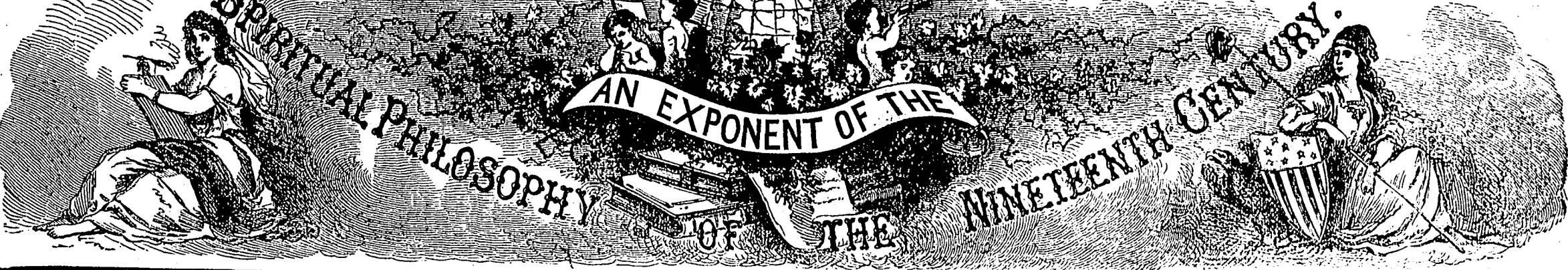


BANNER OF LIGHT.



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Banner Contents.

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ECCO RESPONSÆ—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 "Ecco 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 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 universal—not 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 discriminated from their own mental processes. 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 necessarily 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; I 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 eyes;
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, rivers, houses, streets, persons," &c. &c. "Passing

near" is not a good expression. I expect spirits, 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 of their errands glide,
With feet that make no sound upon the floor.
We meet them at the doorway, on the stair,
Along the passages they come 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 Charles 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 objects to see it, then until those objects "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 some—why 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 superficially, and spirits see more than we do, and more 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 work upon her, which soon proved true. The spirit of Mr. Palmer's uncle took full possession of Mrs. P.'s organism, made himself known to

Mr. P., and then asked him if he believed that 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 disappeared, 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 astonished 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 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.

[We 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 jilly-buds, dripping
Under the showers that fall fast;
Buttercups, violets, roses,
Snowdrops and bluebells and pink,
Throng upon throng of sweet posies,
Bending the daisies to drink.

March! March! March! They will hurry
Forth at the wild bugle-sound:
Dossoms and birds in a flurry
Shake out your flags, birch and willow!
Hang out your red tassels, larch!
Grass-blades, up from your earth-pillow!
Hear who is calling you—March!
—[Lucy 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—any but the one thing you profess—cannot reach heaven." Query: Which of these eight hundred and seventy religions is the right one? What one believe to be saved from***

Literary Department.

THE LIGHTS AND SHADOWS

OF

ONE WOMAN'S LIFE.

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER.

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

CHAPTER XIV.—CONTINUED.

The letter is from our old friend, Dr. Adams, and bears date January 23, 1863—about fifteen months later than the one quoted in our last chapter:

"MY DEAR FRIEND—The contents of your last letter 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 justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God.'"

As the Captain read these words there was a deep hush in the room. Lisette had turned toward 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 paths in them, now burned and glowed with such fire as had never lighted them before. That little, 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 not 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 sat looking at Lisette in astonishment. He had

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 Lisette, who now for the first time caught a glimpse of the girl's past history, her eyes were fixed upon the speaker with mute 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 opiate 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 he adjusted them upon his head. "That last sentence is very fine, and the adjunct 'upon 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 Declaration of Independence, that all men are created free. Without slavery, the Republic would have been in no danger. That was the canker-worm 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 them."

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 glancing 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 "helping 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 Confederate army! Lee has surrendered! His

To Book-Buyers.

At our new location, No. 9 Montgomery 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.

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Incidentally from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. The columns devoted to the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

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COLBY, BANNER OF LIGHT PUBLISHING HOUSE, BOS-
TON, MASS.

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; but after the minister is gone and the door is shut, when the presence of the departed one is prayed for with an earnestness unspeakable, and all the endeavored 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, disatisfied, 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 it 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 we are 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 capacities.

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 dead 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 comes to the mortal senses of continued, conscious existence is clutched and embraced by the eager 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 incumbered 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 alike. 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, undeniable. 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."

Under 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 sances, saw about four hundred materialized spirits appear, including Indians, Americans, Germans, French, English, Russians, Circassians, Khoras, 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 persecuted 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 Katie King imbroglio; and an invitation being sent to him by the Holmeses themselves, 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 volume."

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 is 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 Bodleian 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 perfectly 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 above-named 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 being an eloquent and fearless disciple of the New Dispensation, and merits a faithful hearing at the hands of his brother Spiritualists of the East.

Dr. Henry Slade

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

"As your correspondent, 'Inquirer,' may be sincere in his opinions regarding my mediumship, and as I am desirous of settling 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 sance 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 sances; as the case may be, in the hope of disposing effectually of the charges preferred by 'Inquirer' against me."

Our Dumb Animals Fair.

At Horticultural Hall, Boston, closed the present 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 well-known healer, has just returned from a trip to Florida. He is much improved in health, he informs us, and is now ready to assume his professional 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 shiner in secret, or a tyrant in his family, or a snarler in his neighborhood, or a rascal in his business, no matter how much he may talk religion, he is like a sounding brass and a tinkling 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 Holiness.

So says a writer in the journal above named—which is a publication announcing itself to be devoted to the spread of Christian holiness—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 standing upon the bleak cenure 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

—paid it all.

All the debt I owe

these form the corner stone 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 longer 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 Spiritualism 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 salutary power the soul can ever know!

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 afternoon 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 nigh. 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 spirit-world, 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; Ellen 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 sance 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 reentering 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 sances.

One of the finest trance mediums in Boston is Mrs. Frank Campbell. Her spirit friends do much to alleviate the ails of humanity through her instrumentality. She deserves patronage—and should be encouraged by all good people in and out of the ranks of Spiritualism. 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. DENUNCIATION 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 Association of Spiritualists should be perused by all the friends in that State. No doubt many will be induced 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 sances, 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 extreme 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 casting 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 gulf 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 sentimental 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 special 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 impossible and perceptible faculties as we may possess, the better for all concerned.

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 1870 was only three hundred and sixty-five tons, while in 1874 the amount was not much below twenty-one million tons.

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 stammering man in Berlin to hail a street-car, because there they call a street-car a pferdstrassenbahnwagen, for short. In Vienna, they have got this matter of stopping street-cars down to a fine point. They only stop at Hallesse-der-Nordseidenbahn.

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 \$6,000,183. Coin in the Treasury, \$75,625,083; currency in the Treasury, \$10,319,007; coin certificates, \$22,200,400; deposits in legal tenders, \$45,855,000.

Judge George G. Sumner has decided the tax case of the Smith sisters of Chatham, 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 Devonshire:

"He gave a noble proof of his honesty and humanity when he refused to vote for the 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 traces the history of that last day of attainder, when an Englishman suffered capitally. Devonshire very nearly succeeded in his noble endeavor 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 proclaims 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 Virginis outrage on British subjects—£500 sterling for each white, and £200 sterling for each black man murdered. The sum of \$1,000 is also to be paid by Spain to the families 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 rapidly, and has the sum of \$1,000 in its favor, 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 81 per cent. were correct over the entire country, and 80 per cent. in New England. Of the cautionary signals 75 per cent. were verified. Twenty-five signals were played in Boston, of which fourteen were fully verified, and some partly.

A set of monstaches recently cost a newly elected Lutheran pastor his ratification before the Consistorial Council for the province of Brandenburg, (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 evening of Thursday, Feb. 25th, the wall of the adjoining building 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 rushed the child, but in a few minutes the little one repeated the words once more. During the same day intelligence came that the father had been drowned while attempting to cross a small lake on the ice.—E.E.

The little one possessed the beautiful gift of mediumship, and the spirit of his father came at once to his home and impressed her that he was dead.

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

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 1859, 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 Pharoah. Don't condemn the poor creature!

Miss Jennie Collins acknowledges the receipt of \$25 from Charles E. Jenkins, in aid of Bollen'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, when the spring freshets come, torpedo the ice. That's it. "A stitch in time saves nine."

Nothing can compare in beauty, and wonder, and admiration, and divinity itself, the work in obedience of faithful women bringing up their children to honor, and virtue, and piety. I tell you the inside is larger than the outside. The mind 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 liberty of worship is threatened. Similar memorials have been forwarded to other Protestant powers 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 elsewhere. A week or two since he spent some days at Havana, in this State, making investigations in regard 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 not, 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 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. Depriving 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.—E.E.

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

FIFTH EDITION—JUST ISSUED,
The Work having been out of print
several years.

FIFTH EDITION—JUST ISSUED,
The Work having been out of print
several years.

Man and his Relations.

ILLUSTRATING THE INFLUENCE OF THE
Mind on the Body;
THE RELATIONS OF THE FACULTIES AND AFFECTIONS TO
THE ORGANS AND THEIR FUNCTIONS, AND TO THE
ELEMENTS, OBJECTS, AND PHENOMENA OF
THE EXTERNAL WORLD.

BY PROF. S. B. BRITTAN.

For fifteen years the author has been employed in researches which have at length resulted in the production of the most complete and comprehensive range of metaphysical and Mental Phenomena, as exhibited in MAN—the Animal World. It is, however, especially devoted to MAN—to consider his existence and immortal existence; the Soul; his present relations to the material world; and the internal principles of Nature, and to the realm of Universal Intelligence.

The mental phenomena, which hover along the horizon of our present existence—which the learned have either regarded as illusions or the senses' hallucinations—these are here explained by the author, who shows that the Ignorant—are here carefully distinguished from those with peculiar aptitudes and great capacities. A Illustration with singular independence of thought, and rare philosophy, is given of the various faculties of the mind, and of the reviews. The author has a happy facility of illustrating obscure and profound subjects, that they are comprehensible to all.

D^R. BRITTAN grapples earnestly with the facts that have puzzled the brains of the philosophers of every age, and he gives us a grand insight into the true classification of the greatest Wonders of the Material World.

In this respect his remarkable book is a COLLECTION OF KEYS TO COSMOSIS, and must attract universal attention.

At the same time, the student of VITAL Science, Physiology and Medicine, the Divine and the Moralist, the Metaphysical Philosopher, and the Political Reformer, will find it a most interesting and profitable study.

A large size, white paper, cloth, bound boards, with steel engraved portrait of author; \$1.50, postage 20 cents.

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BY WILLIAM WHITE.

SECOND LONDON EDITION, REVISED.

This work of 767 pages, fine muslin binding, contains a catalogue of Swedenborg's writings, arranged chronologically, with the date and places of publication.

It also contains four steel-plate engravings of the following subjects:—

Josper Svdedborg, Bishop of Skara,
Copied from a rare engraving in the possession of Dr Garth Wilkinson.

Emanuel Swedenborg,
Copied from the frontispiece of the *Opera Philosophica et Minerala*.

Swedenborg's House and Summer-House,
Engraved from photographs in Stockholm in the summer of 1892.

Swedenborg in Old Age,
Copied from an engraving inserted by Emanuel Swedenborg; *Anna Seltzer* has. *Nat. Holmst.* 22th Jun. 1683. *Dennst. Lond.* 20 Mart. 1772. J. F. Martin, Sculpt. *Holmst.*

✱ The former price of this valuable work was \$5.00, and it is now offered at the low price of

\$3.00, postage free.

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We have the pleasure to announce the recent publication of a fresh, new book, of peculiar interest to all men and women, by this well-known and widely-read author. Treatment of all the delicate and important questions involved in Conjugal Love, is straightforward, unmistakably explicit, and perfectly explicit, and in every way singular. Mr. Davis has recently examined the whole history of Marriage, Parentage, Disaffection and Divorce, and this little volume is the result, which now comes into the hands of the public.

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The Root of the Matter
SAMSON.
A Myth-Story of the Sun

The author of this work builds on the foundations of old theologies, the "theocratic aspect of Nature," with the "Great Father" or "Heaven-Father," "was in all fullness of the Godhead bodily, and his kingdom on earth as it is in heaven, as wrought by the ancient poets. Applying the same laws of evolution and hierarchy present, as upon the "Great Father," the "Great Son" or "Great Angels," we may discover the key to much of the Bible metaphor of the Nature-stories when the Sun was the "Great Father" and the Moon the "Great Son." The Sun came from Sinai, rose up from Seir, and shined from Mount Paran—the God of Israel from the East, who looked through the clouds from the South.

the pillar of the land and the chief of the nation, a man of
 words, in the season of the year, and a man of words,
 Hercules, "the Shining one," performing in various
 the labors of the Ancient Days.

In verse 22, up, up, up, price 2 cents, postage
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STARTLING FACTS

IN

MODERN SPIRITUALISM

By N. B. WOLFE, M. D.

*The author says: "I have the honor of placing on
 some startling and significant phenomena occurring
 Modern Spiritualism, which to my mind, herald the
 of a new and important era to the world. That is
 give them the prominence I do. What effect this re-
 will have upon the public mind, gives me little
 of a doubt. It is a new era, and it is a new era.
 People who entertain opinions which are at all val-
 do not easily part with them; those who have no opin-*

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A FINE STORY FOR CHILDREN.

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