel Andrews, of Danvers, Mass.; Lydla Perkins, of St. Johnsbury, Vr. Tuesday, Fib. 0.—Shunkazcewa, to Spotted Tail; Eddle Wilkinson, of New York City, to his father; Sylvia Norman, of Syracuse, N. Y.; Eliphalet Barrows, of Barrington, N. H.; Mary Emerson Guild, of Boston, to her parents.

Donations in Aid of our Public Free Circles. Since our last report the following sums have been re

[From an Occasional Correspondent.] Words of Warning.

Spirit Communication at Mrs. Staats's, Brooklyn, N. Y., Jan. 21st, 1875.

N. Y., Jan. 21st, 1875.

Talk to me, my brother. I come to-day full of the spirit of love and truth to begin an aw the communication between us, and as far as possible to aid you in undertaking the life which is yet before you. I see so much to engross thought and attract attention, that it is difficult to say what is the most important. Your nation is passing through a strange struggle, one which all the wisdom of the land can scarcely meet and cope with. Selfish men have so long stood in the way of truth that naught remains but to the way of truth, that naught remains but to cope with and have the struggle over. How it is to be done to prevent a monarchy, is the question which is agitating the spheres at this time. There which is aghtating the spheres at this time. There are few, comparatively, very few who understand the danger, and I may say still fewer who are capable of giving the counsel and advice which the case requires. I look upon the united forces drawn up under the guidance of spirits who are still interested in the affairs of earth, who are still interested in the altairs of earth, and Thear their words of counsel. I feel to assure you that some strange revolutions and wonderful changes are to take place in our nation before we shall see a better order of things. I know that all classes of society, every department of life, is reaching out to the angel world for counseland aid. I realize how constantly, on for counseland aid. I realize how constantly, on the other hand, the spirit-world is seeking proper mediums through whom to act in the best and wisest way. You must be wise, and look for help from the right source. It will be granted you, and you will enjoy to the fullest all that your faith has promised. I see how directly the spirit-world will bring its power, and how completely it will secure to humanity that measure of wisdom and guidance which the present generation can and will secure and adapt. Do not

many of the sorrows which fall upon those who have put their trust in the fleeting things of the material world. Faithful ever,

Another Minister Avows his Belief in Spiritualism.

eration can and will secure and adapt. Do not

think that we forget you, nor doubt the interest we have in you. I want you to hold communion with us in thought, and I know you will be saved

To the Editor of the Banner of Light:

Dear Sir-Will you kindly permit me space in your paper for the following statement and declaration of my change of views? I hold it to be a solemn duty, (binding upon my conscience at least.) that whatever quarter it may come, I am led to discard all preconceived ideas of religious thought and doctrine, and adopt a new and entirely antagonistic theory of principles, to openly and boldly proclaim such change of views. Especially is it due to the dear friends who in years past have listened eagerly to my teachings, and who have regarded me as an honest, truthful and sincere exponent of the Armenian Theology, that I should plainly and emphatically publish to them and to the world my entire and complete recantation from all the doctrines and theories that I have previously sincerely believed and honestly

To day I declare, with a rich feeling of joy un-speakable, I am a Spiritualist! Yes, a Spiritual-ist, accepting all that the term implies; believing all its teachings, accepting its doctrines joyfully, drinking in its pure delicious streams of lifegiving truth, wisdom and purity, reveling in the rich fullness of its beauteous inspirations, and feeling my inner nature throbbing with pulsa-tions of joy under the influence of its bright un-

For many years I have been a believer and a teacher of the doctrines taught by Mr. Wesley, and permit me to say I was honest in that belief and carnest in my teachings. I went about from place to place, telling the story of the cross freely. Without money or price I dispensed my ministrations; I endured hunger, fatigue, privation, encountered persecution and pecuniary loss because I deemed it my duty to endure reproach "for Christ's sake." Like Paul I labored with my hands that I might be chargable to no man, and I feel proud to day that and I feel proud to day that during a period of eight years of earnest ministerial labor, the entire compensation I received did not amount to one hundred dellars. I feel proud of this fact on the ground that no man can grieve for having supplied me with funds for teaching him doctrines that I now clearly see were not only un-true, but pernicious in their tendency!

But a change has come over my mental nature, and little by little, during the past two years, the scales have been falling from my eyes. At first l began to see the utter injustice of the doctrine of endless misery and the gross blasphemy of charging the loving Father with malignancy and hatred, ascribing to his pure, wise, just and lov-ing character, the hateful propensity of partial-ity to some of his creatures because they had imbibed the chimerical idea that if they only men tally acquiesced in certain creeds, or believed in a simple abstract doctrine, the Father of all, too wise to err, too good to be unkind, would give them a home in the house not made with hands, eternal in the heavens, and consign all the rest of his creatures to utter and irredeemable woe. saw how utterly at variance with all recognized I saw how utterly at variance with all recognized principles of justice it would be to take guilt and consequences of guilt from the shoulders of the real criminal and place it upon the back of an innocent person. I learned to believe that if I would walk in the way of righteousness and be holy in life and conversation, I must not rest secure in the imputed righteousness of another, nor like a crippled soul lean every moment upon another's strength, but if I wanted to be pure another's strength, but, if I wanted to be pure, I must cleanse myself, I must plant my feet in

on the Morning Star; Joshua Harrison, of Dover, N. H.; Colonel Tom Leavitt, to his son-in-law; William Sanford, of Black tone, Mass.

Tuesday, Jan. 5.—Elizabeth Peters, to her sister, Harriet Ellen Peters, of Minnesota; Chariotte Kendall; Thos. Hill: Raph, Johnson, of Boston: Ellen Carney, of Boston.

Thursday, Jan. 7.—Samwel Mason, of Boston, to his children: Law Page, of Augusta, Me., to her mother; Honto, to Mr. Walker, of New Orleans; Henry W. Fowler, of New York City, to his father.

Thursday, Jan. 21.—Sam Wyer, of Chicago, Ill.; Jennie Walters, of Lawrence, Mass., to her father, Edward Walters of St. Louis, Mo.; Dominic Ludzl, of New York City; Samuel Adams Pryor, of Boston:

Tuesday, Jan. 28.—Angella Sampson, to her mother; Capt. William Credeford, of Kennebunk, Me.; Mary Eliza Robinson, of Brighton, Eng., to her children; Solomon Stebbins, of Stebbinsville, Ohlo.

Monday, Feb. 2.—Mary Darlington, of St. Louis; George Hopkins, of Williams Credeford, of Kennebunk, Me.; Mary Eliza Robinson, of Brighton, Eng., to her children; Solomon Stebbins, of Stebbinsville, Ohlo.

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The Mary Credeford, of Rennebunk, Me.; Mary Eliza Robinson, of Stebbinsville, Ohlo.

Monday, Feb. 2.—Mary Darlington, of St. Louis; George Hopkins, of Williamsday, Jan. St. Col.

The Day-Colchester Matter.

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Last week's Banner of Light contained a letter addressed to the Spiritualists by our Brother Eli Johnson, stating that we were indebted to the heirs of Mr. Lester Day for an obligation required of him, through the spirits, for the rescue of a ed of him, through the spirits, for the rescue of a medium from imprisonment, which he complied with, although it appears he was not in a condition to relieve the friend. But feeling it his duty he complied with the demand; and the brother now proposes to the Spiritualists that we unite in raising the sum of five hundred dollars for the relief of his suffering family. We Spiritualists in general are a selfish people, but I hope no one who has read that letter will fail to comply with our brother's request, and that it will be realized by the time he proposes. The enclosed one dollar is for that purpose. Yours respectfully, NANCY BECKWITH. NANCY BECKWITH.

South Norwalk, Feb. 25th, 1875.

K. Graves, the Lecturer.

Whereas, We, the citizens of Long Lake and Lake Minatonka, having heard Bro. K. Graves, who has been lecturing for us several weeks (and some of us have heard him often also in other States), being unanimously of the opinion that he has but few equals as a speaker, and cannot be excelled in the way of exposing the errors of the current theology, in contrast with the beautiful and sublime truths of our philosophy; and Whereas, We have seen letters from various parts of the country where he has been lecturing, which speak in the most exalled terms of his lectures and express the highest feelings of delight in having listened to them; and Whereas, The most flattering and laudatory letters are from prominent leading spiritualists who have heard Bro. Graves many times, thus proving that, although his offorts may have been impaired on a few occasions by a diseased condition of the system or the vocal organs, yet in most cases, as here, he has been triumphantly successful and thereas. Some of us have known Bro. Graves mere than Whereas,

cased condition of the system or the vocal organs, yet in most cases, as here, he has been triumphantly successful; and Whereas, Some of us have known Bro. Graves mere than forty years, and can testify that his whole life has been characterized by honesty, uprightness, and strict moral habits; and Whereas, Bro. Graves, not having occupied the field heretofore as constantly as some other speakers, and is consequently not so well known as a speaker as he is a writer, and being now in the field for life; therefore, Resolved, That we believe it to be our duty (having heard Bro. Graves oftener than any other body of Spiritualists in the State) to publish this brief statement of facts to the world as set forth in the foregoing preamble, in order, if possible, to aid in making him more extensively known throughout the country as one of the ablest, most legical, and powerful expounders of our philosophy that can be found in the spirinal ranks, and as preeminently qualified for missionary labor, he having filled that post several times before he came hite this State.

Resolved, That we learn with regret that Bro. Graves is about to leave us for other fields of labor, as we would cherfully contribute our share of the expense to keep him in this State; and we learn by the most flattering letters that this is the state of feeling in other parts of the State where he has lectured under favorable circumstances,

Resolved, That we hope Bro. Graves will be liberally paid by the State Board for his labors a mongst us, to enable him to prosecute his labors in the future.

Resolved, That the foregoing be sent to the Banner of Light and Religio-Philosophical Journal for publication.

G. TEAS, Pres.

ROLLA STUBBS, Sec'y.

Passed to Spirit-Life:

From Cate, N. Y., Feb. 8th, Mrs. Mary Jane, wife of

Prom Cato, N. Y., Feb. 3th, Mrs. Mary Jane, wife of D. S. Kellogg.

Her life had been one of consistent progress, being first a member of the Baptist Church, then she Joined the more liberal Church of the Disciples, but soon found that too narrow for her expanding mind, and she has since, for many years, been an exemplary Spiritualist. She contemplated her change with perfect sorenity and calm Joy, for she believed that loved ones gone before had prepared a place for her, and would return to greet her freed spirit with love. Her change was the indication of the sustaining power and sublimity of her faith, for the victory over fear and sadness was complete.

In a letter before me, written by her daughter Martha, she says: "My mother is now present, and wishes me to thank you for the discourse you delivered yesterday." And she speaks of what she so long and firmly bolieved, and now so woll knows, viz., the fact of spirit-communion.

I noticed, during the funeral service, that the daughter seemed to be impressed with other than the influences apparent to the rest of us. She had rison from a sick bed to attend the services, and was very weak. On my inquiring the cause of her appearance, she assured us that her mother stood visibly by her, speaking comforting words and soothing her to peace. Thank God for this, that our risen ones can be "messengers of love between our human hearts and Him."

O. K. Chosby,

From Waverly, N. Y., Jan. 28th, Miss Clarissa Russell,

aged 67 years.

She was the daughter of Edmund Russell, a prominent and highly esteemed citizen of Bradford Co., Pa.; was educated in the strictly Orthodox faith, but in her later years she came in contact with Spiritualism, and ardently embraced the "botter faith." She was a woman of unusual intelligence and culture, and her life was of the strictest purity.

Also Feb. 4th, Mrs. M. H., wife of G. W. Carpenter,

aged 53 years.

Mrs. Carpenter was one of the pioneers of Spiritualism in Western New York. Although an invalid for many years, she devoted her strength to the upbuilding of the cause so near and dear to her. She had resided in Waverly but two years, yet long enough to strongly endear to her all who came within the sphere of her pure life. She went hence not as those who have no hope, but as one having some knowledge of the bright world into which she was entering.

O. H. P. K.

From Northfield, Vt., Feb. 18th, Hon. Alvin Braley,

aged 68 years.

Judge Braley was one of the most wealthy men of his town, but, unlike many men of wealth, he was universally esteemed and honored. Years ago he was County Judge, and at the time of his departure to the higher life he was President of the National Bank and also of the Vermont Manufacturing Co., both at Northfield. He had been for years a firm believer in the dectrine of spirit communion, and was always very liberal in his contributions in aid of the cause he loved, as well as all other worthy objects. His house was ever open to laborers in the cause of Spiritualism, and many medlums throughout the land, who have partaken of his hospitality, will read this notice of his new birth with sadness.

Judge Braley was upright and honorable in all his dealings with his fellow-men. Enemies he no doubt had, but fewer of them than most men who have lived to his age and done the business that he has. His departure leaves a void in the community which it will be hard to fill. A wife and lovely daughter had preceded, him on that journey from which we have been so long and so falsely taught there is no return. A second wife made as comfortable as possible the closing days of his earthly life. aged 66 years.

From Belgrade, Me., Fob. Sili, Miss Emma C., daughter of F. B. and Phebe Ellis, aged 21 years.

Thus has a kind and affectionate daughter; a loved and cherished sister, passed from their midst to the bright land of hope, where partings shall be no more. The words of consolation from the fount of spiritual life bade them look up with faith to a happy roundon, realizing sie is not last, just gone a little while before. Mrs. M. C. Kurblett.

From Athens, Tenn., Dec. 17th, 1874, at the home of his on, James Dean, President of Athens College, Mr. Luke Dean, late of Warner, N. H.

Mr. Dean was well known for twenty years as a Methodist minister, and was then developed as a healing medium and ecturer...
[Ohio, Michigan, and Chicago papers please copy.]

From Chelmsford, Mass., Feb. 18th, Sarah R. Parker,

aged 33 years and 10 months. An estimable woman, an earnest spirit, devout to the end in her faith in Spiritualism. Though wasting away by consumption, it was evident her pure spiritual trust in sub-limer realities beyond held her serene to the last.

From the residence of H. Mather, Esmeralda Co., Nevada, Jan. 3d, Mrs. Corinna Bowman Nye, aged 63 years. ; [Montreal papers please copy.]

[Notices for insertion in this Department will betwenty cents per line for every line exceeding twenty-twenty lines or less inserted gratuitously. No poetry admitted under the above heading.]

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Celby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, Thomas Neale, of Portsmouth, N. H.; Ninna viouert to her mother. Detection of the mother of the manner as they shall deem experiences that led me to adopt the Spiritual decrine of the mother of the Adbertisements.

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11—Jan. 2.

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Feb. 20.

Ped. 25.

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curing the sick.
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26w*—Sept. 12.

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13w*-Jun. 23.

Mrs. Dr. S. E. Crossman,
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2w*-Mar. 6.

MRS. JENNIE POTTER, TRANCE MEDIUM, 11 Oak street, 3 doors from 648 Washington st. 9 A. M. to 9 P. M., Sundays 2 to 9 P. M.

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Sunday afternoon, Feb. 28th, W. S. Bell, formerly Universalist minister at New Bedford, Mass., addressed the "Music Hall Society of Spiritualists" at Beethoven Hall, Boston, taking for his theme the above-given subject. Before commencing his remarks he said that, in place of the poem which he usually read, he desired to introduce to the audience a young miss, (less than thirteen years of age,) the daughter of a personal friend, who would play one of Mendelssohn's difficult compositions; and when she had finished its rendition he would leave it to the people present to judge as to whether or not she did it entirely alone and unaided.

At the conclusion of this well rendered piano selection Mr. Bell began his consideration of the topic for discourse. The terms Science and Religion, he said, present two different methods of ingion, he said, present two increase includes of interpreting truth. Our object at this time is to examine these methods, and find which of them is the most trustworthy guide. And in order to do this, we must clearly define our terms. We shall have to do more than this—we shall have tween it and science after we have once defined

If we attempt nothing but plain common-sense definitions, we may say, as Huxley does, that science is nothing more than classified knowledge; in other words, whatever things we can group together in classes, we call science; for ingroup together in classes, we can science; for his stance, we have the science of Astronomy, of Botany, of Chemistry, of Geology, &c.; and these are called sciences because they are facts which are governed by certain laws. Science is the discovery of law. We may extend our defi-nition and say that universal science is the reontion and say that universal science is the re-cognition of the laws of the universe. And if we had only time to speak briefly, we should say that universal religion is obedience to these laws of the universe—nothing more, nothing less. In the sympathy and communion of Nature, God re-yeals himself in the Beautiful, the Good and the

The speaker then proceeded to trace the origin and growth of religion and science among primi-tive men. Though the progenitors of the race might be looked upon as having almost no relimight be looked upon as maying aumost no reli-gion or science, yet they must have had some; it was hardly possible to call them men until they had some elements of religious thought and some positive, knowledge of at least a few of the genpositive knowledge of at least a tew-of the gen-garal laws of Nature. From a condition of almost after ignorance as, to these points, the speaker depicted the experimental development of the primeval manuard the processes whereby he was brought to ascribe intelligence and will to the natural forces operating around him, especially to those of the more startling kind as exhibited in tempests, volcances, etc., and which he was led through abject fear to worship as a means of averting their displeasure. The first point, therefore, in man's development in this regard was his awakening to a consciousness of his utter help-lessness. Surrounded by powers he could not successfully combat, superstition supervened, and he gazed upon each new thing with stupid amazement. Enveloped in the meshes of what seemed as inevitable fate, he cried out in fear for the form the meshes are above that the seemed as inevitable fate, he cried out in fear for the form the meshes are above that aid from the unseen powers above him. His re-ligion began at this point of his distress and digion to day. Most people begin their religious fe at some point of wretchedness and weakness. Most religious people are exceedingly pious in times of sorrow and danger. Such people are very devout in the hour of peril, or in the day of adversity. This sense of helplessness, and of the the very foundation of the religious systems of the present hour.

The fact of the liability of the gods to become

angry, involved this additional thought, namely, that the gods were not always governed by moral principles. This we see illustrated in the characer of the gods of the early tribes and nations. It is true of the Egyptian, Hindu, Grecian, and in the Hebrew god. The Hebraic system was monothelstic, as opposed to the system sof Fetischism, Polythelsm, Dualism, etc., which preceded it, but it also pictured a wrathful lealous God, author of evil as well as good. The system described as being revengeful also, and causes at times thousand innocent children to be slaughtered. Jehoval was a terrible god, but lacking in all the qualities that would fit him as a candidate for that office in these modern times. A god without love, truth and beauty could not be elected by the votes of common sense in this nineteenth century.

The progress of the early races in the path of experimental inquiry led them to discover the working of the laws of nature, and introduced a gradual remanding of what were at first regardd as inscrutable mysteries to the realm of the mown and the classified. Science received a known and the classified. wider place in the estimation of man, and his forms of religious thought were more and more noted upon by her revelations, systems which militated against them being forced to retire. As man began to discover that everything was not God, but that much that he saw around him was the result of regularly operating laws whose recurrence he could trace, he was led to the classification of these laws, then to the classification of men, and finally to the classification of his objects of worship, or the gods. Thus Fetischism gave way to Polythelsm, and Dualism and final-ly Monothelsm came upon the stage of man's moral conception and acceptation. As man advanced in knowledge so did the nature of his re-ligious thought and the character of his gods be-come more elevated and refined, which rule held good at the present, for the more intelligent men were to day, the more noble were their conceptions of the Supreme Being. It was not religion which produced progress; progress was the outcome of the myriad sources of instruction which increased the sum of human knowledge. The highest conception of God was not, however, manifested by Christianity, which did not represent the Monotheism of the Hebrew, or the Monotheism of Jesus (who described God as the father of all men), but rather failed of rising to this grand ideal, and derived its inspiration from Paganism, in its dualism of the trinity of good gods on one side and the devil on the other which latter character, if Christians were to be believed, had the best of it thus far. Christians ty, therefore, might be looked upon as only P ganism refined. In view of the fast days, thanks-glyings, grace mumbled before meals, etc., etc., who could say with any show of reason that Christians did not fear their God and offer him sacrifices? the difference between the offering of the past and those of the now consisting only in the degree of refinement. Now, as ever, the ignorant fear God, and try to win special favors from him by the gifts of their hands, or by the service of their lips. This state of fear the speaker could not recognize as the true basis of the religious sentiment, the highest expression of manhood in this or any other age, in his opinion, being confidence and hope. In man's early condition he is swayed by fear; in his most advanced state he exhibits the least degree of fear. Faith in humanity, and an enthusiasm for the welfare of the race, is the form of religion that

will endure. In his larger development, man demands more thought and less formal religion. He prefers to his inspiration from Nature and spirit rather than from books or prayers. The time is coming, said Jesus, when the true worshipers shall worship the Father in spirit and in truth. God is a spirit, and they that worship him must wor-

ship him in spirit and in truth.
All these forms of worship are based on man's All these forms of worsing are based on man's helplessness and ignorance. When he becomes wise he no longer needs the songs or prayers of the sanctuary. His spiritual vision perceives the beautiful and true in the endiess volume of

Nature, and the tender humanities of his soul put him in communion with all that is good. Such a wise man worships God in spirit and in truth. But such a man has left far behind him all the forms of worship. This is just the condition of many of our most advanced thinkers to day. They carry their religion with them, for they do not need the excitement of revivals, or the solemnity of fasts, or the songs of praisemeetings. All Nature is alive with their religion, Darwin, Huxley, Tyndall, Spencer, Mill and Draper have no church religion. If the universe is the temple wherein dwells the Infinite, then they stand before his presence, day and night, with most devout hearts. They seek him con-

The great mass of mankind, however, had not attained to this high standard of enlightenment; attained to this high standard of enlightenment; these found a necessity, under the axiom that "ignorance is the mother of devotion," for serving religion under some one of its specified forms of authority. But the object of sectarianism was not so much to attain to truth, and give knowledge to man, as to keep him in ignorant subjection, the blind slave of creedal prejudices. While nearly system of religiois was ready at creat for every system of religion was ready at once to asother system to the ignorance of its followers, science came in at the last, and criticised even the position occupied by cultivated Unitarianism, whose followers, while certainly not wanting in intelligence and progressive sentiment, were not yet wholly free from prejudice; were not wholly independent in their thought; were not quite ready to step out into entire liberty.

There is a last word which they have not accepted, and that word is personal freedom!

The logical result of creedal systems was to prevent the people holding to them from ever attaining to a knowledge of truth. They strove to measure everything by their standard, and only that was truth which squared with their align-ment; but the carpenter who should work with a rule only eleven inches in length to the foot, would make a mistake in every job he under-took, and so was it with the secturian—his creed not being the full measure of truth, he would fall every time in gaining that for which he claimed to be seeking. Ecclesiasticism, laying its foundations in human ignorance, found in the grand mysteries of life and death its most potent strength among the ignorant masses. It claimed to solve the great problems before which the race paused in helplessness, and in this fact resided that element which made it the mightiest power among men. It was easy for religion to point out the mystery by which the race was surrounded, but poor, uninformed man could not see that there existed no connection between that mystery and the doctrines which theology built upon it. Religion strove to explain one mystery by another mystery—one miracle being quoted to prove another, or the inspired revelation being claimed as proved by the miracles, which were in turn cited as evidence in favor of the cerity of inspired revelation. Here was the weakest point of modern religion; and all these mysteries, manwould in turn pass away before the light of science, just as, one after another, the elder religions gave way before man's advancing knowledge. The great mystery will remain, but science. ence, not religion, will have to teach us concern

ing it.

It is the work of science to emancipate the mind from a belief in all formal and supernatural religion. And when all these superstitious forms of religion are swept away, there will be fitness in time and in personal fullness for the free and grand worship of truth and spirit. The revelation: Nature herself will inspire the no-blest unfoldings and revelations of the heart. She will teach the soul beauty, love and truth. The voice of nature will quicken the heart to

its warmest sympathies and humanities.

The difference between the two methods of science and religion may be stated thus: Religion undertakes to hold the control of man's life by pointing out to him the many mysteries which surround him, and thus make him feel his weakness; and once reduced to the consciousness of weakness or helplessness, he is ready to do any kind of service that religion may impose on him. Science claims no monopoly of man. It seeks chiefly to show him the laws of nature. Science has the confidence to believe that if man can

to the present light. Science lifted the minds of men above the delusion of witcheraft—above the doctrine of infant damnation; it diffed the minds of many above a belief in a personal devil, who is going about like a roaring lion; and it also lifted the minds of many above a belief in a personal providence—the declaration of whose action was a direct denial of the overletness of law who were acted.

Emerson had said that the world needed men, not saints. The cloister could not bring them forth as could the college, because religion, with its effete and exploding mysteries, was no match for science, with its living and active truths. There was another thought in the history of man's development to which the speaker desired to refer, and that was, to the solidarity of humanity. No part of the race could ascend without taking with it the residue; if such a course were tried, that which it was attempted to leave behind would—as, for instance, in the case of the criminal or the poverty-bound classes of the large cities—force the payment of its claim upon the community. So was it with religion: the men who honestly advanced beyond the common religious superstitions of his times would be denounced at first, but the other part of the law would come in at last, and the proof would be given, through a future just appreciation of his course, that a true life never was lived in vain.
All religions forbid freedom; all religions are

antagonistic to science; all religions repress the inspiration of the squl; for a new inspiration always abolishes the old inspirations. Christianity has ceased to rule the thought and life of men. We are now living in the age of investigation. Science is putting men upon their feet, and they are now sturdily demanding common sense instruction. This method will never fail to raise man from one stage to another; this is progress, and we cannot at present ask for anything more than progress. In this work of free thought and nvestigation Spiritualism is now one of the most active agents. Spiritualism stands for personal freedom; it stands for common sense.

If Spiritualism remains faithful to personal

freedom and the spirit of inquiry, it has nothing to fear. As long as Spiritualism means investigation, it is on the side of science; it will alvays inspire men with new life and truth.

Spiritualism stands for the communion of this world with the spirit-world. This communion never fails to convince the most skeptical of the immortality of the soul, when such persons have earnestly and persistently investigated the phe-nomena without prejudice. This communion of the better land with mortals, has been a universal sentiment among men, and has been the most charming song that the Christian Church has ever sung to troubled hearts.

The day of freedom and intelligence is now

The churches have their vacant pews, literature and science are blowing away or burning up the fogs of superstition, and men and women are now walking in the sufficient light of ature, in the light of Truth as Science reveals it, in the light of God the spirit as he fills human hearts with love and truth.

President Grant has approved the act making an appro priation for the payment of invalid and other pensions of the United States for the year ending June 20th, 1876; also the act fixing the number of paymasters in the army of the United States: also the act to authorize the promulgation of the general regulations for the government of the army.

The Boston Globe-Its Dealings with Mediums.

To the Editor of the Banner of Light:

"No clear or direct evidence of trick or deception could be discovered,"—Globe,
"We admit that we cannot absolutely prove any fraud in the case,"—Globe,
"If it was a trick it is pretty certain that no one discovered it,"—Globe,
"Nothing could be seen or heard which excited suspicion of collusion or fraud,"—Globe,

The managers of the Boston Daily Globe have been invited and courteously entertained at four different materialization scances as held in the light by Mrs. Hardy. We gave them every opportunity for a thorough investigation. They evidently believed the whole thing to be a gross fraud, and expected to prove it so. That they have most ignominiously failed, with all their acuteness, the above quotations from each of their several reports will show. And what is the treatment we have received in return? That which all mediums may expect who undertake to satisfy skeptics on their own conditions-contumely and abuse.

In this case the Globe, after printing two columns of special pleading, sandwiched with gratuitous personal slurs, such as "We are by no means convinced of the candor of these people,' "People of questionable standing," etc., etc., has magnanimously closed its columns against further reply. Comment on this course is unne-

For the last two months we have been trying the experiment of endeavoring to satisfy the public in relation to the genuineness of these manifestations; in order to do that we have, at the suggestions of our opponents, yielded one after another of the conditions usually required by the invisibles, till scarcely any condition remained except that of darkness in the small enclosure under the table. Those Spiritualists who have witnessed attempts at materializations can appreciate the situation, also the perfect futility of undertaking to concede conditions demanded by those who do not mean to believe, let the evidence be what it may. As is well known, at the materialization séances of Mrs. Hardy, the medium, instead of being in a cabinet, or concealed behind a screen or shawl, is sitting with the company and in sight of all during every moment of the manifestations, as is every person in the room, the hands of the medium, as well as the hands of every other person, being continually in sight. The people present, instead of being kept ten or twenty feet from the enclosure and medium (as is usually done), every one seated, joining hands, no one to move during the scance, are here allowed to be seated as near to the table as they can possibly crowd together; and oftentimes there will be three or four leaning over the shoulders of the medium in the very midst of the manifestations; parties are allowed to insert their hands in the enclosure whenever the spirit hands appear, and those present can stand or sit, keep their places or move about, sing or talk or keep silent. In addition to this we have allowed the skeptics themselves to secure the enclosure in their own way, to prevent the ingress of anything from without.

Is it not surprising under these inharmonious conditions that we get anything at all? Nevertheless under these circumstances we have never failed to obtain materializations, although in a modified form. After granting all these conditions above enumerated, how are they appreciated by those determined to be skeptical? Let the last account in the Globe answer. Allow me to state the conditions under which this scance was held: first, these skeptics were invited to examine the table and everything connected with it, ine the table and everything connected with it, and then secure the enclosure or workshop of the spirits in their own way. To that end they took a hammer and paper of tacks and passed half an hour in tacking the cloth to the tableand floor, to prevent the possibility of introducing anything within from the outside. Then Mrs. Hardy and the lady to sit opposite were taken into a side room and searched by a lady skeptic—one of the opposing parties—to see they had nothing concepled on their persons to introduce into the enmly see the laws of his own only see the laws of his true destiny.

Religion must have servants; science asks for pupils. The spirit of religion is to bind the intellect, while the spirit of Science is to give it freedom, knowledge and sympathy with nature. It was the science of the day that had delivered. Christians from their many cruel doctrines, it is the present light. Science lifted the minds of man above the delusion of witcheraft of many above a belief in a second on their presents to not only by cloth, but by a picture, frame and glass, these precautions not being considered sufficient; two gentlemen were seated, one next the medium holding the hands, and one next the lady opposite. terval of partial darkness the gas was not turned of the existence of law—who was constantly down to that degree but that the outlines of every mending the broken down places of this old world; it had lifted the minds of thousands above harmonizing the party and the elements was obperson could be seen. Singing for the purpose of harmonizing the party and the elements was objected to. Under these conditions it would seem astonishing that we obtained any manifestations whatever; nevertheless, to quote the Herald representative. "at the end of about half an hour the usual show of hands took place, with the customary incidents," and after we got through, everything was found intact with this exception: of the gentlemen says that "two tacks seemed to have been disturbed;" the Globe says at least one tack had been removed; further than that, nothing suspicious was discovered, and the Globe in summing up is compelled, though re-luctantly, to admit that "no clear or direct evi-dence of trick or deception could be discovered."

Mrs. Hardy, as is well known, publicly chal-lenged investigation by a committee, consisting of some of the first men of Boston—they making all the arrangements themselves. Before this committee she sat twice—once at her own house, and once at the house of one of the committee and the report of said committee is before the public. Since that we have allowed three skep-tics to enter the enclosure at their request, made unexpectedly and on the spur of the moment, in the very height of the manifestations; and hands appeared before one of these investigators came out. We have freely and frequently invited gentlemen of the press and other professions to meet us and witness the phenomena under the above test conditions, supposing some of them, at least, were possessed of an amount of common sense sufficient to discover the fraud, if fraud there was-we knowing whereof we affirmed, had no fears of the result-and every time taking into scansideration the conditions required by the skepties, the result has gone beyond our most sanguine expectations. We have given these opponents every opportunity to discover the fraud and expose the trick, if such existed, and in doing this Mrs. Hardy has granted conditions the state of th tions that no other medium in the country has submitted to: these men, in investigating, have resorted to every device that could be used to prove this a deception—with what success their own reports show. We frankly admit that, in submitting to our opponents' requirements, and limiting the conditions asked for by our spiritfriends, we have to a considerable extent weak-ened the manifestations, and hereafter at our regular public scances we intend to give our spirit friends the most favorable conditions in which to manifest, without being in any way in-terfered with or dictated to by objectors. Neverbeless, we shall continue to hold these scances in the light, with the medium always in sight of the company. Further than this we do not propose to go; and those desiring to experiment must make arrangements with the medium to do

so at private séances.

Mrs. Hardy desires to return her sincere thanks to the Banner of Light for its kind support and sympathy throughout the recent attacks made upon her, and trusts that her future career as a medium will not only prove that its kindness and support have not been misplaced, but that she will continue to deserve them.

[From the Boston Post.] Social Reform Convention.

A large gathering of persons interested in the question of the alteration, modification or abolition of laws concerning marriage and other social customs, convened in the Paine Memorial Hall, on Appleton street, on Sunday, Feb. 28th. The Convention consisted of three sessions during

the day, and was made up of persons from the ranks of dissenters of all shades of opinion and The assemblage was called to order at 10 o'clock A. M. by Mr. Moses Hull, who spoke upon the subjects of the gathering and the importance of the questions to be discussed. He nominated Mr. L. K. Joslin, of Providence, as President of the Convention, who, upon assuming the office of Chairman, said that the marriage relation was dishonorable because there was no way to abandon it when love ceased to be its first inspiration. The speaker thought that the standard of true morality should be raised by the propagation of children within or without legal marriage. In the great Brooklyn scandal case, principles were more on trial than the characters of the persons involved. What was needed in the present cha-otic society was that freedom should exist in the sphere of the affections as in other spheres, religion and politics for example. Mr. Moses Hull then offered a series of resolutions in support of then offered a series of resolutions in support of social freedom, and denying the right of the community to enact laws impairing the fullest liberty, and expressing the opinion that a tax should be levied on all property of the nation to educate and take care of all the children in the nation, whether born in or out of wedlock. Daniel W. Hull then introduced a resolution, the gist of which was that the case of alleged baby-farming recently discovered near Boston was the outgrowth of the present social system. Mrs. Briggs. growth of the present social system. Mrs. Briggs, of New York, was then introduced, and stated that she felt that the Convention was of more importance to the world than any meeting ever held. She thought there was a great duty de-volving upon the female portion of the audience, and hoped that her sisters would take up their crosses and follow the truth. The lady then pro-ceeded to consider the condition of women as mothers, and the effects which bore upon children under certain circumstances. Mr. E. H. Heywood, of Princeton, then took the floor, and said that he had come to find Christ. [A voice: "He will be here this afternoon." Laughter.] He believed that Christ was one of the most emirent mediums and first lowers of history. The inent mediums and free-lovers of history. The speaker said in regard to true morality that the speaker said in regard to frue morality that the people who went to the churches had the form of godliness, but those of the Convention had the power thereof. The value of any doctrine, whatever it might be, must be judged by the essential results of that doctrine by its fruits. In regard to this matter of free love, or social freedom, he thought that such Conventions, whatever views the such that such the programs of we speaker might have personally, were of essential and indispensable importance as a means of testing the feeling of the community. The speaker said that three-quarters of the congregations of the churches were made up of women, and the ecclesiastical God would not get a hearing on earth if it were not for the women. The elegaymen boasted of the large attailance of clergymen boasted of the large attendance of women at their churches as a vindication of their system. The object of the church was not truth, but both pulpit and press were trying to prevent but both pulpit and press were trying to prevent people preaching the truth. It was a conspiracy to forbid the people to seek truth, and they agreed to never learn anything new. The women in the churches were kept in ignorance and stupidity, and that was why the women were such an embarrassing temptation to the clergymen. [Applause.] It mattered not what one person in the Convention or out of it thought of the character of another. Their business had nothing to do in this instance with persons' characters; they were united in a common struggle acters; they were united in a common struggle for a common liberty, and the speaker said he was cheered when he noticed with what practical good sense Messrs. Seaver and Mendum of the investigator had illustrated union on a common liberty. mon issue. Mr. Heywood said that liberty, howover much at present feared by some, was al-ways on the side of order and progress. He then

introduced a series of resolutions expressive of his sentiments in regard to love, the abolition of the State, etc. Mrs. Mary Knights, an ex-Shakeress, told of her experience among the Shakers and her wallowing in the darkness of her condition. The speaker, after some further re-marks, sung a song which she had heard among the Shakers. Mrs. Crosby, of Boston, then read the Shakers. Mrs. Crosby, of Boston, then read a lengthy poem, entitled Free Love, after which the President introduced Mrs. Mary E. Tillotson, of Vineland, N. J., who appeared in what is called the "reform dress," which ignores skirts of any kind, and substitutes regular pantaloons. Mrs. Tillotson said that she was a dress reformer, and would not hide herself behind the speaker's deek as she was not afraid of her garb. She he

more order before the laws were introduced, for every man knew that as soon as he overstepped his own right and trenched upon that of his neighbor he would be met by the pistol and the bowie-knife. Men then had order among

one in his or her estimate of every one else. Mr. Anthony Higgins, of New Jersey, said that it the people demanded a further investigation into the social regime under which from the laws. Mr. F. H. Millikem the near the which had been amounted and defended. He thought their prevalence would ruin the country. (Laughter.) There should be an understanding which would teach men to look upon women not as a mere thing for animal pleasure, or to be made a machine of, but with a psychic love which bound one to another the country of animal pleasure, or to be made a machine of, but with a psychic love which bound one to another the country of animal pleasure, or to be made a machine of, but with a psychic love which bound one to another the country of the streets knowing that her name was disrespectfully mentioned. Prof. Toohoy arose and proceeded to answer the argument of the young speaker. He said that he did not know much about the world or understand well the matter which he was discussing. Maternity had always been held as a sacred state, and especially was this so anciently, when a fugitive excaping from his captors would be protected when found concealed beneath a roof where dwelt a mother. The Convention then adjourned until Monday morning, March ist.

The second day began with but a small attendance, but as the session wore on the number of participants increased very noticeably, and in the afternoon and evening the hall was very similar to that of the first day.

The meeting was called to order by Mr. Moses Hull, who subs quently said that people claiming to be reformers had tried to steal the bread out of his mouth by circulating falsehoods about him. Mr. Hull then gave a history of his early life and domestic relations. He, although poor in purse, was happy and contented, and would not exchange places with the richest man in the country. He denied that Mrs. Hull its supported by the Overseer of the Poor of Vincland, N. J., but said that she was employed at a fixed said row publishing the statement that Mrs.

The Convention then adjourned until 7 o'clock.

The evening session was opened at 7 o'clock by Mattic E. B. Sawyer, "and it was voted that when the meeting should adjourn; it be subject to the call of the Executive Committee, and votes of thanks were tendered to the proprieters of Paine Hall and to the reporters. Mr. L. K. Joslin spoke in regard to children, maintaining that the State should furnish the necessities of life to destitute children. Twenty per cent, of the children of the United States could neither read nor write, and, in vlow of this fact, Mr. Joslin thought that education should be furnished by the State. Prof. Toohey was the next speaker. He, treated at length upon various subjects, the most prominent of which was the necessity for temperance in all the luxuries and pleasures of the world. Temperanco led to happiness and substantial progress; it gave health and anatural vitality to every individual, and consequently to society as a unit. Prof. Toohey said that the discussion of questions which the Convention had been considering was very often regarded with ridleute and contempt by many, but it was a serious matter that society should know its own condition; it was of vital interest that men and women should be conscious of their relations to one another in every sphere of life; they might be laughed and scoffed at, but laughing could not drown a truth, nor injure anything real; there were cheering signs indicative of advancement and betterment: they would not fall of their desires if the keptic—one of the hall nothing come of the hall nothing come of any lifting and substitutes regular participants of any lifting and substitutes regular participants of the property of the pr