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### Banner Contents.

First Page: "Our Mediums, and How to Treat Them, by J. J. Morse; "God in the Constitution;" Poem-"Al-ways Faithful;;" "This and That;" Story-"The Lights and Shadowgof One Woman's Life," by Mrs. Ann E. Por-ter. Second: Same continued; "Ecce Responsa," by John Wetherbee; "Letter from Mexico;" "The Proof Palpable of Immortality," Third. Poem—"Call Me a Man," by Marshall S. Pike; Banner Correspondence; "Manifestations in Denver, Col.," by Mrs. Julia A. Bright; "J. alloss in Donver, Coi., by Airs, Juna A. Bright; "J. M. Peebles at Grow's Opera Hall, Chicago, Ill.;" "Things in a Nutshell;" "A Canadian Claimant to the Authorship of 'The Beautiful Snow;" "To the Victims of Opium;" List of Spiritualist Meetings, etc. Fourth: "The Intolerance of the Ages," a lecture by Dr. T. B. Taylor; Leading Editorials on "God in Politics," etc. Fifth: Brief Paragraphs, New Advertisements, etc. Sixth: Message Department; "Verification of Spirit Messages;" "Spirit Communications; '' 'New Publications for Sale by Colby & Rich; '' Oblituaries, etc. Seventh: Book and other advertisements. Eighth: "Facts vs. Denunciation and Rid-

## Free Thought.

OUR MEDIUMS, AND HOW TO TREAT THEM.

BY J. J. MORSE.

It is by no means a fortunate occurrence for the majority of individuals who investigate the phenomena of spirit communion, if, in so doing, they should develop signs of mediumship. Not only are they often alarmed thereat themselves. and for the time being thrown alarmingly out of balance, but the conduct of their relatives and friends is such as to at times really complete what has already been run the risk of personally, i. e., a final overthrow of mental stability. Should however, the individual be strong-minded enough to prosecute the development of the mediumship, and afterward be forced into a public position as a medium, it is then that the onerous nature of the charge comes fully home, in such a manner, too, as will test the endurance of the person to the very utmost. Friends and relatives will think you demented, or else generously taunt you with knavery, and the public at large will accuse you of imposture, and, being a new medium, Spiritualists will too often receive you but coldiy and with suspicion. And as you go through it all you will sometimes feel forced to say with the poet,

And the experience of many mediums has given color to another verse from the same source: Oh, it was pitiful. In a whole city full Home she had none!

Indeed, mediums are the Christs of this age, and their crosses are heavy in very truth. They are for a great and mighty purpose; their lives are | win the admiration of the world outside of us, strange and sad enough to themselves without our increasing their burdens by unwise, unjust ness and eternal progression is not so much empty or ill-natured criticism; and when that criticism | mouthing. comes from quarters least expected, an added poignancy is given to it, which only those who feel it can describe.

Without the aid of mediums where would have been the evolution of spiritual phenomena, which has conferred so much happiness upon countless thousands in the world during the last twentyseven years? Echo answers, Where? And have not these very mediums often been abused and traduced as much within our ranks as outside thereof? No wonder, then, that mediums refuse to come out; that they prefer to remain unknown, when, did they but appear upon the stage, the audience would probably amuse itself by pelting

Why, just think of the time when your souls were filled with anguish and despair, and when your hopes were "all gone cold," and you turned for consolation in the hour of your bereavement to the Church! Ask yourself how much the Church ministered to you then? The hopes(?) it held out to you were indeed poor, for without some proof of the immortality of the ones you had lost, the consolations (?) of the Church could never have appeased the hunger of your souls. Contrast that time with the present! Now you know that immortality is an eternal truth. Does not that fact confer a happiness and peace upon you the like of which you never received before? Your sufferings are assuaged, your investigations crowned with success, and you thank God that you have had the courage to press on along the

path that some kind finger pointed you to. It is not to be expected that those whose life is but mere existence feel the need of these proofs of a future life; it is to those who live and love that these matters appeal to most; the facts proving spirit communion come home to them, and they discover the cui bono in the happiness and knowledge it brings. Thus it is the weary are rested, and the upgushing tears of joy irrigate the arid plains of the inner life, and cause the flowers to bloom with a brighter beauty and an added fragrance.

What are the means whereby these results, so beneficial to those who experience them, are brought about?—results, too, that materially alter the aspects of all questions affecting the nature and destiny of the race, and as such, are of the utmost importance to humanity at large. What is the machinery involved? The machinery is composed of the mediums, and the means are the sensitive conditions pertaining to them bodily, mentally and spiritually.

Every experimenter in psychics, from Reichenbach downwards, knows how delicate and and others, may it not be well to pause and ask the sensitive are the peculiarities connected with psychical phenomena, and realizes how much is the Government of the United States is founded dependent upon the condition of the subject: the necessity of avoiding disturbing elements, the shielding of the subject from antagonistic influences-for so impressible are these persons,

may fail, at a critical juncture, through the vari- | Senate, the United States of America concluded a | ation in the mental state of the participators. Mediumship is but another form of the above science: in the latter case the human operator is supplanted by a disembodied spirit, but in either case a human subject is involved, and if anything, possibly the conditions are more delicate, and the subject far more sensitive. These mediums, but little understood, are not only subject to spiritual influences, but to mundane ones as well-and as all psychological control is simply a question of the positiveness of will-power on he part of the controller over the controlled, the introduction of a third person, with an antago. nistic will, would derange the negative condition of the medium, and in all probability spoil, for

the time, the best of mediumship. Ofttimes frail in body and in health, always sensitive in mind and soul, misunderstood of nearly all, shrinking and delicate, the life of the medium is by no means an enviable one. An unkind word or look will often crush them like bruised rose-buds, and though it may be sport to the hand that does it, it is death to those who experience it.

It is not to be expected that the world will have much regard for these tender flowers in the gardens of our cause. The world does not feel to need them, and besides, it has been so trained in the material that it looks upon the spiritual as either foolish or fraudulent; but we should know better.

Poor as is humanity at best, and mediumship making great demands on nerves and brain, how can we expect mediums will thrive if we surround them with suspicion, harshly treat them, or unjustly condemn them upon the strength of, it may be, but one sitting?

How easy it is to blot out a life's record with a few scratches of the pen! Would that editors and writers were more cautious in using the possibility!

Our own papers, at least, should be the first to set the example. Rather let us build up our cause upon its truths, than be forever hunting down and hounding out those who are not so immaculate as ourselves.

As a medium, as one who has felt the need of the sympathies of his fellows, as one who scorns this tendency to hunt down and hound out and damn the weakest-the most wicked if you willin the world, I protest against this wholesale condemnation as being against the genius of our gospel, no matter to whom the condemnation be applied. Let us set the example of lifting up the erring, and endeavor to lead them into better and brighter paths; let us be full of hope for their future, and inspire them therewith; then we shall and prove that our confidence in innate good-

I plead that our mediums receive at the hands of our numbers more of sympathy, love and trust; for who needs it more than they? Are not mediums the very pillars whereon our cause rests? Considering the more than priceless boons mediumship has conferred upon all Spiritualists, how great, then, is their duty to love and sustain those agents who have been the means of bringing to them so much good!

How truly does Shakspeare cause Marc Antony to say: "The evil men do lives after them; the good is oft interred with their bones." Are we, as Spiritualists, unable to reverse the above? I trust not. For my part I am daily seeing how unwise it is to speak ill; 't is better to be silent than blame.

"Pause, bold mortal, ere thou darest To ascend the judgment throne. He whose deeds were purest, fairest, Was not first to cast the stone."

Albeit, though I believe the sentiment is sounder than the theology, yet I think the advice most excellent.

Our mediums are our hopes. The Conants, Fosters. Hardys, Slades, of America, the Hernes, Williamses, Egertons, of England, and hosts of others in either country, are among the world's best helpers. Stand firm in their defence. For if Spiritualists bear not their testimony when their mediums are maligned, to whom shall they

All Spiritualists of any experience know how much care is requisite in the development and practice of mediumship, and they know it is far easier for an investigator to cry "fraud" or "humbug" than it is for the accused to refute the charges. Shrinkingly sensitive, the accusation paralyzes the accused; the mediumship is thus radically disturbed, and so is closed the very avenue through which the refutation alone could come. Let, then, all writers, Spiritualists and skeptics, use all caution in investigating; but also remember that kindness and sympathy are not inseparable from human nature, and while they do not "aught extenuate," let them "set naught down in malice," and it may be they will reveal that the truth is mighty and must prevail, and mediums may be spared in the future the injustice and unkindness they too often meet with in the present.

## GOD IN THE CONSTITUTION.

While the question of embodying God in the Constitution of the United States is being so vigorously advocated by the Evangelical Alliance question, what authority have they for saying on the Christian religion? Certainly no such idea is anywhere shown in the instrument. On the contrary, on the 4th of November, 1796, when George Washington was in the Presidential chair, that a most successfully commenced experiment and the other fathers of the Republic were in the

treaty of peace and friendship with the Bey and subjects of Tripoli, of Barbary. In this treaty there is a remarkable article, the eleventh. It may be found on page 155 of the eighth volume of the Statutes at Large, and reads as follows:

"As the Government of the United States is not in any sense founded on the Christian religion, as it has in itself no character of enmity against the laws, religion or tranquility of Mussulmen, and as the said States never have entered into any war or act of hostility against any Mahometan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries." G.

> Written for the Banner of Light. ALWAYS FAITHFUL.

> > BY DAISY.

Always faithful; though thy pathway Shrouded be in darkest gloom, Oft the crystal gates of Heaven Open widest at the tomb. Flowers crushed give back rich fragrance, Sweet'ning all the summer air; And on all his grand creations God has written everywhere: Always faithful!

Always faithful, child of sorrow-Morning ever follows night; Dark to day, but bright to-morrow, Fills your mourning soul with light. God, our Father, ne'er forgets us, Howe'er lowly we may be; ta. But his loving hand will guide us, That the promise we may see :--Always faithful!

Always faithful; thus we bid you, In your "onward march" of life, Step up grandly to its music, Leave behind all wrong and strife; Angel choirs from heavenly portals Chant this message unto earth, Proving truly to each mortal Thus they estimate true worth: Always faithful!

Always faithful to each brother, Be he fallen e'er so low; Though his sins be like the scarlet, Love will whiten as the snow. Then when all life's sheaves are garnered By the "Angel Reaper's" hand, We will dwell beside the river, In that beauteous "Summer Land," Always faithful!

## This and That.

DEAR BANNER-Eastern lecturers are drifting to the mountain towns of Nevada ; and why not? oney is pienty, and the p eopie are open-nand ed and generous-hearted. Another fact: one's antecedents do not help or hinder. The question is not who was your father? but who and what are you? Some of the lecturers come in the name of the angels, and are accepted for their full value; others are known at home, or among Spiritualists, as Spiritualists, but deny the faith among the "world's people," and seek the protection of Orthodox churches. For these persons I have no rebuke. We all know best our weakness and our strength. Several well disposed speakers have told me of their sweet faith in angels and of their deep desire to be led and guided by them, but they dare not openly avow their faith and hope. Why not? Why, simply because, as a class, Spiritualists are not popular, or without prestige. And then many among us are not without spot and blemish.

Granted that we have broken the dear old deca logue into fragments, what has that to do with those souls who are reaching up and out for strength, and praying for light? Shall I deny my sainted mother because some other soul astray is asking angel aid? Do angels cling lovingly and follow faithfully when they are ignored? Isn't it Peter and the Master over and over again? "We are not accepted if we confess to our faith," say they. Is it possible that this great-hearted, wrong-and-right-going world will taboo a fellow traveler for his faith in angels? Of course fools and bigots are excepted. There is little danger of falling, if one is strong and sure-footed, even if one chances to be counted in among the unregenerate. But, somehow, with all of our short and long comings, those who walk in shining robes select us for messengers, entrust us with their secrets, and, through us, lead the way to heaven. But for all that we are not sinless: as a fault finder just said, "Read your own papers and see how the brethren denounce each other!" It is true, and the pity is that some of these brethren tell quite too much truth. And, while I have no love for hypocrisy, it is a sorrowful truth that some who claim kinship with the angels are, by unholy lives, driving the weak of heart out of our ranks.

What I most want to know is this-is there any remedy for the wrongs of which these persons complain? Would it not be wiser in each of us to ask, Is it I? Is my record fair? The question is not, Is not my brother a sinner, too? That may be, for

"In Adam's fall We sinned all!"

but that does not help us a single whit. There is a need of home work; there are the devils of hate, envy, slander, to be cast out, to make room for love, charity, justice. The angels are ready to lead the blind, deaf, and the leper to healing waters. Let us give them our hands and be made whole; then the cry will not be heard: Spiritualists have no reputation. H. F. M. B.

Virginia City, Nev.

# Nitenany Acyantment.

## THE LIGHTS AND SHADOWS

woman's

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER,

Author of "Born Moore;" "Country Neighbors; or, The Two Orphuns;" "Rocky Nook—A Tale for the Times;" "Bertha Lee;" "My Husband's Secret;" "Jessie Gray;" "Pictures Beal Life in New York;" "The Two Cousins; or, Nunshine and Tempest," etc., etc.

CHAPTER XV-CONTINUED.

As she spoke a slight noise startled her. She turned, and met Davie's eyes fixed upon her. 'Davie!" she exclaimed. It was a single word, and there was but an instant of time-one tiny half minute of life, and yet those two would have given ten years of common life for that infinitesimal bit of time over again. Davie stood with his hat off, his high white forehead surmounted by a waving mass of brown hair, his erect, handsome figure, his face, sweet and grave, on which came a smile that played not merely around the somewhat firm lips, but gleamed and sparkled in his eyes, that met hers so full of the wonder and delight which the first glance of him had brought to her face. Our Davie! why, in all her late season in London she had met with no one who had more of the air and bearing of a gentleman! All this, I said, was thought and felt in less than a minute, for the mother's quick ear had caught the word "Davie!" and her arms were outstretched to receive him. Bessie, too, was by his side. Mary stepped to the floor; her hand was grasped, but his eyes fell as he felt the pressure of her hand, and the old kiss of childhood was not given.

Patsle had many questions to ask, and she did not miss her work, for her lowing eyes could hardly turn themselves away from the face of her son-"John's boy." "If only the father could see the child !" she said. " Perhaps he does -who knows? John was a loving father, and maybe God gives him this pleasure." After awhile the lifelong care of household duties aroused her. "Now, children," she said, "go and play while I getdinner." There was a merry

"Well, then," said Davie, "we will be children again. Bessle, will you search for eggs? Have you a descendant of old Speckle Breast, who, you said, used to lay two a day? and, Miss Mary, shall I give you a ride on the pony or draw some pictures for you?"

"Some pictures, if you please," said Mary with a slight tone of sadness in her voice.

"I think if you are children again, you may say Mary, as you used to do," said the mother, for it will be your last chance. There is a young gentleman up at the Hall-young Roger Morton, of Clapham-and when he carries our Mary away we must call her Lady Mary, I sup-

"May it be Mary to-day, then?" said Davle, as he took out a piece of card-board and a pencil, and placed a seat for her in the porch.

"Yes, Mary till I ask you to change it," she answered with a quiver of the lips and dimmed eyes which Davie did not see, for he was looking another way.

Bessie had heard her mother's words, and turned on Mary's face a swift, keen glance. She saw the saddened look, and, as she tossed her pretty head, on the way to the garden, said to herself, "The fine young gentleman does not love her

and she is mourning about it." What wonderful power Davie had acquired with his pencil! The time passed so quickly with these two that they were surprised when Patsie called them to their dinner, and said two hours had passed since Davie had begun to make pictures, and for her part she could see nothing but "broken arches, scrolls, half faces, noses, mouths, not one picture on the paper; she hoped now he had got the first prize at school, he would be able to draw a whole picture!" at which remark Mary laughed, her dear, sweet laugh of childhood, and when it ceased Davie wished his mother would find fault again.

After dinner, which was at the old time hour of noon, they went into the garden, where, in the shadow of the old trees, they made dalsy chains and snapped the capsules of the "touch-me-nots," and Davie told a fairy tale of great length and full of wonders, and Mary sang ballads. By andby, when all was orderly in the cottage, Patsie came out. She was composed enough now to take her knitting, and she told stories of her own childhood and of Mary's mother, and all the legends of Mount Paradise, which, like most all ancient houses, had its ghost and a haunted chamber. Among other things she told them of an old picture, still hanging in one of the chambers, with thistles and roses intertwined, and this rough rhyme beneath:

"A Scottish knight once sought in vain A bride from Melton's haughty line; When next he comes he 'll win his spurs, And thistles with the roses twine."

All too soon came the twilight down, and with it the groom from the Hall with the horses. Davie said, as he assisted Mary to mount, "I hope I may finish the day by walking at your side: the illusion of childhood will be complete then." "Of course, Davie! How delightful it has been. Don't you wish we could always be chil-

"No, Mary; I think there is something still better-a manly struggle with life. I feel strong | years.

and ready for the battle. I hope I may not faint by the way."

"What are your plans, Davie? May I know them?"

"I have an opening in London about which I will consult my 'lady teacher.' If that fails, then-but I cannot tell you that; I must wait."

"You are sure to succeed, Davie. I know it, because you do good work. I felieve that in the end all good, thorough, conscientious work meets

"I believe it, too; but sometimes the struggle is a long one to the poor man whose talents are his only capital; but success, when it does come, is all the more precious then."

Mr. Morton and his wife were as much surprised and delighted as their daughter had been, with the quiet refinement and gentlemanly air of

"Why, I should suppose he was a gentleman born," said Mr. Morton.

"Perhaps he is," said the lady quietly.

He was invited to dinner, and showed good breeding by accepting the invitation, though he would rather have aided to storm the Malakoff than meet Roger Morton, whom he supposed to be one of those young men who believe the dignity of their position entitles them to treat a penniless scholar with disdain. He was agreeably disappointed. Roger was inclined to talk. He had seen a great many pictures, and thought. he understood the different schools of Art. He talked glibly of "Renaissance" and of Ruskin, of Byzantine Architecture and Greek schools. Lady Isabella now and then made a remark, keeping the young men at their subject with womanly tact, which Mr. Morton, seeing her drift; aided, and thus gave them an opportunity to air their knowledge. Davie was slow and cautious in giving his views, but when driven to it by the earnestness and pertinacity of Roger, he answered his opponent with clear, lucid argument and apt illustration. He had a clear Scotch head, which added to French suavity of manner made him a speaker most agreeable to hear. That which pleased Lady Isabella most, was the quiet, affable way in which he answered some very ridiculous arguments of Roger, avoiding any harshness or sarcasm, and covering, if possible, any mistakes—refusing to wield his strongest arms, lest the weakness of the other should be made apparent.

All this time, however, he was studying Roger Morton's face. He too saw what Mrs. Melton had discovered, and when he walked home on the old woodland path that night, he carried a heart so heavy, that he forgot his wish to fight the battle of life, and longed almost to lie down to that sleep which ends the struggle.

He fought his first and hardest battle that night in the white draperied, rose-decked room which a mother's loving hand had prepared for him. "If he were worthy of her," he said to himself. "I might bear it. But that shallow fop! Why cannot a man be judged by what he is. rather than by his rank in life? Am I not his equal, save that I was lowly born? I can work for her, live and die for her, if need be. Had I only the hope of winning her, I am sure that I should gain a position in life of which she would be proud." Then tossing wearily upon his bed, he asked the question, "Does she love him? If so, God make him more worthy of her love." But he would not, he could not believe in this. He knew her better than his own sister, for Mary was more frank and openthearted than Bessie, and he thought he knew her too well to believe she could love Roger Morton. The prize was not for himself; no, no, that was too rich a life, but yet he could not but acknowledge that her image had been always before him when working hard to excel. To win her smile had been one great motive to press him onward. Everything mean and low and unmanly had been cast from him, because that image was in his heart. It was hard that this subject of her marriage should be thrust upon him on the very day of his return. It was hard to bear. Bitter thoughts kept sleep far from him. Once he fell asleep, and waked, thinking that he heard a slight noise, as of some one opening or shutting a window, when looking round at the old familiar room, he smiled at the thought of robbers in that quiet retreat.

#### CHAPTER XVI. Patric Cuts the Gordian Knot, and Happiness Ensues.

The next day Davie had an appointment to meet Lady Isabella in the old studio in the tower, there to advise with her upon the opening presented in London. He met no one after his entrance in the house, till he found the lady awaiting his arrival. Papers and letters lay before her. Her smile was as cordial and her eyes as bright as in the days when he came there to take his first painting lessons, and her beauty he thought had been brightened by the passing

"Good-morning, Davie," extending her hand toward him. "We must to business this morning, for some of these letters require an answer. This offer from Means & Co., London, is very kind and liberal. I understand that they offer you a partnership, with a fourth of the profits for the first' year; you are to devote yourself to church architecture for the present. You have spent some months on the Continent in that study, I

'Yes, madam; I think I might please them." "I have no doubt of it. Does it please you?"

"I shall like the work, madam."

"Have you any other plans, Davie? You must be frank with me, for you are almost as dear to me as my other children."

Other children! "She includes me in her own family," thought the young man. "And yet what a gulf between us!"

Her dark eyes seemed to read his very heart as

she looked at him. "I have sometimes thought, madain, that I

might rise in my profession faster if I went to the United States. Some of my fellow students in Paris will give me letters, and you remember that when Dr. Adams was here last he wished me to promise to go when I finished my studies. My father's old friend, Mr. Brightwood, has offered to aid me."

"Yes," said the lady, "here are letters to me repeating that offer. But, Davie, we want you here. What would your mother and sister do?' "I hope to persuade them to go with me, mad-

am,"
"I fear you will not succeed; your mother loves her old home."

'I think I could persuade her," said Davie; and the lady, as she looked at the firm mouth and sweet, grave face, thought that most any woman could be persuaded to follow his fortunes; nor fear the result. He looked like a man to be

"Do you wish to leave us, Davie? I, for one, want you where we can see you now and then. If Mary marries, as her father desires, our home will be lonely. Henry will go to school before long. It will be something to look forward to, your occasional visits."

"But, my lady, I must not consult my own pleasure. I have work to do, a living to make, a place to win in the world. I think I must go to the States."

The lady had risen. He could not see the smile that lingered on her lips.

"Will you be advised by me, Davie, and accept the offer of Means & Co. for one year? Here are a hundred pounds which you may take, only as a loan, for your business will no doubt be very remunerative."

"Thank you, madam: I hope to be able to repay it soon. Since you think best I will go to London."

It was evident that this was not in accordance with his own wishes, but gratitude to the lady to whom he owed so much.

"Did she but know," he said to himself, "how hard for me to remain here and meet Mary as

the wife of Roger Morton!" He shut his lips firmly, and walked home in no enviable state of mind. To London he must go, and he would depart at once-to-morrow morn-

When he came to the cottage he learned that Mrs. Melton had been there and left an invitation for him to dine at Paradise Hill the next day. It was only to a family dinner with the Captain and herself. It would be rudeness to refuse, and Davie thought perhaps she would be there. He was going away soon. One interview more would give him pleasure, and should not weaken the stern resolution which he had formed to be "lord of himself."

As he was passing through the hall which led to the room where the Captain was always to be found, he heard the latter talking in a loud, excited voice, which did not cease at first when the servant announced his name.

Ay! and this is Davie," said Uncle Joe, aftering his tone for the moment. "By George! they have made a man of you; stand up, let me see your height; taller, by an inch, than the military standard! Your father, John Ramsey, was a tall man."

Davie had scarcely time to respond to Mrs. Melton's welcome when the old gentleman assumed his former high key.

"I was talking about my niece, Davie. Her father has been here this morning, and informs me that yesterday Roger Morton offered his hand and heart and name and lands, and the little minx tosses them all from her as if they were chaff. Neither her lover's yows nor her father's commands move her. She is as silent as a Sphinx and as firm as a pyramid. Just think of it! There are not half a dozen such estates in England as this now thrown at her feet. And more than all she retains the honored name which her father bears! I tell you, Eliza, you must talk to the

"I think you can do that, Captain," said his

wife.
"Do it? Why of course I shall! She was to have my estate, but I shall cut her off with a shilling if she persists in her refusal. By St. George I will !"

It was difficult for Davie to refrain from an expression of delight. Another Paradise than that to which he had come seemed for a moment to open before him.

"Sit down; sit down, Davie. Let me explode. I shouldn't be safe if I didn't. You see I had set my heart upon it. I have had the young man here, and I know his rent-roll and his pedigree; handsome fellow, too. Then they were left free to fall in love with each other; kept in ignorance of the father's wishes; everything going on all right, till the vixen says 'No,' and shuts her mouth and won't unsay it. Talk to her! Yes, I will throw words like bullets! I will see if she is to take bit and bridle in her own hands!"

As he speaks, Mary herself comes into the room, dressed in a rich blue silk, with jewels on her white arms, and soft flowing lace around the bosom of her dress. Her cheeks are flushed and her eyes bright, as she holds aloft a white handkerchief and cries: "A truce! a truce! See the white flag!" then throws her arms around the old gentleman's neck and kisses him on each cheek, and lays one tiny hand on his lips. "No big, naughty words to-day, Captain Melton. Will you respect the white flag, and yield an armistice for a day? That is the word, is it not? armistice-cessation of hostilities for the day. Are you agreed?"

"And fight it out to-morrow, my fair enemy?" said Uncle Joe, his features now wearing their

usual bland look. "Yes, we will fight to-morrow; but Aunt Eliza has asked me to dinner, and if you will just be good I will eat a big piece of venison pasty, and-

"Venison pasty this time of year! What a little simpleton you are. It is evident that you

"Stop! No violation of a treaty." "Boiled mutton and mint sauce," whispered Mrs. Eliza.

"A big piece of boiled mutton, with mint sauce," said Mary.

"Well, that sounds more sensible. A young woman should always know what dishes are in season. A very important part of housekeeping,

"Yes, sir, I will remember, 'make a note of it,' as Captain Cuttle says." "And now am I at liberty to enjoy myself

without being bombarded with words hot and heavy as bullets?" "Then this is a sign of peace," she said, throw-

ing the handkerchief over his cane, which rested against the table near him.

"A true soldier never violates the terms of an armistice," he said.

Then Mary shook hands with her aunt and Davie, saying, as she did so, !-We four are to dine together to day in peace and amity. Davie, come to the piano with me and we will sing some of Uncle Joe's ballads."

Mary was never so full of life and joyousness. She got Davie into an argument at dinner, and made all sorts of absurd statements about art and the pre-Raphaelites, which drew Davie out and made him laugh as he had seldom laughed before. The young man appeared at his best; it was easy, for he felt like one who had come out of shade into sunshine.

The next morning he went to London, and by the following day was working hard at his profession, with Means & Co.

Mr. Morton had forgotten the mistake which his father had made in urging a marriage upon his son, and was now pursuing almost the same course with his daughter. We have seen this in life, and have often wondered that our own misfortunes were not, in more cases, made guides to us in the management of our households. Alas! with our hands we send their

barks adrift, where we ourselves were wrecked Mr. Morton was a kind father. No coercion, no threats were used, but he was so sure that he sought the happiness of his child in marrying her to Roger Morton, that he would not receive her denial. "Wait, my child, wait; you are so young you do not know your own mind;" at which she shook her head and smiled. "I think I do, my dear father!"

At last, by the force of gentle persuasion, unit ed to her love of her father and the obedience which she owed him, she consented that Roger should come again to Morton Hall at the expiration of six months, at which time the marriage should take place, if Mary's consent were gained. Now, when a woman deliberates, we know the result.

Uncle Joe and Mr. Morton congratulated themselves on their wisdom and policy. Roger's father was an old man, and desirous that his son should settle himself before he died. Davie heard of this arrangement, and trembled for Mary's happiness. "Oh that I dared," he said, to tell her of my love, and leave my fate in her hands! but should she disdain my love, and scorn my lowly birth, then would life be not worth the living!" Then, as he thought of her sweet, fair face, her gentle heart, and of their two lives which had flowed on together from her birth, he could not believe that she would give scorn for his worship. No! she might refuse the love, but offer pity and friendship. Even that was hard to bear. He remembered—for he was five years her senior—when she was brought to the cottage a motherless infant. His mother laid her in his arms and bade him be loving and kind to the baby. From that hour to this she had been dearer to him than aught else on earth. How could their lives be divided! If she became Roger Morton's wife, then would be find a Thus tossed on a troubled sea, poor Davie wrought in silence. None the less did he do good work, for he remembered what she had said-"good work, conscientiously done, always brings success."

Time passed with little of incident at the Hall or Mount Paradise. Nearly every mail brought a dainty, perfumed note from Roger Morton to Mary, and the express, rare flowers and new books. Davie did not write to her; she had not asked him, and he dared not take the liberty somehow, or rather now that he had passed the bounds of childhood and entered the world, the gulf between himself and men of high birth widened; he began to understand the conventionalities of life, and to see the advantage of being born under the shadow of a genealogical tree; in vain he rebelled against it, and argued, "the man's the man for a' that." Alas! the great soul that wrote those words kicked against the pricks till death!

Lady Isabella kept up a correspondence with him, and he replied to her letters minutely, keeping her well informed of his work and his success. At the end of three months he sent her the check for a hundred pounds. She smiled, a kind smile, full of meaning, as she laid the note in her escrètoire. There existed between the lady and her daughter a sweet and intimate confidence. They had no secrets from each other, and Davie's letters were always handed to Mary, as was almost all other correspondence. On one subject only was there unbroken silence. The lady never spoke of Roger Morton, at, which her daughter wondered, but kept mute. She was not aware that those dark eyes were watching the fair, young face, and that the loving heart longed to fold her to her bosom and receive her confidence.

[Concluded in our next issue.]

Last night, a minister, who was about to deliver a discourse at one of the week-night meet-ings of his church, fainted with emotion as soon as he had glanced at the manuscript of his address. It was at first thought that he had been exhausted by wading through the snow-drifts to the house of God, but on closer examination it was found that the first page of the sermon he had inadvertently taken read as follows: "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.—Song of Solomon, ii: 12. Dear brethren, on this pleasant summer even ing," etc. This will account for an event that has cast a sudden gloom over religious circles. etc. This will account for an event that Chicago Tribune.

The forsaking of evil is not enough. No man can easily forsake evil except by taking hold on good. Industry is the cure of idleness. "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good," says the apostle. Work is a cure for dishonesty, if a man works at right things hard enough and long enough. The way to attack any evil is to put into the place of it its opnosite. ECCE RESPONSA.-III.

BY JOHN WETHERBEE.

"Unreliability and thinness." Well, my good friend, that then is your verdict on the sum-total of spiritualistic communications? I will not dispute you; I conscientiously cannot. I am glad to hear you say, "but for all that, you are a Spiritualist;" for you say, (which every seeker after this truth knows is true,) that after making all deductions for one's insensible contributions to the smooth or ragged flux called spiritual, and making liberal allowance also for what the medium contributes, probably unconsciously, there is a trifle left unaccounted for, which must be attributed to the invisibles. Did you ever think, my inquiring friend, that the whole object in your experiences of spiritual communications, on the part of the spirits, was for that little "residuum" that you could not otherwise account for? And granting that, does not that little nugget pay for all the sluicing?

I like the spirit of your remarks, and though we may, as I have hinted, have come to the same conclusion both as to solution and precipitant, I think I disassociate the superfluity from the fun-

damental fact better than you do. Let us see. We value what we labor for. An obstacle to progress in the average man, is the mother of success. The world's great men began small; had they had at birth the "silver spoon," mental or material, the chances are it would have been at the expense of greatness. If the highest knowledge came by asking it of the spirits, thus opening the royal road to knowledge, universities and seminaries of learning would be among the lost Which would be worse, the loss of knowledge, or the loss of the faculty or the disposition to acquire knowledge? Is there not then wisdom manifested by the spirits, or possibly so, in diluting their correspondence with us? I do not offer these suggestions as an argument, only as points for consideration. Certainly it is not the intention of spirits to do our sums for us.

It was undoubtedly necessary for a hearing,

that something extraordinary should be given mediumistically. We have it, certainly, when an ignorant girl, without cultivation or experience. treats a subject better than the average man would, though the treatment may fall short of the world's scholars in its extemporaneous production, and the scholars may know on literary principles that it was not Aristotle's, Plato's, Channing's, or Parker's, though so claimed; yet it may have been, for all that. Who shall say the subject thus abnormally treated and good for such a mouthpiece, would not have been a master-piece, Aristotlean, if the mundane organ had been a master one? Think you that St. Paul or Chrysostom could do as good work operating upon an instrument of the Fulton variety, as if either had the control of Emerson? And who knows where mediumship begins, or self ends? How do we know but the world's lights to day are but mouthpieces of unseen influences? Webster, it is said, could not, though he tried, prepare himself for his reply to Hayne. Said that great statesman to a friend of mine, "I could not get a thought. I felt a weight or ball in my head that was to be my speech, but I could not unwind it, or resolve it into concrete thoughts;" says he, "I never went into the Senate Chamber so timid and unprepared, but when the time came, as soon as I had said. 'Mr. Speaker!' the House all expectancy, everything was clear, and my ball unwound, and my words came just as they were wanted. If there is any such thing," said he, "as inspiration now, I was inspired on that

But, my good friend, I will not wander from your point, the subject of mediumship, as the word is understood in spiritual parlance. I think the spirits have always been trying to get a mundane hearing in the affairs of human life. In old times, and in man's ignorance, an apparition or a manifestation or a supermundane voice was a ivine presence. I do not know whether it was the fault of man or spirit. Sometimes the presentation was diabolical; for instance, witchcraft. Perhaps a nineteenth century mind or treatment would have found the sacred "thus saith the Lord," and the latter supernatural phenomena, homogeneous in source and presentation. But we will not waste words on that point. They, the spirits, have come to us in this age as human beings, with all their imperfections on their heads, and millions believe and are happy; to such, hope does not drag her anchor, and that is what the world wants.

I am better pleased to think with you that spirits are only men and women with their 'jackets" off, than I would be if radiant with a celestial setting. I do not mind their lying, which some people object to so much. It is proof of their human nature. They no doubt have as much difficulty in telling the truth as we do, as death seems to be merely a change in our relation to matter. Of course we all prefer truth to error, but the "unreliability" you refer to teaches us the use of our own reason and judgment. The mission of spirits, it seems to me, is substantially ended when they have proved to us the life to come.

I dislike to use stereotyped phrases, but I have to, sometimes, for they save a multitude of words; so let me quote this: "Seek first the kingdom of heaven and its righteousness, and all other things shall be added unto you." All the world wants is to know with a certainty that there is a conscious life for us when we have shuffled off this mortal coil; having found that, we are sure of all else. In this view of the subject, that the major object of Modern Spiritualism, or the spirits, is to prove that the "departed" are not dead, how the quality of a communication sinks into insignificance compared with its source! What man living, having human feelings, would not prefer a simple rap on a table made by a disembodied spirit that only spelled out "I am your sister Adeline," or even some undignified expression, like "hoop-poles," indicating that the spirit or inquirer had had a hoop pole transaction, than to discover a new play by Shakspeare, or hear an oration of marvelous eloquence, but which did not carry the evidence of a future life with it? The fascination of Spiritualism is wholly in the source of it; its quality is but a secondary consideration. One may say quality may go a great ways in establishing the spiritual claim; I am not losing sight of that side of the thought, but I am writing this letter in the main to those who have had satisfactory evidence of this claim, and must not make this letter too long. There is a disposition with many, perhaps most

mediums, to supplement what is real, and this not be from any bad motives; we must be very careful and not credit the spirits with too much affluence of manifestations, nor even take the philosophy of the mediums (conscious or uncon-

other phases of manifestations. I am having in my mind now all kinds of manifestations, physical and mental, but your remarks-which have called out this reply-referred to the communications from supposed spirits, through various mediums, and it is that phase that I am directing my answer to. All indirect "communications" -that is, where we hold converse with the spiritworld through a medium—may be considered a riple twist; a rope or cord of three strands is a good simile—the spirit, the medium, and the inquirer. We might say for "spirit, medium and inquirer," white, red and blue. One of these may be small, the other larger, and another the largest. If the blue strand is the largest, you get most of yourself in the message; if the red is the largest, you get a message partaking of the medium; if the white is quite large, the communication is more of the spirit. 1 do not suppose it possible for one of these indirect communications to be wholly the product of the spirit; the grammar, at least, is the medium's, as well as the vernacular; it must partake more or less of the mundane source or influence. I am now speaking of honest mediums, and, when the conditions are right, and for the sake of that "white strand," I am willing to listen to a good deal of the blue and red, and filter the "flux" as well as I can; and of this, using your words, "there is a trifle that" blue and red "do not account for" which I can safely attribute to the invisibles. Let me add, I consider an honest rap, or a tip of a table untouched, that will spell outan intelligent sentence, as the ne plus ultra of Spiritualism—of more consequence as irrefragible proof of a disembodied intelligence than any other of the phases, on account of its simplicity and mani fest intelligence and provision against fraud.

Important as the matter may be thus rapped out, in this connection or treatment of your question, it is of no consequence whether the communication be a lie or a truth, sensible or foolish. The simple fact that a table can utter raps that convey an intelligent thought, settles the matter and makes a connection with the unseen world. With this much certain, or as a known quantity, we can settle or solve the whole spiritual prob lem. This is the alphabet of the subject; given time enough, we will build its Parthenon and write its Iliad.

Letter from Mexico.

To the Editor of the Banner of Light, Boston: DEAR SIR-I have seen in your issue of the 3d of October of this year that you encourage me to give you some information concerning the progress of Spiritualism in this portion of the Mexican Territory. If it be true that this philosophy is daily spreading, it is against all the difficulties which are presented by the profound ignorance of the masses, the prejudices that arise from their purely Catholic education—that is to say, consisting almost entirely in exterior practices, without the least religious sentiment, acting only by the force of habit, or theocratic influence which has resisted all the revolutions of which this country has been the theatre, to conquer its liberty and its rights.

Few regions, however, present more of the requisite elements for the study of the facts of Spiritualism, for these reproduce themselves frequently, which must be due to the abundance of mediums, who exhibit the predominance of the nervous system, and to the beauty of the climate; but these facts are unfortunately neglected, attributed to sortlege, smothered, or directed in-the way of mysticism by the clergy, who do not understand them, but who make a profit out of them by getting pay for prayers and exorcisms, and in propagating absurd beliefs through

the brutishness of the majority of the people. It was in 1859 that the first spiritualistic séance was held in this city, at my instigation; and it is probable that, except in the city of Mexico, where Spiritualism had begun to be known, it was the first time it had been mentioned in all the country. There were only three of us, without anything to direct our proceedings, except some imperfect instructions given us by a president of a society who had come to establish himself in Mexico. This Society and ours were several times dissolved-divers fortunes acting upon circumstances and personsand reconstructed amidst innumerable difficulties. Finally the brave propagators of our faith at Guadalajara undertook at the end of 1868 to establish a journal under the title of La Rustracion Espiritista, which succeeded in sustaining itself for a year. To them belongs the merit of being the first to make Spiritualism known through the country by means of the press; and this journal remains a monument of the first efforts put forth here by generous-hearted persons to instruct the masses in doctrines the most apt to make them support with resignation the sorrows connected with our life here below. To this journal succeeded another publication, having the same end in view, at Guanajuato, with the same title, (Vol. II.,) at the beginning of 1870, a semi-monthly publication, which sustained itself also for a year. This was followed by another with the same title, edited in Mexico by General D. Refugio Gonzales, at the beginning of 1872; and its success is on the increase, which is principally due to the vigorous and wise administration of Mr. Santiago Sierra, who has placed it in the front rank of publications of this

nature. I can assure you from testimony gathered from all sides, that there does not exist in our city asingle house in which there has not been recently or is not now daily some spiritualistic manifestation, such as the movement of furniture, blows, raps, falling of stones or other objects, voices, the apparition of shadows more or less appalling; but there has not been, to my knowledge, in any part of the country any of those materializations of the kind which you publish so often in your magnificent and important journal. From the number of examples of manifestations spirites, I will take only one, recounted by the participants themselves, persons of the strictest probity. These persons, a married couple, slept in a narrow chamber. Between the two beds there existed only space enough for a single chair. At the foot of one of these beds was a table and chair. Entering the chamber at night, they carefully closed the door; but as the chair was in the way and impeded their movements, it was placed on the top of said table. It was scarcely an hour that they had been asleep when the woman was awakened by the noise of footsteps on the mat at the foot of the bed. She listened attentively, and when no further doubt of the fact remained she awakened her husband, communicating to him in a low voice her fears. He arose at once, and to ascertain the facts in the case, quickly struck a match. At this same moment the table was shaken (seemingly), the scious) as the true explanation of their own or | chair upon it thrown violently upon the floor,

the key turned briskly in the lock, the door was heard to open as if to admit of the escape of some one, and receding steps were heard till they were lost in the distance. On the instant the match illumined the scene, when the husband and wife were overwhelmed with astonishment at discovering that nothing in the chamber had been deranged, the door was still double-locked, the chair was on the table exactly as it had been left, and all remained in profound silence.

The clergy make every possible effort to arrest the progress of the Spiritualistic Philosophy multiplying their predications, their anathemas, their prohibitions, their commands, which certainly somewhat retard its advance; but surely for only a short time, for the torrent is swelling and will sweep before it all those obstacles, all that is born of prejudice and personal interests.

Spirit photography has already gained many adherents. From Paris there has lately come the image of the mother of a gentleman here, who had not obtained any portrait of her while living. This photograph by Mr. Buguet has made an immense sensation in our city. Here is a man, rich, honorable, a député of Guadalajaro, Mr. Augustin Padilla, who having recently visited Paris and Madrid, has returned from his European tour where his faculty for spirit-photography was admirably developed at Mr. Buguet's. It is a new phase of the progress in which our country enters, for Mr. Padilla will learn, doubtless, everywhere, proofs of this spirit communion.

Our little Society is reduced to nine persons, of whom three are writing mediums. We are engaged on a work which we will send to you byand-by. Besides ours, there exists in the city three or four other small Societies, and persons isolated who work alone without much benefit; for the influence of the clergy still paralyzes the will and the desires for instruction. And our Society, which works in the broad daylight, so to speak, does not draw upon us the benedictions of the clergy or their fanatics; and we are little embarrassed by them, or by the sign of the cross which we provoke when passing near some old devotee, by the name "heretic," which reaches our ears, or by the prognostications of an eternal roasting; these do not detract an atom from our tranquility, not one minute from our sleep; on the contrary, the little that we have learned has augmented our confidence in the infinite goodness of the Creator, and we have demonstrated that, to arrive at a better state post mortem, it is useless if not reprehensible to deliver one's self to the silly practices of Catholicism, to believe in its dogmas, and very prejudicial to abandon to its officials the arbitration of our destinies present and future.

In spite of all obstacles, Spiritualistic Societies multiply through the whole extent of this country. In this State one can safely estimate that there are twenty, the most of whom work in silence and unknown to the public. In the other States they exist in the great centres of population. All await better times; that is to say, a liberal and energetic government, seeking to repress the abuses of the clergy, make them respect the laws of reform, permitting the adepts of the most glorious philosophy to avow and propagate their belief without fear.

Guanajuato, Dec. 8th, 1874.

"The Proof Palpable of Immortality."

The following letter from our valued correpondent, A. E. Giles, Esq., bears in clearlywrought sentences a merited tribute to the highworth of Mr. Epes Sargent's latest Book on Spiritualism and its Phenomena:

MESSRS. COLBY & RICH—Gentlemen: Yesterday I finished reading Mr. Epes Sargent's book that you have recently published, entitled, "The Proof Palpable of Immortality," containing an account of some of the materialistic phenomena of Modern Spiritualism. You have done a good service in bringing such a work before the read-ing public, and as an individual who has been instructed by a proposal of it. I believe the

The author has collected and carefully digest-The author has collected and carefully digested many of the more important facts of spiritual materialization. He hearkens to the tappings from the spirit world which little sagacious Kate Fox first responded to, in Hydesville, N. Y., on the evening of the memorable March 31st, 1848, and which she afterwards assisted in impressing on the dull ear of Christendom. He refers briefly to the scances at Moravia, N. Y., held by Mr. Hazard and other intelligent persons with Mrs. Andrews, and dwells more fully on the manifestations accompanying the Eddy Family in festations accompanying the Eddy Family in Chittenden, Vt. The materializations in Eng-land, and especially those carefully investigated by Prof. Crookes, are amply detailed and considered; nor have the Philadelphia Kings and Holmeses escaped his notice. At first he accepts them on the endorsement of Dr. H. T. Child and Mr. R. D. Owen; afterwards in a postcript drops them when the endorsement is withdrawn. But the chief value of the book, to me, lies not in its résumé of remarkable spiritual phenomena—though in that respect it is excellent—but in its roots of the contraction wealth of wise remarks and incisive comments on the relation of Modern Spiritualism to theology, morals, religion and science. Mr. Sargent is a scholar, well read in modern European literature. He has enriched his own observations and ture. He has enriched his own observations and arguments by rare and felicitous translations from German and French authors, and by apt quotations from English writers. "A word fitly spoken is like apples of gold in pictures of silver." "Quotation, sir," said Dr. Johnson, "is a good thing; there is a community of mind in it; classical quotation is the parole of literary men all over the world."

The special value of many of these comments and quotations is, that they contain the very pith and marrow of the objections and answers thereto, that are from time to time offered by keen and honest minds in respect to Spiritualism; and honest minds in respect to Spiritualism;—for instance, Prof. Tyndall denounced Spiritualism as "degrading." Upon which epithet Mr. Sargent quickly comments, "as if the knowledge of any fact of God's universe were degrading!" and then pointedly subjoins the remark of the late Professor DeMorgan that "The overbearing minister of Nature who snaps you with unphilosophical! inscientific! degrading! as the clergyman once frightened you with Infidel, is still a recognized member of society mans.

the clergyman once frightened you with Infidel, is still a recognized member of society, wants taming, and will get it. He wears the priest's cast-off garb, dyed to escape detection."

"What is the good or the use of Spiritualism?" once said an Orthodox doctor of divinity, to me. "The very use and good to which one puts it," was my answer. "To one person it may be a savor of life unto life; to another a savor of death unto death." Mr. Sargent adroitly folls a like objection, by remarking, "as if we were bound to an tion, by remarking, "as if we were bound to answer the question when a fact or phenomenon of Nature is presented. As if the skeptic could not make precisely the same objection to the universe itself, and prove the nothingness of things by his cui bono. He who would set facts aside with sneer may live to find them irrepressible."

Mr. Sargent is an experienced book-maker, and knows the value to the student and general

and knows the value to the student and general reader of a good Table of Contents, and a full Alphabetical Index.

This volume is provided with both of these aids to reference. Grateful benisons will he receive from pilgrims, lecturers and students in Spiritualism, for this labor and thoughtfulness, on his part, to enhance their pleasure, and to lighten their toils.

Yours fraternally,

A. E. Gilles.

Hyde Park, Mass., March 8th, 1875.

### CALL ME A MAN.

BY MARSHALL S. PIKE. Call me a man—a good and honest man, I ask no better and no prouder name; Let others win a worthler, if they can, And boldly 'scribe it on the scroll of fame.

All glorious honors are the golden steps
Up which ambition marches on its tread
To join the few, above the immortal depths Of earth's unnumbered and forgotten dead. Call me a man-a true and moral man;

Call me a man—a true and moral man;
The striving sophist seldom perfects more,
Though prating zealots choose the pious plan,
And add their sins to some one other's score.
Yet virtue claims no condolence with such,
For candor pleads with plety innate,
And 'neath the mask of fashion truth sees much
To blush for in the circles of the great.

Call me a man-a firm and loyal man, And on my happy life-path let me plod;
I must be censor, and to justly scan,
True to myself, my country and my God.
When thrones have tumbled, and when powers

are gone,
And wealth and titles cease to shelter shame,
Then honest virtue, 'fiant, stands alone,
Crowned with the kalmia of undying fame.

## Bunner Correspondence.

#### Wisconsin.

MADISON.-D. D. Smith writes, March 2d : Spiritualism here for the past few years has been merely a dead letter. An occasional itinerant has strayed here, and generally obtained enough of the needful to get away again; seldom, however, evincing the spirit of the minister who thanked God for the safe return of his hat who thanked God for the safe return of his hat after it had passed among the congregation, making him richer than before by two rusty fence nails. I say this not disparagingly of the quality of the Spiritualists here, but of the quantity. Nevertheless, some six weeks since, a few brave souls (I am willing to admit that I was one of them) determined to get up a course of lectures; and, with this object in view, started a subscription paper. Never before do I think a paper was circulated so rapidly to so little effect; twenty-two dollars was the amount subscribed; wenty two dollars was the amount subscribed and upon the strength of that we hired the City Hall, and sent for Mrs. Mattle Hulett Parry, of Beloit, to deliversix lectures, beginning Wednes-day, Feb. 10th, and ending Sunday, Feb. 14th.

day, Feb. 19th, and ending Sunday, Feb. 19th.
On Tuesday, the day before the first lecture,
Bro. Cole, a clerk in the Assembly, had a bill introduced and passed, granting Mrs. Parry the
use of the Assembly Chamber, Friday evening,
to speak upon the "Political Issues of the Day."
Notwithstending the intensity of the weather. Notwithstanding the intensity of the weather, and the unpopularity of the City Hall during the cold season, on account of its inadequate heating facilities, over three hundred persons greeted Mrs. Parry Wednesday evening. "The Evolutions of Thought and Progress of Ideas" was treated in an able manner; and we Spiritualists knew we had struck a vein that would yield glorious results.

Thursday evening she spoke on "Religion versus Theology," and if ever Theology was made sick and sore, it was upon that occasion. It was a lecture in which eloquence and logic were so combined, that it was difficult for the opposer to take exceptions. At the close of each lecture, Mrs. Parry remarked that the time had passed for the advocates of science, religion, or reform to occupy public rostrums for the enunciation of their principles without making the platforn free; and then invited any one to speak, either for or against the principles she had enunciated or to ask questions relating to the discourse, promising an answer to the best of her ability. Questions were asked both evenings, and were

Questions were asked both evenings, and were most satisfactorily answered.
Friday evening there were some very anxious Spiritualists wending their way to the capitol; and their anxiety was only increased on arrival, to find the Assembly Chamber full, gallery and all. The two previous lectures had inspired us with unbounded confidence in Mrs. Parry's ability as a speaker; yet we feared that she had stepped a little out of her sphere in consenting to lecture upon matters political. But we felt most lecture upon matters political. But we felt most completely at our ease when Mrs. Parry ascend-ed the speaker's stand, and in clear, ringing accents, defined her position as neither for nor against either party as a party, but most decided-ly against the corruption existing in both parties; and against all of those measures which, directly or indirectly, disfranchise the many for the benefit of the few. Before Mrs. Parry finished her preliminary remarks, she was master of the situation, and at the close of the lecture the universal verdict was in her favor. On all sides, the wersta vertice was in her layor. On an sides, the most flattering remarks were heard from both sexes and both parties. As for us poor Spiritualists, we felt as did the friends of Webster after the famous speech in reply to Col. Hayne.

The lectures Saturday evening and Sunday forenoon upon "The Cause and Cure of Crime," and "The Retignale of Anglett and Modern."

The Rationale of Ancient and Modern Spiritualism," were largely attended. Saturday forenoon, the Legislature again granted the use of the Assembly Chamber for Sunday night's lecture: and when the time came, it was crowded to its utmost capacity. "The Coming Church" and "The Coming Religion" were the subjects upon which Mrs. Parry spoke by special request. Any encomium by me upon the evening's effort would detract from its true merit. It was the grandest piece of oratory the assembled wisdom of our State ever listened to. Thus closed the most fruitful course of spiritual lectures ever given in this city; and never has Spiritualism commanded such respect as at the present writing. The Liberals and Spiritualists are forming a society for the agitation of liberal thought. assure you we are having a kind of spiritual re-

## Indiana.

COLUMBUS.—Laura S. Hobbs writes: I took the Banner some time ago, and found it contained the "pure milk and meat" of the Word (truth), neither too weak nor too strong. I have not been able to buy it lately, but, through the kindness of a friend, I read a copy of it recently, and it was just like meeting a dearly loved and long absent friend. Its Message Department made me feel as though conversing face to face with the inhabitants of the spirit world; the answers to questions are indeed "a feast of reason and a flow of soul." I see the Banner has not degenerated in the least since the departure to spirit life of William White, but firmly occupies its proud, impregnable position as a faithful "exponent of the Spiritual Philosophy." Long may the Banner wave, "a light to them that sit in darkness." The rustling of its folds, as it floats on the air, is sweetest music to weary minds who pause in the dreary routine of earth-life to catch a glimpse of the heavenly sights which the stars of the Banner reveal. May the good spirits who started with the Banner be always with it, is the prayer of one of its many lovers.

## Michigan.

PORT HURON.—Please publish the follow-

ing in the Banner: Resolved That we, the first Society of Spiritualists of the city of Hort Huron, Mich., do hereby certify that Mrs. Marion Todd has, for the past few months, delivered some very able, instructive and interesting lectures in this place, and as she haves Port Huron for other fields of labor we bid her take courage, believing the good angels will surely inspire her with truth and strength to perform the arduous duties that lay before her. L. S. NOBLE, President.

## Ohio.

CHAGRIN FALLS .- L. M. Greene writes : J. M. Peebles has recently given an able lecture here on Spiritualism, to a large audience, that seemed to appreciate the talented and happy style of the capable speaker. Every day I thank heaven for the gift of Spiritualism, freighted, as it is, with most precious gifts to the human race... I often sea the smith forms of those who once I often see the spirit-forms of those who once walked beside me in mortal; I hear the words of these beloved ones; I feel the spirit presence of such, and I have heard the songs of angelic holy ited, chuckle-headed pirate! If I had known ited, chuckle-headed pirate! Ited, chuckle-headed pir

ones. I do not call this belief; it is knowledge to me. There are here many Spiritualists and some mediums who fear to be known as such. want everybody to know the good news. It is glorious and grand to know that holy watchers aid and minister to mortals. I would not part with the guiding and guarding angels on any account, for they never lead but in the way of Truth and Right.

### Minnesota.

Minnesota.

Missionary Report.—My report for February is as follows: Places visited, Lake City, Reed's Landing, Pauselim, Minnesota City, Utica, Chaffield and St. Charles, glving twenty-one lectures, adding two new names as members to the Association. Have received in colvetions and yearly dues, \$45.00 expenses, \$4.9. The month was knowing just how far Spirthaulists and Liberals can shill-ing that they could work together; but experience has selves, are the most liliberal and selfish people they have in that own. Spirthaulists have got to stand alone; then they are the most liliberal and selfish people they have in that town. Spirthaulists have got to stand alone; then they Ulm, was at Lake City. The Liberalists were invited to examine the pictures that appeared in the wash-bowl. "Consistency," they say, "is a jewel," Such a Jewel can be found at Lake City. You must be sure and write liberal" before the Jewel.

Well, they appointed three persons to procure a bowl and water; they were to keep the same under their observation all the time, and this consistent man was one of the committee; but, when notified to come and examine the picture that had appeared under such test conditions, he would not believe it if he knew it was true! Can Spirthaulists affiliate with such Liberals? I, for one, an willing they should make the trial, and when they fail, as they have at Lake City, they need not blame spirits or Spiritualism; for one, I want my Spiritualism clear.

At Reed's we had a funny episode conacted by a bigot, Wilson has fitted up a hall there for a Lubos Sunder solved.

they fail, as they have at Lake City, they need not blame clear.

At Reed's we had a funny episode enacted by a bigot. At Reed's we had a funny episode enacted by a bigot. Wilson has fitted up a hall there for a Union Sunday school. I have always had it for lectures, but this time one of my lectures was to be delivered on Sunday, and the dear man would not let us have the hall, saying it was had enough to let it on week days without descerating it on Sunday. You must remember that Wilson is not the man that refused the use of the hall, but his bigoted agent.

At Chaifold the churches were doing their best to convert sinners; but, with all of their excitement, we never had better or more respectful audiences than at this visit. At Saradoga, Feb. 27th, I delivered a discourse over the remains of Phoche, cldest daughter of T. B. and Epsa Clawson, aged five years. She was sick only two days. Scarlet fever liberated her spirit from the bonds of clay, and it winged its flight heavenward in company with attending angess. Many heard for the first time the beantes of Spiritualism presented to comfort the mourners, and many words spoken were treasured up in good and honest souis that are seeking for the light. The parents do not mourn without hope, for they know that their daughter lives and can come back to them.

You published in the Banner, some four weeks since, a message from the spirit of Capitain Jack Eldridge to his brother, of New Bedford, Mass. Mr. Fred Whiton, of St. Charles, Minnesota, says he salled with Jack Elbridge three years, and recognizes the communication as being true, and adds his testimony willingly in this case.

Kingston.—Whereas, We, the citizens of Kingston, Minnesota, this exist of February, 1875, baying heard K

As ever in the work.

Permanent address, Northfield, Rice Co., Minn.

KINGSTON.—Whereas, We, the citizens of Kingston, Minnesota, this list of February, 1875, having heard K. Graves, of Richmond, Indiana, lecture four times in this place, and esteeming it a privilege and a duty we owe him to express our appreciation of his valuable labors among us, and try to make him more widely known as a speaker whose rare abilities should command for him the attention of the friends of truth everywhere; therefore,

Resolved, That we take great pleasure in recommending Brother K. Graves to all truth-seekers as an able, cloquent and unrivaled expounder of the great truths of the age embodied in the Spiritual Philosophy, and exponent of the errors of Popular Theology.

Resolved, That we would especially recommend Brother Graves to Spiritualists and reformers everywhere throughout the country who may wish to employ an itinerant speaker or missionary as being preciminently qualified for that post.

Resolved, That if it shall ever be practicable for Brother Graves to visit this part of the State again, he will find a warm welcome amongst the citizens of this place.

Mrs. E. A. Briggs, See'y.

### MANIFESTATIONS IN DENVER', COL.

To the Editor of the Banner of Light:

We have been holding a developing circle of seven persons for several months, and one of our party has developed into a remarkable medium for physical manifestations. We have a walnut cabinet, in which the medium is placed, first being thoroughly handcuffed, and then tied down to the chair. The room is then made partially dark. In the cabinet are placed a guitar, violin, flute, drum, bell, and slate and pencil: Immediately on the door being closed, last evening (Sunday), the bell was picked up very softly, brought to the aperture, and handed out, the hand remaining visible until we had all seen it distinctly; then it shook hands with all present, and raised our hands as near the top of the cabinet as possible. The slate is also held to the aperture, you see the hand as it writes the communications, to which it always signs its full name. When it is through it taps three times on the slate, and drops the pencil. Hands also came from each side of the cabinet and clasped together. After this the drum and fife were played upon, and the bell rung at the same time. Then the room was darkened, the spirit unfastened the cabinet door (which, by-the-by, is fastened on the outside), came out, and touched us all on the head. The trumpet is carried around to different ones, who are talked to, through it, by their friends. On last Wednesday evening the medium, Mr. W. F. Peck, of Topeka, Kansas, my husband and self sat alone. My husband, who is a large man, weighing one hundred and seventy pounds, was lifted three feet from the floor. A great many times the spirit said if the room had been dark he would have carried him to the

ceiling. On last Saturday evening Mr. Peck held a public séance. There were ten persons present. One of the number, who is one of our most prominent men, was carried to the celling, a distance of nine feet. He had no pencil to mark with, but struck against the ceiling with his fist, to let us know he was there, and made an indentation. Afterwards the medium was carried up, and as he was still handcuffed, a pencil was placed in his mouth, when he made two long pencil marks. A chair was put on his arm, and then taken off, with his handcuffs on. I could enumerate a great many more things if it were necessary, but what I have written can be attested to by every one of our circle, besides a number of others.

Very respectfully, MRS. JULIA A. BRIGHT, Cor. Sec'y Spiritualist Society, Denver, Col.

WHY BREWER FAILED. — Young Brewer, of New Castle, has a turn for legerdemain, and the other night, when he was down at the club-room with a party of young fellows, the performances of the Dayenport Brothers were discussed. Brewer offered to bet that if any one in the crowd er offered to bet that if any one in the crowd would tie him up on a chair, he would untie himself just like the Davenports. Mr. Eccles took the bet, and procuring a clothes-line, he put Brewer in the President's heavy arm-chair and tied him fast. Then Brewer said he must be alone, and he told the party to go down to the drug store and wait for him, as he would be along in about five minutes. They went and waited; they waited for an hour and a half, and then, as the great knot-unraveler did not appear, they concluded to go up after him. As they asthey concluded to go up after him. As they as they concluded to go up after him. As they ascended the staircase, they heard groans. A little furthur up they heard Brewer holding an animated conversation with himself, during which he intimated clearly that he would regard it as a personal favor if somebody would burn the Davenport Brothers at the stake. Then he ground again. When the party entered the room, they found that the chair had fallen forward on top ound that the chair had fallen forward on top of the rope annihilator, and, as he was still tied fast, he was lying with his face on the floor, and his back arched up so that it fit close to the back his back arched up so that it fit close to the back of the chair, while his nose was bleeding copiously. When they lifted him up, he had a bump on his forehead as large as a rambo apple, and a swelled nose. When they asked him why he hadn't untied himself, he did not answer; but as soon as they set him free, he wiped himself with his cost sleeve and doubling up his encanwith his coat sleeve, and doubling up his ensan guined fist, he shook it under Mr. Eccles's nose and exclaimed: "You white-livered, mean-spirited, chuckle-headed pirate! If I had known

#### J. M. Peebles at Grow's Opera Hall, A Canadian Claimant to the Author-Chicago, Ill.

We are glad to know that the First Society of Spiritualists of this city have secured the services of Bro. J. M. Peebles to lecture during the month of March. Mr. Peebles is the author of several works that are full of substantial ideas and wise works that are full of substantial ideas and wise suggestions, and he ranks among the first as an eloquent and instructive lecturer. His experiences in all parts of the world, his keen analytical observation of men and things, have stored his mind with a fund of knowledge-possessed by few in this country; hence his lectures are instructive, fascinating, and well calculated to improve the mental and moral welfare of his auditors.

On Sunday, March 7th, in the morning, Mr. On Sunday, March 7th, in the morning, Mr. Peebles selected for his subject "The Present Status of Spiritualism—the Eddy Brothers, and the Katie King Exposé." Man, said the speaker, is a spiritual being, and death simply severs the physical from the spiritual. The spiritual idea runs through all things. Zoroaster, Pythagoras, Plato, Jesus, Tasso, Bruna, Louis XVI., Joan of Arc, the Wesleys, George Fox and Ann Lee were all gifted with spiritual manifesta. Lee were all gifted with spiritual manifesta-tions. This new wave was inaugurated about twenty-seven years since, at Hydesville, N. Y. The tappings, like telegraphic sounds, were mi-The tappings, like telegraphic sounds, were minute prophecies of future wonders and marvels. There are now millions of Spiritualists. They are an unorganized army, but all agree in regard to spirit communion. This is the central thought with them. Several years since Mrs. Conant, of Boston, prophesied that the time was approaching when spirits would materialize

Conant, of Boston, prophesied that the time was approaching when spirits would materialize themselves, and walk in our mildst, startling atheists, convincing skepties, and astounding scientists. This prophecy is now being fulfilled. He spoke of the Eddy Brothers, marvelous accounts of whom have been published in the Journal from time to time. He visited them last October, when Col. Olcott, of the Graphic, was there. The first night eight spirits walked out on the rostrum; some were Indians, some were Americans, and some foreigners. The second evening Mme. Blavatsky, a Russian lady of considerable distinction, reached the Eddys, and on that occasion Oriental spirits appeared in on that occasion Oriental spirits appeared in their native costumes, and spoke in their native tongues. In Horatio Eddy's circle he grasped the hand of a spirit which dissolved in his hand. Various musical instruments were played upon, poetry improvised, and many marvelous tests

given the investigator.

Mr. Peebles is confident that these mediums are genuine, and knows he was not psychologized when visiting them. He had the testimony of the majority of his senses in connection with his reasoning powers, together with the corroborating testimony of the spectators. If he knew anything, he knew that he saw spiritualized beings, the same as appeared on earth in the prophetic apostolic times.

The bodies of the saints that came forth at the When he said to Thomas, "Reach hither thy hand," the finger was thrust into the wound in that materialized spiritual body. These manifestations corroborated those of the scriptures, and those corroborate these. Every argument brought to bear against modern spiritual manifestations is a poisoned involve hurled at the festations is a poisoned javelin hurled at the temple of Christianity itself. Modern Spiritual-ism and those so-called miracles of the Bible

must stand or fall together.

Mr. Peebles is not merely a believer in the reality of spiritual manifestation. To him it is a positive, tangible knowledge—a knowledge that demonstrates a future existence, that brushes away the mourner's tears, that comforts the sick and tends to mentally and morally educate and

purify the world. He then alluded to the Katle King expose. He visited these Philadelphia mediums and saw the purported Katle King, Knowing this spirit calling herself Katle King, and that she said in Prof. Crookes's scance, held in London, that she was about to leave the earth and pass into a higher sphere, he had some doubts as to the reality of this spirit helps of the spirit helps. sphere he had some doubts as to the reality of this spirit being the genuine Katle King. The circle having formed, the curtain was moved aside, and a hand and arm protruded. Then there was a beckoning for individuals to ap-proached so close that his face was but twelve inches from the face of the purported spirit. He could see the red lips, the eye lashes and the color of the eye. He returned to his seat, and said to his neighbor, "It looks too human to be a spirit. It looks so unlike the spirits that appeared at the Eddy brothers' scances." Still he believed Mrs. Helpes to be a greatly prediate but lieved Mrs. Holmes to be a genuine medium, but that there has been imposture and deception he has no doubt. On whom to fix the responsibility of the imposition, however, he cannot decide. He does not blame Robert Dale Owen at all. Allowing that there has been deception in this particular, what of it? There was a Judas in Christ's time. There was a Peter that denied his Lord, and swore he never knew the man. There were rebels in '76; there were some in our recent civil war; but our government stands, and the flag of the Union floats. There are counterfeit bank bills; still men have faith in banks

and faith in humanity.

Mr. Peebles said he had heard spirit voices when alone, and felt the presence of spirit hands upon his form when there were no mortals present. His strength is largely due to the magnetic influence thrown over him by spirits. Spiritualism is to him a fact and a matter of the most posi-

tive knowledge.

The speaker claimed that Spiritualism was never progressing so rapidly as it is at present. This is true of all the enlightened nations of the earth. In Australia there are published spiritual papers and there are spiritual societies. They have spiritual organizations in New Zealand, in India, in Egypt, and in England the work is marching on with rapid strides. London pub-lishes seven periodicals devoted exclusively to lishes seven periodicals devoted exclusively to Spiritual Philosophy, and many of the most distinguished scientists of England and the continentare avowed Spiritualists. Among these are Prof. William Crookes; C. F. Varley (the great naturalist): Alfred R. Wallace; the French astronomer, Camille Flamarion; the German metaphysician, Von Fitche, and Baroness Vay, of Austria. The scientists of the Old World are manifesting a most notable enterprise in probing the phenomena to the very bottom, and the result is that such investigation is proving the immor-tality of the human soul, and settling many prob-lems of theology which the clergy have no means

of determining the truth or falsity of.
Progress, Mr. Peebles claimed, appertains to this and all future worlds; spirits become angels, and angels become archangels, archangels seraphs, and then when millions of years have rolled into the abysmal past, even scraphs have but just entered the vestibule of the temple of infinity. These thoughts exalt and dignify the human soul. Just as certain as a God, so certain Spiritualism will be the religion of the nineteenth century. Old dogmas are crumbling, old creeds are dying, and the watchword of the day is, "Progress, upward, and onward."

In the evening, Mr. Peebles lectured on "What I saw in the South Sea Islands, Australia and China," to a large and appreciative audience.— Religio-Philosophical Journal.

## THINGS IN A NUTSHELL,

BY 8. C. DODGE.

WOMAN SUFFRAGE.

I would not undertake to decide for woman the question whether she shall vote or not; but I would remove all legal barriers, and leave her at perfect liberty to vote or not, as she may see fit: believing that she is more competent to decide the question for herself, than I am to determine it for her. It is not a question of right, but of inclination and propriety. If woman decides that she shall vote, her right to do so is not to be disputed. I hold that every woman should determine the question for herself.

A lady died in Milwaukee, recently, who had managed an omnibus line for ten years.

ship of "The Beautiful Snow."

Among the "curiostics of literature" is the widely known poem of "The Beautiful Snow" and the controversy as to its authorship, which will be familiar, we presume, to most of our readers. The subject has afforded a theme for numberless articles in the literary newspapers, and a never-failing source of fun to the humor ous paragraphists of the press. Some half dozen writers at least have set up apparently well-au-thenticated claims to the authorship of the poem generally published under that title, and after the most careful investigation of these claims, the problem appears to be as insoluble as the Beecher scandal, the authorship of Junius, and many other historic mysteries. The rival claim-ants are Americans or residents in the States, yet ants are Americans or residents in the States, yet there is no question that the first verses ever written and printed under the title of "The Beautiful Snow," which furnished the main idea to the writer of the version more generally met with, were from the pen of a Canadian author. Over thirty years ago Mr. William Macdonnell, of Lindsay, Ontario, since known as the author of "Exeter Hall," and "The Heathens of the Heath," wrote the following verses, which were published in the Christian Guardian, and copied extensively at the time:

The beautiful shows the beautiful snow, Over its bosom we merrify go. Now stars in the beavens are shining bright, And montheams smile in the gilttering light. The earth in her own virgin garb is drest, And pearls from heaven are strewn on her breast, And pearls from heaven are strewn on her breast,
Away, away over the snow welly.
Like a sportive cloud through the deep blue sky;
Away o'er the hills and the shronded lakes,
Where the snow clouds dance when the tempost wakes.
No spot on earth's bosom, no stain like care,
But boundless purity everywhere.
But the snow will weep when the breeze of spring
The odors of far distant lands shall bring;
'T will start at the summons, and soon appear
On the bosom it loved—a frozen fear,
Like the waiting light of some holy dream,
That fades when the morning's first smile is seen,
And thus like the snow will each beauty fade. And thus like the snow will each beauty fade, And the lustre that wealth and power have made; The young and the old, the sage and the strong, With time irreststibly borne along, And our love and our joy, our hopes and fears, Must pass like the snow from the earth in tears.

extensively at the time:

A gentleman connected with the London Times obtained a copy of the verses from a friend of the author, and they were subsequently set to music by 11. C. Griffiths, R. S. M., of England, and published in London by John Reid, entered at Stationers Hall, and "sung with great applause at the London concerts." We have been shown the original with the music, as published in England and unless the American polarizer to the land, and unless the American claimants to the authorship can furnish date to show its publication at an earlier period, which has not yet been done, the honor of publishing the original "Beautiful Snow" poem belongs to "Canada First."—
Toronto National, Jan. 7th, 1875.

### "To the Victims of Opium."

DEAR BANNER-In your issue of Jan. 30th, you have an article from a "Reclaimed Victim of Opium."

Will you give room in your valuable paper for he experience of one more? Some two or three years ago I cut from the Banner" an advertisement of Dr. C. C. Beers,

345 Fourth Avenue, New York City, in which he promised a painless cure for the opium habit. Without much faith that anything earthly

could accomplish this, I called at his office, and, from evidence I then received, was convinced that it was well worth the trial, in any event. At this time (August, 1873) I was taking two

pottles of morphine each week! In exactly twenty-two (22) days from that date I was a free woman, without morphine or any other form of opium; and this without even one hour of such suffering as I had often experienced for days and days from simply trying to reduce the quantity of morphine.

His pills accomplish all that they promise. This I know; and because of my intense gratitude for my freedom, I long to let others who are bearing the same heavy burden know that the chains have been broken, and those who wish for freedom can find it. I will give you, personally, my address, and will be glad to write to or see any one who wishes for full particulars of my experience.

## A FREE AND GRATEFUL WOMAN.

"FIGARO" ON SPIRITUALISM. - "If human these people have got hold of certain truths, which, based upon phenomena so far supernatural as that they transcend all natural laws with which as yet we are acquainted, are not likely to yield. Indeed, if anything can be proven by weight of testimony, we must concede them to have made out their case; and in making this concession we need not count too much upon the qualifying fact that the existence of ghosts has in its support, an equally heavy balance of evi-dence, for it has yet to be shown that there are no ghosts—whatever these may be pleased to be. But the truth is, that human testimony, of what-ever cumulative weight, can prove nothing; we count it proof in default of better evidence, but it convinces no one but him who offers it, and im in accordance with whose mental bias it is offered. But if only one part in a thousand is true of what is asserted by men whose word could put a rope about the neck of a fellow man in any court of England, the Spiritualists have ascer-tained a fact beside which all other facts are idle tumber—have demonstrated what all the religious and philosophical systems of the world have only surmised—namely, that the dead live. For our part, we do not believe they have made any such momentous discovery; but they do, and one in every ten of them has better qualified himself to give an opinion in the matter, than one in every ten thousand of those who believe as we do. Anyhow, he who discusses without examination, should have the grace to deliver judgment without malice."

## SPIRITUALIST MEETINGS.

CHELSEA, MASS.—The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, near Bellingham street, at 3 and 7 P. N. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't. EAST ABINGTON, MASS.—The Progressive Lycoun meets every Sunday at 1½ P. M., in Pheenix Hall, F. J. Gurney, Conductor; L. H. Shaw, Guardian; Brainerd Cushing, Secretary.

Cushing, Secretary.

Harwich Port, Mass.—The Children's Progressive Lyceum meets at Social Hall every Sunday at 12½ P. M. G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Gnardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary. HUDSON, MASS.—Children's Progressive Lyceum meets n Houghton's Hall every Sunday afternoon at 2 o'clock, L. F. Hall, Conductor; Eliza Fosgate, Guardian; E. W.

Wood, Secretary.

NORTH SCITLATE, 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, Treasurer. Progressive Lyceum meets in the same hall, on the first and third Sunday, at 1½ P. M. D. J. Bates, Conductor and Treasurer; Mrs. Sarah J. Marsh, Guardian; M. C. Morris, Secretary; Silas Newcomb, Alba P. Smith, Jr., Guards.

Newcomb, Alba F., Smith, Jr., Guards.

SALEM, MASS.—Lyceum Hall.—The Humanitarian Ashociation hold meetings every Sunday, at 2½ and 7½ P. M.

H. M. Robinson, Secretary.
Children's Progressive Lyceum.—Conductor, John Handall; Guardian, Mrs. A. Waterhouse; Librarian, James
Foster; Secretary, S. G. Hooper; Treasurer, E. B. Ames.
Conference Meetings connected with the Lyceum are held
every Sunday at Hubon Hall, at 1 and 3 P. M.

LYNN, MASS.—The Spiritualist Society holds meetings every Sunday at Odd Fellows' Hall. A. C. Robinson, President. The Children's Progressive Lyceum meete at 1 o'clock.

1 o'clock.

PLYMOUTH, MASS. — The Spiritualist Association hold meetings in Leyden Hall. Cornelius Bradford, President and Corresponding Secretary; Benj. Churchill, Treasurer. Children's Progressive Lyceum meets in same hall every Sunday, at 123; P. M. Cornelius Bradford, Conductor; Benj. F. Lewis, Assistant do.; Mrr. Mary C. Robbins, Guardiau; Mrs. Lucretia Blackmer, Assistant do.; Miss Mary L. Lewis, Librarian; Mrs. Lydia Benson, Musical Director.

Director.

SCITUATE, MASS.—Jenkins'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 and Treasurer; Rufus Chapp, Assistant Conductor; Miss D. N. Merritt, Guardian; Charles Bradford, Charles Bradford, Jr., Guards; Miss L. Merritt, Cor. Secretary; E. A. Andrews, Librarian; Miss L. Vinal, Musical Director.

STONEHAM, MASS.—Children's Progressive Lycoum meets at Harmony Hall every Sunday at 1 P. M. E. T. Whitter, Conductor; J. Weillagton, Assistant do.; Mrs. Ella R. Merrill, Guardian; Mrs. Jennie Manning, Assist-

SPRINGFIELD, MASS.-Spiritual meetings are held in Liberty Hallevery Sunday. Henry Smith, P. O. Box 972,

WEST GROTON, MASS.—The Liberal Association hold meetings every Sunday in Wildwood Halt. Lectures at 2 and 7 p. M. M. E. French, President: H. M. Macintiro, Secretary. Mary L. French regular speaker,

Andoven, O.—Children's Progressive Lyceum mocts at Morley's Hallevery Sunday at 11<sup>1</sup>2 A. M. J. S. Morley, Conductor, Mrs. T. A. Knapp, Guardian; Mrs. E. T. Cole-man, Assistant Guardian; Harriet Dayton, Secretary. A DRIAN, MIGH.—Regular meetings are held on Sunday, at 10<sup>1</sup>2 A. M. and 7 P. M. at Berry's Hall, opposite Masonic Temple, Maumee street, M. Tuttle, President, Communications should be addressed to C. H. Case, Secretary, Box 164, Adrian, Mich.

ATLANTA, GA., First Association of Spiritualists,— Officers: J. M. Ellis, Atlanta, President; R.C. Kerr, Ma-rietta, Win, Coleman, Culibert, B. B. Alford, La Grange, Vice Presidents; Win, G. Forsyth, Atlanta, Secretary, BATTLE CREEK, MICH.—The First Society of Spiritual-lsts hold meetings at Stuart's Hall every Sunday, at 105 A. M. and 7<sup>5</sup> P. M. A. H. Averill, President; J. V. Spencer, Secretary; William Merrilt, Treasurer.

Secretary; William Merritt, Treasurer,

BAY CITY, MicH, "Services are held each Sunday at 10½
A. M. and P. M., at Spiritualist Hall. Hon, S. M. Green,
President; Mrs. M. S. Knaggs, Secretary.

BALTIMORE, MD.—Lyric Hall, "The "First Spiritualist Congregation of Baltimore" biold meetings on Sunday and
Wednesday evenings.

Lyceum Hall, No. 92 W. Baltimore 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, 181 Superior street, at 11 A. M. Conductor, F.
C. Rich; Assistant Conductor, L. W. Gleason; Guardian
Miss Mary Ingersoft; Assistant Guardian, Miss Sarah
Coucha; Musical Director, W. H. Price, Jr.; Treasurer,
G. G. Wilsey; Secretary, A. Dunlap; Librarian, W. W.
Rich.

Chicago, LL, "Spiritualist meetings are held in Grow's

Rich,
CHICAGO, ILL.—Spiritualist meetings are held in Grow's
Opera Hall, 517 West Madison street, every Sunday, at 105
A. M. and 75 P. M. A. H. Williams, President; W. T.
Jones, Vice President; SoJ. Avery, M. D., J. L. Hunt,
A. H. Williams, W. T. Jones, Collins Eaton, Trustees;
E. F. Sloeum, Secretary; Dr. Ambrose Davis, Treasurer,
Present speaker, Samuel Maxwell, M. D.
Good Templar's Hall, "The Progressive Lyceum holds
its sessions in Good Templar's Hall, corner of Washington
and Desplains streets, every Sunday at 125 P. M. All are
invited.

as sessions in Good Templar's Hall, corner of Washington and Desplains streets, every Sunday at 12½ p. M. All are invited.

Universal Association of Spiritualists.—Primary Council No. 1, of Hinols, meet every Sunday, at 330 p. M., at hall 20 Van Buren street, cor. Franklin, Chicago, Froconference and free seats, T. S. A. Pope, President; John McAullife, Vice President; M. Paris, necording Secretary; Ernset J. Wilheford, Corresponding Secretary; Tras. A. Andrews, Treasurer.

CLYDE, O. 4 Progressive Association hold meeting severy Sunday in Willis Hall, Children's Progressive Lyceum meets in Kilme's New Hall at 11 A. M. S. 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; E. W. Eggleston, Secretary, Progressive Lyceum meets in same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frisbee, Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

HARRISHURG, PA.—The Spiritualists hold meetingsevery

Secretary; Martin Johnson, Librarian.

HABUSHURG, PA.—The Spiritualists hold meetings every Sunday at 2v. M. in Barr's Hall. H. Brenerman, President.

HABMOONTON, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. M. Parkhurst, President; 1., L. Platt, Secretary, Lyceum at 11½ A. M., James O. Ransom, Conductor; Miss E. Brown, Guardian.

KALAMAZOO, MICH.—The Spiritualists hold meetings every Sunday in Burdlek Hall, Main street, J. C. Moody, President; Mrs. H. M. Smedly, Secretary; L. S. Winslow, Transuter.

Treasurer.

Montle, Ala.—Spiritual Association: Prof. 11. A. Tatum, President; S. Moore, M. D., 1st Vice President; Capt. P. U. Murphy, 2d do.; C. Barnes, Secretary and Treasurer; Oliver S. Heers, Corresponding Secretary. Regular meetings at 14 A. M. Sundays, and Seances Sunday and Tuesday evenings, at 7½ o'clock. MILLWAUKEE, WIS. - The First Spiritualists' Society ho'd meetings every Sunday at 22 P. M., in Field's Half, 119 Wisconsin street. E. W. Baldwin, President; H. L. Barter, Secretary.

III Wisconsin street. E. W. Baidwin, President; H. L. Barter, Secretary.

MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at 11 A. M. Hudson Tuttle; Conductor; Emma Tuttle, Guardian.

MEMPHIS, TENN.—'Memphis Progressive Union'; J. E. Merriman, President; Mrs. E. A. Merriwether, Rev. Samuel Watson, Vice Presidents; Mrs. E. A. Merriwether, Rev. Samuel Watson, Vice Presidents; Mrs. E. A. Merriwether, Rev. Samuel Watson, Vice Presidents; Mrs. E. A. Merriwether, Rev. Samuel Watson, Vice Presidents; Mrs. E. A. Merriwether, Rev. Samuel Watson, Vice Presidents; Mrs. E. A. Merriwether, Rev. Samuel Watson, Vice Presidents; Mrs. Mrs. E. J. Allegar, Progressive Spiritualists hold meetings ever 2stin and 2th streets, at 104 A. M. and 74 P. M. J. A. Coglao, Secretary, 312 West 32d street. Children's Frogressive-Lyceum meets at 2 P. M. J. A. Coglao, Gonductor; H. Dick Mrs. Mrs. Ada E. Zoblev, Assistant Guardian; G. W. Hayes, Mccording Secretary; A. M. Samuels, Assistant Guardian; G. W. Hayes, Mccording Secretary; N. Winter, Corresponding Secretary; J. B. Samuels, Treasurer; Mrs. E. J. Adams, Musical Director.

Newark, N. J.—Spiritual lectures in Upper Library Hall each Sunday evening, Suder the management of Mr. David Walser.

New Haven, Conn.—The 'Fre Lecture Association' meets at Loomis Temple of Music, Cerner Orange and Center streets. Services each Sunday at 3/2 and 7/3 P. M.

Newporn, Ky.—Tvecum meets edery Sunday at 2/4 P. M. at Barnes Hall, No. 51 York stibet, John Johnson Conductor; Miss Mary Marsh and George Morrow, Guardians; Chas, Donallower, Musical Director; Willio Johnson, Onard. Lecture every Sunday evening at the above hull at 1/2 o'clock.

Philadelphia, Ph.—The First Association of Spiritualists hold regular meetings on Sundays at 1018 A. M.

h df at 7½ o'clock.

PHILADELPHIA. PA.—The First Association of Spiritualists hold regular meetings on Sundays at 10½ A. M. and 7½ P. M., also on Thursday evenings, at Lincoln Hall, corner of Broad and Coates streets. Henry T. Child, M. D., President, No. 631 Race street J. E. Shunway, Secretary, 1436 Bouvier street. Lycenin No. 1 meets overy Sunday at 2½ P. M. Louden Engle, Conductor, No. 966 North 6th street; Mrs. S. M. Shunway, Guardian, No. 1426 Bouvier street. Lycenin No. 2 needs at Thompson street Church, Thompson street Church, Thompson street, Lycenin No. 2 needs at Thompson street Church, Thompson street, Lycenin No. 2 needs at Thompson street Church, Thompson street, No. 966 North 6th Street; Mrs. Conductor; Mrs. Hartley, Guardian.

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

Miss Jenny Lively, Recording Secretary; Chas. Dietrich, Treasurer.

PORTLAND, ME.—Arcana Hall, Congress street.—Spiritual Fraternity meets overy Sunday, at 3 P. M. James Furbish, Esq., President; W. E. Smith, Vice President; George C. French. Secretary. Children's Lyceum meets at same place-each Sunday, at 15 P. M. T. B. Beals, Conductor; Mrs. Asa Hanson, Guardian; Miss Hattle Scammon, Secretary; R. I. Hull, Treasurer.

Sons of Temperance Hall, 3515 Congress street.—The Spiritual Association meets regularly every Sunday, Abner Shaw, Esq., President; George H. Barr, Secretary.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists Union, a Children's Progressive Lyceum is held at 105 A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at the New Hall, 911 Market street.

The San Francisco Spiritualist Society meet every Sunday at Charler Oak Hall, Market street, near Fourth. Progressive Lyceum at 105 A. M., Medlums' Conference at 2 o'clock P. M., Lecture at 716 P. M. Mrs. Ada Foye, President.

Gent.

Spilingfield, O.—The Spiritualist and Liberalist Society of this place meets at Alien's Hall Sundays, at 11 A.M., and 7 P. M. Mrs. Mary A. Henry, President; John P. Allen, Vice President; Mrs. R. Disc. Treasurer; Melvin Henry, Seretary, The Lyceum meets at 40 A.M. Mrs. Mary A. Henry, Conductor.

Thoy, N. Y.—The Progressive Spiritualists' Society meets every Sanday in Lyceum Hall, Nos, 10 and 12 Third street. Lectures at 10½ A. M. and 7½ P. M. The Chil-dren's Progressive Lyceum meets in same ball at 2 P. M.

street. Lectures at 10% A. M. and 75 P. M. The Children's Progressive Lycetum meets in same hall at 2 P. M.

Terrier Haute. Ind.—The First Spiritual Society hold regular meetings in Pence's Hall every Sunday, at 14 A. M. and 7 P. M. L. B. Denchle, President; James Hook, Secretary; Allen Pence, Treasurer.

Vincennes, Ind.—Meetings are held at Noble's Hall, every Sunday, at 10½ A. M. S. S. Burnett, President; M. P. Ghec, Vice President; D. B. Hamaker, Secretary.

Vinciand, N. J.—The Society of the Friends of Progress hold meetings in their hall, Plum street, at 10½ 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 12½ P. M. Dr. D. W. Allen, Conductor: Mrs. H. R. Ingalis, Guardian: Lucius Wood, Musical Director; Miss Kate Ingalis, Librarian; Elvira L. Hull, Corresponding Secretary.

Williamsurgh, N. Y.—The Association of Spiritualists will hold regularly every Sunday, at 3 o'clock P. M., a conference meeting at the ''Old School-House,'' (2'1 hoor.) 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 Progressive Spiritualists hold their meetings every Sunday at Lyceum

street. Chas. B. Smith, Secretary, 52 Boerum street.

WASHINGTON, D. C.—The First Society of Progressive
Spiritualists hold their meetings every Sunday at Lyceum
Hall, No. 108 F street, northwest. They have elected (ol.
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 D. A. M. and 7'g. M. Any needed
information can be obtained from the officers of the Society. WINONA, MINN.—The Splittualists hold regular meetings. J. H. Leland, President; K. Royington, Treasurer; Mrs. Asa Douglas, Secretary.

## National Woman Suffrage Association.

The Anniversary Meeting of the National Woman Suffrage Association will be held in Union League Hall, New York, Tuesday, May 11th, 1875.

As but a single year intervenes before the nation's one hundredth birthday, it behooves the women of the country to take wise counsel together upon the great question of their national recognition as full citizens of the republic. The celebration of the Nation's Centennial with women unenfranchised, will be the nation's disgrace. For twenty-seven years we have publicly pressed our claims, in the light of those personal rights of self-government, upon the recognition of which, as underlying principles, our nation professes to stand. Where, in the history of the world, has such able, earnest and persistent protest gone up from any class? 'T is justice alone'we ask? Let us in convention assemble in that great commercial centre from whence our words will go broadcast over the land, and again demand our recognition as self-governing citizens, and again mand our recognition as solt-governing citizens, and again press upon our country's attention those great principles of justice upon whose foundations alone a true and permanent republic can be built.

The speakers of the occasion will be Elizabeth Cady Stanton, Rev. O. B. Frothingham, Matilda Joslyn Gage, Carrie S. Burnham and Phebe W. Couzens.

Suban B. Anthony,

Chair'n Ex. Com. N. W. S. A., Rochester, N. Y.

## The Nostrum.

### THE INTOLERANCE OF THE AGES.

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

The Boston "Music Hall Society of Spiritual ists" continued its Beethoven Hall course of lectures by an address, on the afternoon of Sunday, March 14th, from Dr. T. B. Taylor, of Chicago, III., who for upward of an hour discoursed on "The Intolerance of the Ages," his remarks being greeted with close attention, and frequently receiving the plaudits of the audience. The music furnished by the choir on this occasion

was of an especially fine order. In preparing the way to his regular discourse eaker uttered a fervent invocation, wherein he besought the Great Spirit of love, wisdom, beauty, truth and knowledge to brood over and baptize all present; and asked that the pure and gentle spirit of the Nazarene—the spirit that characterized the loving John, the intrepid Paul, the fearless Polycarpe, the dauntless Wesley and the indefatigable Parker—the spirit which infilled the good and true reformers of all ages-might be with the people here assembled, and might shed upon the nineteenth century the ele-vating reflex of its influence, so that the time might soon come when proscription and super-stition and bigotry and priesteraft might veil their loathsome forms in the mantle of oblivion, and the people everywhere be unobstructedly permitted to work out on their own platforms and according to their own chosen methods their richest, purest and highest thought?
There were several things connected with the

present occasion which conspired to make the speaker very happy—among them being the beautiful spring sunshine which illumined the day; he was glad that he had been born in this bekutiful land of progress and of light, the founders of whose government had aimed at the highest order of individual freedom. Their dist Episcopal Church, but because he had found it impossible to square his convictions with the iron standard of its creed-because he had dared to deny the physical resurrection of the body and kindred dogmas, that Church had at once cut his theological head squarely off; but it had grown out again, and he thought himself a little taller, and larger (because more free for expansion) in

mental girth than before. [Applause.]
One of the direct points of issue between himself and that church was the doctrine of man's salvation through the atoning power of Christ, without regard to norks, done in the body. According to the established tenet, a man might do wrong through long drawn years, till, every fountain of sin being tasted, and all the energies of his body consumed by winds. his body consumed, he might, as the twilight of dissolution gathered around him, shed a tear, utter a prayer of repentance, and thus, flinging all his burdens upon the great mediator, enter heaven amid the hosannas of angels and sera-phim! But when he (the speaker) entered the ministry he conceived that his duty was to preach the truth to the people as he understood it, and he did not understand that man's works fulled to bear their legitimate fruit. When, therefore, in accordance with this idea, he dared to proclaim his want of faith in a mere arbitrary, vicarious atonement, he was unqualifiedly condemned by the church with which he had been so long connected, a church which, in this afternoon of the nine-teenth century, had thus proved itself to be the ally of the non-progressive bigotry which had stained the past of earth with blood and tears. He then proceeded to read from this book, which was none other than his already widely popular work entitled "Old Theology Turned Upside Down," some of the blasphemous (?) sentiments for the utterance of which he was cut off from that church's communion:

that church's communion:

Courage, brother! Martyrs have trodden the paths of peril-saints have paced the cold cells of the prison—hearts have ached-souts have hungered-fires have burned around the forms of the fathful-storms and adversities have peried the prophets—eyes have wept tears of blood! No matter. Courage, my slster! Every pure though treathed, every generous word atterd, every charitable deed wrought, every hard-boat for virtue and peace will live forever, and in thy glorified resurrection body which thoushait have ere long, all these pure thoughts, words, actions, desires, aspirations, will shine like jewels in a coronet of glory! At present:

drations, will shine like lewels in a coronet of glory! Yoresent:

"Beside thy tollsome way.

Lonely and dark, by fruits and flowers unblessed,
Which thy worn feet tread sadly day by day,
Longing in vain for rest,
An angel softly walks
With pale, sweet face, and cyes cast meekly down.
The while from withered leaves and lowerless stalks,
She weaves thy fitting crown."

She weaves thy fitting crown."
Faithful soul! you soon shall wear this immortal crown, and in that world you shall see and know those whom you loved, that have gone before you into this resurrected life. The king shall know his subjects, the general his solders; the teacher shall know his pupils, the faithful pastor his flock, the father his children, the husband-his wife.

''I shall know her there, I shall know her there,
By the shinting folds of her wavy hair!
By her faultless form with its alry grace
That an angel's pen might fall to trace;
By the holy smile her lips will wear.
When we meet above, I shall know her there.'

Yes, we shall know each other fhere—when we meet as

When we meet above, I shall know her there, "
Yes, we shall know each other fhere—when we meet as angels in the air. Just think of it! when we class hand, on the evergreen shore! Why, John! William! Sarah Harriet! Thenie! are you all here? "Yes; safe landed Welcome, brother, sister! welcome!"

Harriet I Thene! I are you all here? "Yes; safe landed! Welcome, brother, sister! welcome!"

"I shall know her there, and her calm, dark eyes Will look in mine with glad surprise!
When my bark, wild-tossed o'er He's rough main, The far-off port of Heaven shall gain.
Though an angel's robe and a crown sho wear.
By the songs she sings! shall know her there!"
Hallebiah! The Lord Godommipotent relgueth! Death is swallowed up in victory! Now life eternal relgues. And let the people say AMEN!—Pp. 21-23.

First, then, on the supposition that there is to be a general and literal resurrection at the last day, of the human, physical body; what holy is it that will be raised at the last'day, or end of the world? "Why, the body that was burled, of course." one says, (and this is claimed by most of the advocates of a literal, physical resurrection). But let us look at it. " " There was that lovely and beautiful woman, the wife of my youth and the companion of my bosum, at the age of eighteen weighed one hundred and inhereen pounds; when she went to the summer-land of glory, her mortal body, at the age of twenty-two, would not have weighed more than fifty pounds—all willed, shriveled, pale and ghavily! Is that the form that is to be resurrected? Please God, I don't want to see it. But, rather, when I open my eyes upon the inhabitants of the skies, let me meet her first, and take to my embrace, that beautiful and symmetrical form, polished after the similitude of a palace; grasp that hand, so round and full, with the pening fingers and leweled arms. Let me look again into those large, dark, brown eyes, and see the wavelets of her aubun halr as it used to fall about her neck of alabaster; let me presangain those ruddy lips, and feet the power of her beautiful presence as when she walked by my side to the altar of love, or strolled with me along the banks of the beautiful Kanawha.—Pp. 24-39.

Another point on which his views were changed was that he heaven a believer in the growth of

Another point on which his views were changed was that he became a believer in the growth of children in spirit-life. Leigh Hunt and Mr. Bickersteth had enunciated the church's idea in the expression that "a babe in glory is a babe for ever," but he felt that they must thrive and grow and expand amid the salubrious air of heaven:

and expand amid the salubrious air of heaven:

My first born son, a most precoclous child, went away
with theangels and left our house most drear, when yet he
was so small, so young. But reason, analogy, the angels,
and the Book, agree in telling me that in that "sun-bright
clime" he no longer lies a help'ess infant, as when upon
his mother's lap he sought to tell the rapture of a soul unsolled by sin; but that he now doth represent a lad full
twelve years old, with form and mien both like a little man
and angel, too. So by my side, they say, he often stands,
or walks, or runs, or leaps, as doth a happy, sprightly lad.
And this, to me, is joy far more than all the bables of the
realm. Especially is this so, when to my heart the words
of wisdom and of love he speaks. Oh, tell me not there is
no growth for the spiritual body of the dear little one to
glory gone. He is yet to become an archangel, with superhuman power 1-Pp. 3: 36.

These were some of the terrible sentiments a

or walks, or runs, or leans, as doth a happy, sprightly lad, and this, to me, is loy far more than all the bables of the realm. Especially is this so, when to my heart the words of wisdom and of love he speaks. Oh, tell me not there is no growth for the spiritual body of the dear little one to glory gone. He is vet to become an archangel, with superhuman power!—Pp. 35-36.

These were some of the terrible sentiments a cherishing and expression of which were held by the Methodist Church to be incompatible with the correct discharge of duty among its priesthood, and for the statement of which he had been unceremoniously thrust out of the bosom of that denomination with whom he had so long been connected.

The speaker then referred to the record of history as to the active existence of bigotry and intolerance all along the march of time. Down through the ages (though softened somewhat by the distance it traversed) came a voice to his ear, speaking in terrible distinctness; it was not the voice of God nor man, adjed nor devil, beast nor bird—it was the voice of blood crying from the ground, and telling of carnage and murder for opinion's sake. "What hast thou done? the voice of thy brother's blood crieth unto me from the ground," was the record (Gen. iv:10) of a

fearful truth, to the verity of which earth's history bore repeated and shameful witness. If we were to take, in thought, a brief stroll along the banks of the beautiful antediluvian Hiddekil, or the historic Euphrates, in the days of Abel and Cain, we might there trace the cropping out of the feeling which had deepened in human hearts with the process of the ages. Two rude stone altars, thrown together without attempt at art, upon one of which rested as an offering a sheaf of wheat, upon the other the shoulder of a lambtwo brothers coming side by side as worshipers, were sketched by the speaker, and the picture was completed when the jealousy of Cain, from some real or imaginary cause, being aroused to a belief that his brother was more acceptable to the sight of the Lord and the angel-world than himself, he smote to death the innocent Abel. But that retribution which comes in obedience to the law "whatsoever a man soweth that shall he also reap," came inevitably upon him, and the voice of God speaking through the conscience of the murderer drove him forth as "a fugitive and a vagabond'' in the earth, and one whose name to this day was a "hissing and a byword." This case was illustrative of a principle, and the speaker hoped that not one of the present audience would go away from the hall without feel-ing renewed in the resolution that "Through the power of my own will I will do right for the right's sake !"

Having thus launched our bark, said the lecturer, as near the fountain head of human history as we can get, let us start from this point on a voyage down the stream of time, rounding to, and touching at only a few ports; for if we were and touching at only a few ports; for it we were to touch at every point where the signs of human intolerance, bigotry, superstition and persecution for opinion's sake are hung out to the gaze of the passer by, we would be required to laden our little craft with ten thousand volumes.

Next in order came the case of Abraham:

Dwelling in the household of that patriarch were two women—one a mother, and the other not—and because of the difference in their social relations.

and because of the difference in their social rela the nighest order of individual freedom. Their object was not yet fully attained, but our condition in this regard was greatly in advance of that of many other nationalities. He held in his hand a book, from which he proposed to read an extract or two. The author of that book [himself, as it afterward transpired] had been for thirty years a member, and for a quarter of a boby-boy from the household. But the angelevatury an unchallenged minister in the Methodist Episcopal Church, but because he had found tions a bitter strife arose between Sarah, the wife despised hand-maiden in the wilderness, and her guardian angel, laying his soft hand upon her brow, and by the strong magnetic currents of spirit life healing the bruises which the hand of the mistress had inflicted, assured her that her boy was not destined, as she feared, to die, for God was to make of him a great nation, which promise was fulfilled in the Arab race, which exists even unto this day. The mingled cries of that helpless mother and dying boy—representative of a class whose tears always fall in the sight of the good Father of us all—brought an answer fitted to their needs.

Then came the signs of intolerance in the camp of Israel. Abandoning a consideration of mere individual cases, the attention of the audience was now called to the exhibition of the same spirit through organizations. There had ever been a nearer connection between the material and immaterial - or, what suited the speaker much better as to terms, the physical and spirit-ual, the seen and the unseen—than the most of mankind had been willing to acknowledge by reason of the very difference between the two states: In the times of Samuel the Prophet and Saul the King, there was a class of persons, mostly women, who were denominated "witches," in whose presence strange phenomena occurred, and through whom revelations from the dead were made. The prophets had the same power, but their communications were mostly of a higher order; their predictions were clearer, more important and more reliable. Hence, between these two classes of prognosti-Itence, between these two classes of prognosti-cators there arose a rivalry, and the popular clamor demanded and obtained the following law, which was adopted as part of the creed of the church in the wilderness: "Thou shalt not suffer a witch to live," "or one that useth divina-tion, or an observer of times, or an enchanter, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer," So with this claim of divine authority the spirit of intalgrance claim of divine authority the spirit of intolerance and persecution became rife in the land; and by the agency of those who were most in favor with the powers that be, those least in favor were driven out of the country or compelled to hide themselves in caves or forests, or dens of the earth. It was upon this law and practice that our New England ancestry founded the "witchcraft" persecutions in Salem, Mass., not two hundred years ago! This feeling of bigotry, this spirit of jealousy was yet in existence; could it not be traced in the churches—did it not invade the ranks of our Spiritualist Societies, even? Ah, yes! for we in common with the rest of humanity had not yet outgrown this terrible inherited tendency which had been handed down from generation to

generation of mankind.

Of the class thus persecuted by the ancient Of the class thus persecuted by the ancient Israelites, the woman of Endor, as Josephus hath it, or the "witch," as the Orthodox friends delight to call her, with a specially short and sharp pronunciation of the word, (though the Bible does not in the original call her "the witch," but "the woman,") was a marked example, and the words which she spoke to King Saul, when he sought her in her hiding place, were most remarkably fulfilled by the events which supervened:

But abandoning further consideration of the

But abandoning further consideration of the exhibition of the spirit of intolerance by the ancient Israelites, examples of which were in their history almost numberless, the speaker next desired his audience to accompany him in thought to Jerusalem, the great metropolis of the ecclesi-astical world. When the Nazarene came, there astical world. was no devastating war in progress; the power of Rome held in check the turbulent Jews; but he found that the most violent conflict was going on among the factions of the people, every man's on among the factions of the people, every man's hand being apparently raised against his brother, and the spirit of intolerance pervading every walk of life. The very hint that he had appeared, as an infant, upon the stage of existence, brought on a conspiracy against his life which rendered it necessary that the child and his parents should fee from their home to a more friendly nation; and when he stepped forth as a teacher and attempted to preach what to him was truth, and thus was obliged, as was every reformer, to expose the hypocrisy and bigotry existing in the systems which he either sought to improve or to do away with, all parties were ready to crush him. His words tended to turn their old theology upside down, and so he was followed with bitter persecution: In the garden of Gethsemane he prayed for aid as other noble souls have since done in the agony of trial; on the Mount of Golgotha he rendered up his life, not because through his blood thus shod men were in after years to obtain salva ion from their individual sins, but as an example of fearless trust in the ultimate triumph of all that is noble and good in humanity over that which is ignoble and base—just as your own Parker would have died at the hands of the intolerant public which had threatened his life, if his physical martyrdom had been necessary to the advancement of the great principles of which he was the unflinding advance. (Applause.)

The intolerance which struck down the Nazarene followed the footsteps of the disciples with deadly hate until they also fell a prey to its thirst for blood; and ten eras of persecution followed within a space of some two hundred and hirty-six years, during which thousands upon thousands of the best men and women were sacrificed upon the reeking after line of the details of these horrid butcherles for opinion's sake, the heart grows sick, and turns away with perfect loathing, and he sighs for hand being apparently raised against his brother,

- ''a lodge in some vast wilderness, Some boundless contiguity of shade,''

Spiritualism as a "social and marital curse," and an "unclean, adulterous, damnable religion," and said that "the sooner it sinks into hell where it came from, the better, itere was the true animus of intolerance: Mr. Talmadge would send Spiritualism and its believers to hell because of the difference existing between his views and those inculcated by the new dispensation and its disciples, but it toould not go I its place was in the higher heavens, toward which the reverent high aforesaid would be obliged, after he reached the other side of life, to climb, if he hoped for light, with slow and pathful steps along the ladder of progressive, development! The speaker knew a beautiful little girl in Mi-souri, the daughter of Mr. Mott, scarcely three years old-who could not talk plainty, and was not acquainted with the alphabet, much less able to write grammatical sentences—who, when she held a common school slate in the usual position for this manifestation, and said "Dood spirits, please "lie 'little for me," would receive long communications correctly and perspicuously written by no visible agency, and signed by the names of those whom the united Christian world called dead, but who assured her of their loving presence and continued immortal life. "That little child—whom Talmadge would send to hell—could demonstrate to mankind a truth that the reverend doctor or his creedal brothers could not and never could reveal, and concerning which he and his charch had only Implicatory and second-hand evidence to offer! [Applause.]

Implicatory and second-hand evidence to offer! [Applause,]
In conclusion the speaker announced that next Sabbath he should consider this matter still further, his remarks having for a subject, "Spiritualism Indicted, and a Motion to Quash." He gave a retrospective glauce over the field of his own personal experience, and warned the people that evidences were everywhere apparent that the old-time creeds would not give up their supremacy without a struggle, and that it would not do for liberals to rest satisfied with the misleading assumption that there was "no danger." He would have all friends of free thought unite in the face of this banded opposition, and give to each other the magnet-power of sympathy and cobperation that, in the end, an order of things might one day be inaugurated on earth, whereof the highest inspiration might be the uplifting voice of love, not the debasing desire to shed human blood, and the keystone of the arch of whose faith might be absolute frection for all to live out their highest conceptions of duty and of truth!

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# Banner of Pight.

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### God in Politics.

The expulsion of a member of the North Carolina Legislature, on account of his alleged disbelief in the being of a God, is justly exciting pub lic condemnation. A resolution was introduced by a colored member, named Hughes, which reads as follows:

" Whereas, J. W. Thorne, the member from Warren County, has advocated and promulgated a most blasphemous doctrine, subversive of the principles of the Constitution of North Carolina and of sound morality; therefore,

Resolved, That the said J. W. Thorne be and he is hereby expelled from a seat on this floor."

The clumsy inexactness of the Resolution, in expelling Mr. Thorne" from a seat on this floor,' instead of from "this body," is suggestive enough to warrant a passing reference. The ground for the passage of such a Resolution, which was promptly secured by a vote of forty-six to thirtyone, is that clause in the State Constitution which disqualifies for office, among others, "all persons who shall deny the being of Almighty God." The "promulgation" of the "most blasphemous doctrine" which wrought his expulsion consisted of the publication of a tract, in which he had referred to the doctrine of the Trinity and of the Resurrection as superstitious and a matter of imagination. Mr. Thorne is a member of that sect of Quakers known as the Progressive Order of Friends, and formerly lived in Pennsylvania. He is sixty five years of age, and had been a trustee of the religious order to which he belonged, when living in the State from which he came. In his defence he expressly avowed his faith in God, but he did not believe in "all the characterizations attributed to him."

He likewise read to the Legislature numerous letters showing that he was a member in good standing in the Progressive Order of Friends, and that he was a man of good moral character. He phrased his belief in God thus: "There is but one living and true God; everlasting, without body, or parts, or passions; of unlimited power, wisdom and goodness; the Maker of all things, visible and invisible." The nonsensical answer made to this avowal was, that although he might profess to believe in such a God, he did not believe in "Almighty God," as required by the State Constitution. The difference does not lie in so much as a definition. Mr. Thorne would, of course, according to Orthodoxy, be called a 'skeptic." but an Atheist never. It is denied by profound thinkers that a real Atheist exists. This will probably be the first time that most people ever knew that there was such a bigoted clause in the organic law of North Carolina, or indeed of any State in the Union. Previous to the year 1848, all citizens were prohibited from holding office who denied the truth not only of Almighty God, but "of the Protestant religion." Catholics, Jews, Deists, Atheists and Infidels were, of course, excluded under that provision of the Constitution. This was qualified somewhat when a new Constitution was framed in that year, and a general belief in God was all that was required; the same provision was engrafted on the later Constitution of 1868, reading, "All persons who shall deny the being of Almighty God." And this is the pretext, styled religious but really partizan, under which Mr. Thorne has been forced to pass in his compulsory exit from the Legislature. It is alleged that he was expelled because of being so sternly opposed to practices which the majority of the members fa-

It appears therefore that such a clause is capa ble of turning a member out of a State Legislature by a mere prejudice of interpretation. The expelled member did avow his belief in the being of God, and therefore he is out of the reach of the Constitution. So that it was not his general | correspondent, writing from Petersburg, says: belief, but his specific creed, that turned him out of the representative body to which he was elect- for a short time here."

ed. This is precisely what we have repeatedly prophesied would occur in case God were to be put in the Constitution of the United States. We should think, by the way, that that party would make haste now to move into North Carolina in a body. It would be a paradise to them, but one thing being wanted after awhile, and that one thing a dearth of people whom they could compel to believe as they do. It is perfectly evident from this case that the whole matter is one of interpretation, and the interpretation of bigotry alone. Mr. Thorne was nowise disqualified as a citizen from discharging the representative duties of a legislator; the trouble consisted in his believing in God, but, as alleged with such a show of idiocy, not in "Almighty God." A man, therefore, whom the people have chosen legally to represent them, is sent back home because of his religious opinions. Do the God-in-the-Constitution people begin to comprehend where a warfare of this kind, if persisted in, is going to bring them out? If their scheme has no particular meaning, then it were better dropped, because of the mischief it is sure to make; but if otherwise, it is quite obvious from this affair in North Carolina that it will be a warfare of creeds, whose termination is no secret to those who have read history.

Ought not this to be a warning to certain men to refrain from pushing their reckless experiment with the fabric of our free Constitution any further? The only object of the movement-for it certainly cannot proceed without one-is the acquisition of power, and the most dangerous sort of power it is possible to exercise. Congress would in time, as the North Carolina Legislature has just done, be sitting as an ecclesiastical court, binding and loosing men's consciences, punishing for the crime of entertaining free opinions, and necessarily refusing to the nation the services of its ablest, because its largest citizens. The dogma, as interpreted by Congress, would pass into positive law, because no State law may contravene the federal, or national, law: and in order not to excite or permit such hostili ty, each State would have to enact positive statutes, with penalties attached for the sake of enforcing them, that should embody the federal interpretation throughout. The country would then be a free country indeed! The courts are already permitting inquiries into religious opinions to proceed further than is warranted, or than can much longer be safe. The people may see from these symptoms how important it is that they should rise and demand that free opinion on all subjects shall disqualify no one for exercising and enjoying all the rights of a citizen under a free government.

### Hyde Park, Mass.,

Having, through its Public Library Committee accepted, after an obstinate resistance on the part of several clergymen, the works of Andrew Jackson Davis, which were donated by a liberalminded gentleman some time since, has just taken another fearless step, in accepting for said Library, from the same party, the complete works of Thomas Paine-"Age of Reason" and all! The Norfolk County (Mass.) Gazette, of March 13th, says of this action on the part of "the powers that be ":

"We shall begin to believe, by and by, that we really have a liberal-minded library board. But this change in sentiment is largely due to the press for its wholesome rebuke to those members who fought so desperately against the admission of books opposed to their creeds."

The opposition of the clergy was of course to be expected, and therefore the action of the committee in the face of the same is all the more an unmistakable victory for the cause of unblased thought-an evidence that free inquiry is the spirit of the hour, and an additional proof that the public mind is more and more ready to cry "Let the light shine," convinced that only the rootless weeds of error will shrivel in its truth-

## Notice to Subscribers.

The present volume-XXXVI-of the Banner of Light ends with our next number. Those of our friends whose time may expire with said volume, and who may feel to renew their subscription, are respectfully requested to bear this fact in mind, and to send us their money for the purpose at as early a day as possible. By so doing they will prevent the necessity of taking their names from our mailing machine, and thus facilitate the labors of the clerk in that department, beside escaping from the likelihood of delay in receiving their first papers.

We trust those now on our books whose time expires with Vol. XXXVI, will give us the encouragement of a speedy renewal, and also hope that the friends everywhere who may peruse this notice will kindly interest themselves in bringing about an increase of our subscription

## Thomas Gales Forster.

A letter from this veteran worker in the spirtual ranks to the chairman of the "Music Hall Society of Spiritualists," brings the much-to-beregretted intelligence that his physical condition is still such that he will not be able to fill an in the past, for Spiritualism.

BOSTON UNION INDUSTRIAL ASSOCIATION .-The object of this Association is to give relief to the destitute, by providing employment for those who are able to work. Several meetings have been held of late to consider the best means to accomplish so desirable an object. The last one was held in Pilgrim Hall, corner of Beacon and Somerset streets, Wednesday, 17th inst. A Constitution and By-Laws have been adopted and printed for circulation. Liverus Hull, C. L. Heywood, William Bradley, S. Pearson, C. Stearns compose one of the Committees. This movement promises to result in good, for it strikes at the root of poverty.

On the eighth page of the present issue will be found an article entitled: "FACTS VS. DENUNCIATION AND RIDICULE," which will well repay perusal. It is prepared by a gentleman of high social position in this city-an ex-Judge, and one who is eminently fitted to weigh evilence.

There is much interest manifested in Virginia at the present time in Spiritualism. Some medium-missionary should visit that State. A "A good speaker and test medium would do well

The Twenty-Seventh Anniversary

Of the advent of Modern Spiritualism will be celebrated with appropriate services at various localities throughout the country.

In Boston, Children's Progressive Lyceum No. 1 will observe the day with interesting ceremonies at Rochester Hall, 554 Washington street. In the morning a Conference of Mediums will be held; in the afternoon a Children's Festival, to which all the children of Spiritualists and Liberals are invited; in the evening a lecture will be delivered by J. J. Morse, Esq. The festival will conclude with dancing from nine to twelve. Admittance to dancing-gents, fifty cents; ladies, twenty-five cents. As will be seen, the entire services-with the exception of the dancing-are free to the public, certain persons connected with the Lyceum incurring the pecuniary burden of the celebration. It is to be hoped that the Spiritualists of Boston and vicinity will crowd the hall to its utmost capacity, and that an enjoyable occasion may ensue. Those who may feel to make any donations toward assisting in the bearing of the expenses of the celebration can forward the same to J. B. Hatch, Assistant Conductor of Children's Progressive Lyceum No. 1, at the hall, by whom they will be thankfully re-

It is announced that Children's Progressive Lyceum No. 1 of Baltimore, Md., intend to celebrate the anniversary by giving an exhibition at Lyceum Hall, No. 92 West Baltimore street.

The Spiritualists of Battle Creek, Mich., and vicinity, will celebrate the anniversary on Wednesday, March 31st-J. M. Peebles being engaged to deliver the address. The meeting will continue through the day and evening. Other speakers are expected. All are invited.

The Spiritualists of Springfield, Mass., will iold services, on the 31st, at Liberty Hall, speaking, singing, etc., filling out the sessions during the day, the whole to end with a sociable and dance in the evening. A session of the People's Camp Meeting Association will be holden on the

following morning. We are informed by Allen Pence, Chairman, that extensive arrangements are being made to celebrate the Twenty-Seventh Anniversary, by the First Spiritual Society of Terre Haute, Ind. As an additional attraction arrangements have been consummated with C. W. Stewart, Spiritualist, of McHenry, Ill., and Rev. A. Wright, Methodist minister of Vienna, Ill., to discuss the merits and demerits of Spiritualism, in Pence's Hall, beginning on the evening of the 29th inst., and to continue each evening thereafter (excepting the evening of the 31st) so long as the contesting parties desire. Wednesday evening, the 31st, being the anniversary proper, will be devoted to festivities. All are invited.

A. Dunlap, Secretary, writes: The Spiritualists of Cleveland, Ohio, are preparing to celebrate the twenty-seventh anniversary under the auspices of the Children's Progressive Lyceum. The programme will consist of conference, addresses, Lyceum exercises, &c., &c., with a grand sociable in the evening. All friends are cordially invited to join us. A good time guaranteed.

## Dr. T. B. Taylor's Second Lecture,

'SPIRITUALISM INDICTED, AND 'A MOTION TO QUASH," will be delivered before "the Music Hall Society of Spiritualists" in Beethoven Hall, Sunday afternoon, March 21st. If the decided expression of approval he received from his audience last Sunday is any indication, he will have a full house. It is an interesting subject, and will be handled with ability.

This course of lectures will be brought to a close the last Sunday in March.

A. E. Giles, Esq., who is well known to our readers by reputation as an able writer on spiritual and liberal topics, and one who unites in his articles to a remarkable degree fearless energy with cogency of expression, is now on a pleasure trip, having undertaken the same with the hope of recuperating his health. He will visit, during his tour, Louisville, Ky., Memphis, Tenn., New Orleans, La., Mobile, Ala., Savannah, Ga., Charleston, S. C., Washington, D. C., and may perhaps spend some little time in Florida. The friends of liberal thought in the various locations which he intends visiting will find in him, on acquaintance, a finished scholar and a genial gentleman.

Dr. E. Beckwith, writing from Hornellsville, N. Y., says: "Thanks for the ready response to my request to send Allan Kardec's Book on Mediums. I have delayed writing two days, to peer somewhat into its contents. The book is a model of beauty of its kind. Paper, type, binding and elaborate finish are exponents of the thoughts within. How such a work could be afforded for one dollar and fifty cents, postage included-for so I read it-surprises me. That it will have its history, rather than a notice, I believe."

"Obsession" and its treatment, the conditions of spirit return, etc., etc., find consideration on our sixth page; Alice Jameson, of Boston, seeks to commune with her mother; Arthur Antion is still such that he will not be able to fill an drews, of Poisdam, N. Y., gives excellent advice engagement of even one Sunday in Boston. This to his father; Joseph Hilliard complains of the will disappoint many who were hoping to hear Nicodemian way adopted by some of his friends him lecture this season; but the disappointment to inform themselves concerning Spiritualism; is mutual, and cannot be helped. We hope Bro. John McGowan informs his brother James that Forster will yet recover his wonted vigor, and be the life on earth is purgatory, and that his happiable to do valiant service in the future, as he has ness in the life to come depends upon how "well washed" of sin he is before coming to spirit life.

> A Middlesex County Convention to discuss the subject of woman suffrage was held at the Town Hall in Malden, Mass., Wednesday afternoon and evening, March 10th. Delegates from various parts of the county and other portions of the State were in attendance. Speeches were made by Henry B. Blackwell, Julia Ward Howe, Mary F. Eastman, Lucy Stone and others. The meeting was largely attended, and was characterized by much enthusiasm.

> While our enemies are denouncing all spirit-materializations as frauds, and while certain people who call themselves Spiritualists are aiding these enemies, through envy and hate and malice, evidence of the verity of this class of the manifestations reaches us from all quarters. Read the account of spirit-materialization in Denver, Col., printed on another page.

The following is the result of the recent election of officers for the current year, held by the Children's Progressive Lyceum, of Cleveland, O.: Conductor, F. C. Rich; Guardian, Miss C. Thompson; Treasurer, George G. Wilsey; Secretary, A. Dunlap, 53 Whitman street.

Read the call for the anniversary meeting of the National Woman Suffrage Association, on our third page.

### BRIEF PARAGRAPHS.

A PRAYER FOR LIGHT. Oh, thou uneven path in which I tread, How dark thou art, how filled with fear and dread: I move, yet scarcely ken one foot ahead, And naught of light on thee is helping shed; I only know my way is right before, And Fate precedes and blds me onward move.

I only know I wish the night were o'er, And day's sweet light would perfect pleasure prove!
Come, then, thou dawning day, and set me free, That I may walk with ease and spirit gay;

Oh, rising sun, make haste with light for me, And I will fear no more the rugged way; I only care the light to feel and see. And know my home is near, oh wished-for day! -WILLIAM BRUNTON.

The Rev. James Mitchell, of North Leith, England, in public address, gave "a most eloquent vindication of the stage," stating "that he had as little hesitation in asking the blessing of God on a comedy as on a good novel or a

The flag of the Reform Club of Neufchatel, in Switzerland, bears the following inscription : "A church without priests, religion without catechism, the Divine creed without mystery, morality without theology, and God without

Aunt Tabitha is worried by the frequent changes of the French ministry. She says: "I never had much opinion of them French people, anyway, and nothing could save them but good, stated, regular preaching."—Ex.

Major Harbord, a British officer, has lost his commission for cheating at cards. When he was detected, at Nice, he was searched, and twenty-seven nine-spots were found secreted about his person.

An American girl won the gold medal at the recent examination at the College of Brazil, Rio de Janeiro

Among the things sent to the starving people of Kansas was a tract headed "The Wickedness of Gluttony,"

"When Jonah's follow-passengers pitched him over-board, they evidently regarded him as neither prophet nor loss."—Banner of Light. He soon took free passage in a whale-r, but, finding the

smell of oil turned his stomach, he went ashore as export, and unecclesiastically converted the prophet into profit, by evading duts. He might have written a book on indiges-tions I never knew his Christian name, but presume it was William, as in that voyage he constituted the chief Bill-of-lading.

An "alleged humorist" says: "The ailing fice to Fiorida only to be met by the wicked flea. "

Benjamin Franklin often stumbled upon the truth. He said: "The eyes of other people are the eyes that ruin us. If all but myself were blind, I should neither want a fine house nor fine furniture."

A woman has recently been detected in England who has been driving a cab, in the guise of a man, for the past ter

It has been held that "silence gives consent," but when woman suffrage is under consideration, silence means opposition—and it may be a blind opposition, with no reasons to rest upon. -C. G. Hazewell.

The coroner's jury in the case of the "St. Andrews" disaster, in New York City, have rendered a verdict which censures the fire department for not tearing down the wall which subsequently fell through the church roof, also the inspector of buildings for remissness of duty, and the architect for not taking additional precaution for the security or removal of the walls.

Asia seems to be adapted by nature for the origin of man: Europe and Northern Africa for his development: and America for the great distribution of the race.—Rev. G. H. Bmerson.

B. C. Sparrow, Superintendent of Life-Saving Stations. District 2, reports that the reason no help could be extended to the Italian bark Glovani, just lost on Cape Cod, all of whose crew, save one, perished in full sight of his men, was that the vessel was beyond the range of the mortar on the beach, and the shot and life-line, when discharged, fell short of her. No "bombs" are used by the American Stations, but a solid shot, weighing twenty-four pounds, is propelled by four ounces of powder from a mortar, carrying the life-line out to sea some two hundred and seventy yards. The apparatus was in good condition, but the Giovani was much beyond that distance, and could not be

Dr. Glies says the whole material world is but a model in clay of the spiritual world.

CHURCH'S MUSICAL VISITOR, for March, is a model number. Among its literary contributors are W. S. B. Mathews, John Howard, D. C. Addison and other prominent musical writers. There are thirteen pages of music of superior excellence in this number. For a specimen copy of the "Visitor," address, with stamp, John Church & Co., Cincinnati, Ohio.

Grind while the wind is fair, and if you neglect, do not complain of "God's providence."

The Secretary of the Treasury will issue a call this week for \$30,000,000 of bonds on account of the sinking fund. Under the act of March 3d, 1875, interest on called bonds will cease at the end of ninety days, but it is understood that bonds with accrued interest will be paid on presentation any time after the call.

The Panama Star and Herald says: "The value of advertising is shown by the fact that, two days after advertising in the Star and Herald, the agent of the Johnson force pump sold fifteen of the pumps, all he had of them, and has ordered a fresh supply."

In a jubilee in 1775, two boys, who accompanied the cross as acolytes, quarreled and fought one another with the golden candlesticks. One of them became Pope Leo XII., the other, Plus VIII.

Mr. Hesseltine, Treasurer of the Boston Appleton Temporary Home Corporation, has received gifts amounting to

A cruel and unusual punishment is inflicted on prisoners in the Bangor (Ao.) [all, in allowing students from the Theological Saminary to preach raw sermons to them.— The Court of Commissioners of the Alabama claims have

rendered judgment in favor of Capt. Nye, W. B. Ashen, A. C. Bryant, James S. Tabor and L. Snow, for losses sustained during the civil war.

About \$100,000,000 of property belonging to church corporations and clergymen are exempted from taxation in the State of New York.

The celebrated Mordaunt divorce suit has at last found settlement, as per a London telegram dated March 11th, wherein it is stated the 'Lady Mordaunt has been found guilty of adultery."

We throw our influence into the world, good, bad or in different, and then step out and are forgotten.

In the hymn-book of the United Presbyterian Church in Great Britain, in Montgomery's "Hall to the Lord's Anointed," the phrase "the mountain dew," was changed to heavenly dow, "mountain dow" in Scotland signifying a glass of whiskoy.

The President will immediately issue stringent orders to prevent the new Black Hills Expedition from entering that country. There is much dissatisfaction that previous orders have been disobeyed.

The decease of Mrs. Henry M. Field robs New York literary society of one of its most charming entertainers.

A Brazilian lady is creating a great sensation in Paris. She has a yellow carriage, and the wheel hubs are of solid gold. The servants connected with the turnout number four-two in the box and two in the rumble. The harness is gold tipped, and the horses are thoroughbreds.

All things except reason and order are possible with a

Dr. Babbitt, author of the "Health Guide," writes us that the celebrated Dr. Wilbur, of Chicago, is to spend tome time at his residence, 232 East 23d street, New York, la magnetichealing. He is called "one of the miracle-workers," See Dr. Babbitt's advertisement in another column.

Says the Detroit Free Press: When a common Japanese sees into the presence of an office-holder he must say,
"Great and distinguished child of the sun, deign to put
your foot upon my neck." That 's what the ordinary Post Omce clerk expects here.

"Sowing Seeds of Grace and Brain Fever," is the sententious way in which the San Francisco (Cal.) Chronicle refers to Elder Hammond's late "convertatory" attack upon the little ones of that city.

Holloway, the English pill manufacturer, has given \$720, co for the erection of a College for Women at Egham,

If the experience of age could be mixed with the sanguine enthusiasm of youth, what a compound to warrant the

A Western exchange cheerfully says: "Last spring a Rebraska farmer got behindhand in planting his corn, and in order to catch up, planted it on Sunday. After awhile

the grasshoppers came and devoured every field of corn in seven adjoining counties excepting this one, which was a splendld success. All the farmers out there are going to plant their corn on Sunday next spring."

A bill has been introduced into the legislature of Nevada providing that women may hold all educational offices, except such as are prohibited by the Constitution.

Alvan Clark, the Cambridge telescope maker, who worked ten years to establish a reputation, is getting ready to manufacture an immense telescope for the Austrian Government, and is also negotiating with trustees appointment, and is also negotiating with trustees appointment. ed by Mr. James Lick for the erection of an instrument in the Lick Observatory.

In 1872, no less than 800 patents were granted in England to persons who confessed that they had got their ideas by telegraph from abroad, having agents to look out for valuable new inventions and steat them. A bill has been introduced in Parliament to stop this:

Alfred R. Wallace, F. R. S., has been at work for several years on an elaborate book about the "Geographical Distribution of Animals," and it will be published in a short time. It will be in two volumes, illustrated with two general maps, and many other maps and wood-cuts.

During the past week fires have occurred at Montpeller, Vt.—loss \$75,000; Blackspear, Ga.—Court House, etc., loss \$3000; Stillwater, N. Y.—bridge, Flower's Hotel, etc., loss \$50,000; Holliston, Mass., \$50,000; and Byron, O., by which last conflagration a large portion of the business part of the town was consumed.

Gambling has been legalized in Nevada, and keno is to contribute to the State income at the rate of \$300 per quar-

Some inquisitive fellow writes to a contemporary to ask how King David could play on the jewsharp and sing his psalms at the same time.

### **Charity Donations**

Received since our last report in the Banner, for which we return thanks to the generous hearted contributors:

FOR GOD'S POOR FUND.—From Mrs. L. Pierce, Highlands, \$2.00; Margaret Jackson, Jonesboro', N. C., \$2.00; Misa Nancy R. Batchelder, Mr. Vernon, N. H., \$2.00; J. R. Wyman, Yarmouth, Nova Scotia, \$1.50; W., 50 cents; Ceorge Sunner, 30 cents; J. S. Billings, Saluria, Texas, 25 cents; "Student," Brooklyn, 25 cents;

FOR KANSAS SUFFERERS.—From R. R., Bellville, Ont., \$1,00; L. P. Heywood, Ludlow, \$1,00. FOR AUSTIN KENT.—From Carl E. Kreische, \$2,18.
FOR LESTER DAY'S FAMILY.—From Mrs. L. Pierce, \$2,00; Carl E. Kreische, \$4,00; Benjamin Rhodes, \$1,00;

If It gives us great pleasure to learn from a correspondent who writes from Troy, N. Y., under date of March 11th, that William Brunton, is doing good work in that city at present. Mr Brunton spent a very pleasant and profitable month in Philadelphia in February, large and increasing audiences being called together by his lectures, and the people being very much interested and edified. He would like to liear from societies for next fall. Address him No. 5 6th street, Troy, N. Y.

Benjamin Coleman, of London, says, in a letter to Dr. H. T. Child, of Philadelphia, that the great fact is proved beyond doubt that spirits can make and unmake material bodies to satisfy our senses, and that they can drive material substances through all obstructions is also one of the great facts we are called upon to witness in these days; with what ulterior object I for one am not prepared to say."

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.-Rules for forming a Spirit-Circle.

Attention is called to the opportune letter of Mr. J. J. Morse, the English trance medium, now in this country. Every true Spiritualist in the land will doubtless fully endorse the truths he utters in behalf of the most abused class of neople in the world, and the least understood. They are martyrs, every one of them.

Prof. Wallace's "Defence of Spiritualism" should be in the hands of every Spiritualist in the United States-especially at this time, when our theological enemies are resorting to all sort of schemes to prevent our faith and knowledge from expanding. The pamphlet is for sale at

Dr. George Sexton's paper, The Chris-TIAN SPIRITUALIST—published at 86 Fleet street, London, Eng-will soon be issued weekly, so it is announced. We are glad to learn that this journal is gaining that popular favor which it certainly deserves.

Read Dr. T. B. Taylor's excellent work OLD THEOLOGY TURNED UPSIDE DOWN." It is a book that deserves the attention of every inquirer into the revelations of Spiritualism. For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

A correspondent at Terre Haute, Indiana. writes, March 9th: "We are having the finest manifestations, through the mediumship of Mrs. Stewart, that have ever taken place in presence of any medium we know of."

Read the review of Epes Sargent's important and exhaustive work, THE PROOF PALPA-BLE OF IMMORTALITY, from the pen of Alfred E. Giles, Esq., which will be found on our second page.

INVESTIGATOR HALL, Paine Memorial Building, Boston.—Prof. Toohey will lecture Sunday forenoon, March 21st, at 101/2 o'clock, and in the evening Prof. T. B. Taylor, at 71/2. The public are cordially invited.

Miss Jennie Leys is doing a good work in California, and the local press, wherever she has been, has not failed to bear favorable witness to her eloquence.

C. Fannie Allen recently delivered a highly successful course of lectures at the Hall of the Spiritualists' Union, San Francisco, Cal.

Send for a package of Liberal Tracts, one hundred and twenty-four pages of reading matter for twenty-five cents.

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% precisely. Lectures by talented speakers.

T. B. Taylor, A. M., M. D., (author of "Old Theology Turned Upside Down," etc.,) will lecture March 21st.

This course of lectures will close March 28th. A quartette of accomplished vocalists will add interest to the services.

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.

Movements of Lecturers and Mediums. We are informed that J. J. Morse is having the fullest neasure of success in Bangor, Me., where he is at presen lecturing.

Theodore Price will start the middle of March from Monon, Ind., on a lecturing tour, extending through Southern Michigan and Northern Indiana.

E. Anne Hinman speaks in Manchester, N. H., the las anday in March and the four Sundays of April. Will make further engagements. Address West Winsted, Conn., Box 323.

Julia E. McFarland Wright has returned to Boston from her western tour, on account of illness, and will not be able to attend to any engagements at present or reply to corre-

C. B. Lynn is filling the third and last month of his engagement in Vineland, N. J., where he has met with ex-cellent success. In April he will be in Boston. Address care Banner of Light.

Dr. H. P. Fairfield, the clairvoyant physician and rance-speaking medium, has been obliged to move to Greenwich Village, Mass., on account of the Ill-health of his aged mother; but he will continue to make clairvoyant examinations of the sick, and lecture wherever his services are required. Address Greenwich Village, Mass.

Mrs. E. M. Hickok will lecture on Temperance in Raymond Hall, Charlestown District, Sunday evening, March 21st. The hall should be crowded. The speaker is earnest

Spiritual and Miscellaneous Periodicals for Sale at this Office:

CHIS 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 Weekly Journal of Psychological Science, London, Eng. Price 3 cents.

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 3 cents.

THE RELIGIO-PHILOSOPHICAL 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 Toicdo, O. Designed for Progressive Lyceums. Price 7 cents per copy; 75 cents a year.

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

THE CRUCIBLE. Published in Boston. Price 6 cents.

THE RERADD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York, Price 15 cents.

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson. Editor. Price 15 cents.

SCIENCE OF HEALTH. Monthly. Published in New York City. Price 20 cents.

### RATES OF ADVERTISING.

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

sertion.

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BUSINESS CARDS. - Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

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

SPECIAL NOTICES.

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DR. FRED L. H. WILLIS will be at the Sherman House, Court Square, Boston, every Thurs-day from 10 A. M. till 3 P. M., and every Friday from 10 A. M. till 1 P. M., until further notice. Address all letters care of Banner of Light, tf-Mr.20. HEADACHE, NEURALGIA, NERVOUSNESS.

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## Spiritualist Convention.

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April 1st, at 16 o'clock A. M., the People's Camp-Meeting Association will commence their Convention at the allove place and continue as long as necessary, to hear a full report of the last Camp-Meeting, fill vacancies, and makefurther arrangements for next August Camp-Meeting, and transact such business as may come before the Convention. Speakers, mediums and Hieral-minded people, are invited to come and John with us in our Conventions. We are sure of a good time. How regular tickets to Springfield, and receive free return it kets at the Convention over the Boston and Albany, Conn. River, Athol and Flichburg Hailroads. Committies will see that due notice is given in their district. Per order of the Committee.

For further particulars, address

March 20.

\*\*March 20.\*\*

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## Message Department.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

MRS. J. H. CONANT. while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-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. dition.

We ask the reader to receive no dectrine 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.

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

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

Lewis B. Wilson, Chairman.

1-7" No Public Circles are held at this office for the present. Due notice will be given when they are resumed.

#### Invocation.

Holy Spirit, we would join the ever-beautiful voices of Nature in praise of Nature's God, and we ask thee that we may be swift in learning the lessons that thou hast set before us, swift and perfect in reading that holy volume that is written in rock and rill, mountain and valley, flower and fruit, everywhere, for thy children's instruction. Holy Spirit, guide thou us in our search for knowledge, and may we do thee honor in seeking and in finding and in worshiping thee in all that thou hast made. What matters it whether the sform rage wildly around us, or whether we sit in the calm starlight of love and peace? thou art with us, and thy strong arm is our shield; thy mighty love will sustain us, and become through our own individual efforts our Saviour, our God, forever and forevermore.

### Questions and Answers.

CONTROLLING SPIRIT.-The questions of the hour, Mr. Chairman, I am ready to hear.

Ques,-[By Dr. Charles Main.] Are we not on the eve of a trying crisis financially, politically and ecclesiastically?

Ans.—There seems to be great need existing among the people of earth for certain revolutions. -for great reforms in politics, in religion and in social life; and because of the existence of the the nicest place, and old Zeb takes care of the need the supply is imminent; it must come. So, then, in that sense the peoples of earth are upon the threshold of mighty changes in these various departments of human life.

Q.-[By the same.] My clairvoyant sight shows me that a large number of spirits are wait-ing to communicate to earth and earth's children. Will you please to state why it is that they do not communicate, and what are the conditions need-

A .- A large majority of the inhabitants of earth are calling earnestly for some new revelation life is ready to bestow upon those seekers, but they who are to bestow it, through whose special means it is to come, are waiting for the proper recipients to come from out of the darkness that at present enshrouds them, and become not only willing subjects of the truth, but ready to take the standard and plant it even where their Bibles have lain, and to make, if necessary, these same Bibles the corner-stones of the new temple, in which diviner truths, higher manifestations are to be preached and given. When these spirits find the means through which to answer the call of these many, many seekers, they will straightway use them; and they are hovering on earth constantly, waiting and watching for the time to come when, in the order of nature, they shall receive the necessary conditions by which to answer these seeking millions.

Q .- What is the best method of treating obses-

. A .- Find out first who and what it is that od, encourage and aid them; if bad or evil, educate them out of their evil, and make them overcome it with good.

Q.—In the Banner of Oct. 3d was the following question and answer; Ques —"What distance from the earth are the second and third spheres, from the earth are the second and third spheres, so called? ANS.—I do not recognize the spheres to be located at any particular distance; to me they are states of intelligence, grades of happiness or misery, as the case may be. These are the spheres of the spirit-world, and they are in that spirit-world of which I have been telling you, and in degree they are here with you. These spheres, you understand me to say, I do not understand to be locations—simply conditions of mind or being." The Revelator (being an account of the twenty-one days'entrancement of Abraham P. Pierce spirit medium) gives the of Abraham P. Pierce, spirit medium,) gives the full description of seven spheres, each having seven circles. Will the Controlling Spirit please

A.—The clairvoyant was simply taken into seven different conditions of social life in the spirit-world, each condition having its variety of circles, spheres or grades of thought, intelligence these spheres were actual locations. Orthodox ignorance has inferred that concerning the spiritworld, in consequence of erroneous teachings heretofore. The Christian believes in a local heaven, a local hell, and a personal God. Out of that belief all these errors have grown, and Spiritualists have not washed themselves of them as yet-so they talk of spheres, and regard them as localities. Nov. 24.

CONTROLLING SPIRIT. - [The medium takes up a stone which has been left on the stable for examination.] I am requested to tell what I know about this stone. It seems to be a very common stone, looked at superficially; but, looked at from a scientific standpoint, it can be easily determined that it does not belong to the family of stones known on earth, and, by scientific application, its origin can be traced directly to the moon. It is a fact known to those who deal in such subjects, that five years ago, and again three years ago, there were a series of violent volcanic convulsions taking place in the moon, and that, at that time, large quantities of the substance of the interior of various craters convulsed. was thrown out and beyond the atmosphere of the moon-for it has an atmosphere of its ownand, as a natural consequence, passing beyond the moon's atmosphere, it came within the radius of the earth's atmosphere, consequently was attracted by the law of gravitation to the earth's centre, and fell here upon the soil, and here it is, a condensed erolite. By and-by the scientists of this planet will consider these subjects of more value than they ever have, or are doing at present, and then it will be easily determined that this and several other stones kindred to it have had their existence and growth upon the moon, and have been projected, by volcanic action, out of the radius of the moon's atmosphere into that of the earth's, and have fallen here as condensed ærolites. Nov. 24.

Alice Jameson.

I am Alice Jameson. I lived in Boston. I was nine years old. Thave been gone eighteen months. I want to tell my mother that I 've seen father and Uncle Walter, Uncle Stephen and both my grandmothers and little Annie and little Walter. Oh, I 've seen a good many that she knew, and they all send love, and want her to know that they 're not dead, but alive. I shall have to tell her that all she used to teach me about God and heaven and angels was n't true. I suppose she did n't know; but I think it would be better for mothers—when they do n't knowto say they don't know, than to teach their children things that other people will laugh at 'em for. Now, although the good angels laugh at us children for asking such strange questions, they are always very kind to us; they tell us things just as they are, and explain so we can't but understand 'em; but they laugh at us, and some of us that are pretty sensitive feel pretty bad to think we don't know any better than we do.

Now, mother, when little Georgie gets old enough to know about these things, don't tell him as you did me-don't tell him if he was to die Jesus would take him and he would be forever in the bosom of the Father God. Don't tell him that; it is n't true. Mother, here where we live we go to school; we have flowers and fruits and birds and playthings-everything just as we did on earth, only more beautiful; and as for Jesus, he do n't hold us in his arms all the time. He loves little children; he's one of the teachers in the big school. He's always glad to see us; he takes us up and kisses us, but he do n't hold us in his arms forever, as you said he would.

I am happy, mother. I've been happy almost all the time. Of course I was a little homesick at first, but I soon got happy. I don't think there's anything that I'd come back to earth for, if I could just as well as not. I love you, mother, and I'll be glad when you come to me; but, as well as I love you, I would n't come back. Good-by, sir. Nov. 24.

### Arthur Andrews.

My name was Arthur Andrews: I lived in Potsdam, N. Y.; I am eight years old, and I want father to know that I found mother as soon as I got dead, and we live together; we've got garden for us, and he's just as happy as he can be-and I think, father-what I think is, that you had better stop drinking; it don't do you any good, but it makes you sick, and it makes Aunt Lucy a great deal of trouble-worries her almost to death, and she's afraid sometime you'll become an awful drunkard. Now, father, I'd stop it; I would n't drink any more at all: I'd stop it, and see if she won't be happier; you know she's real good; she was good to all of us, and you ought to do everything you can from the other life. That revelation the other to please her, and mother says so, too; mother says, for your own sake, do, and when you go to the city, father, come to one of the places where I can talk to you, and I'll tell you all about where I live; maybe mother will come; she's afraid now, but maybe she'll come then; we can fell you a heap of things that you'd like to know about. Uncle John says, "Don't trust the man Brown out of your sight; if you do, you'll be sorry for it." He says you will know what he means. Good-by, sir. Nov. 24.

## Joseph Hilliard.

I have friends who are trying in a sort of a Nicodemus way to inform themselves concerning Spiritualism, and they have made but little progress so far, because they are constantly throwing stumbling-blocks in their own way. I met three of them at a spiritual scance last week, and they thought at the time that they were quite well satisfied that there was truth in the ism, but since then they begin to doubt again, seeks to become possessed of the medium; if and they have said, "If our friend Joseph Hilllard would come here and give us something by which we may recognize him, we should be far your friends. Resist not evil, says Christ, but on the road to belief." Well, my good friends, the best way for to act in this matter is to come boldly up to the work and investigate it aboveboard, and not handle it as though it were a serpent you were afraid every moment would sting you; 't won't hurt you; my word for it, it won't hurt you; it may show up some of your faults if you go far enough into it; so much the better if it does; you will be all the more likely to get rid of 'em. Nov. 24,

## John McGowan.

Good day, sir. My name was John McGowan I was born in Ireland; my father was a Scotchman; my mother was an Irishwoman; I died in this country; I've been in this country about three years; I would like, if I could, to come into communication with my brother James, to let him know something about this new life, and how that this life he's living now, himself, is the or action. The Revelator does not tell you that purgatory-that's the purgatory; you're in purgatory now, every one of you; yes, you are; and it depends upon how clean you get purged of your sins here in this life, whether you are happy or no in the life to come. Now, then, if you stick to your sins here, and refuse to be rid of 'em, why, you'll take the consequences there along with you, and you'll not be happy, you'll not have very good surroundings, and you'll be in hell enough there, now I tell you; those of you what gets purged of your sins and come up to the other life white and clean, will be happy and be sure of a good place. Now, I want my brother to know that; he's too good to be flouncing around in the darkness; I want him to know that this life is the purgatory, and the more he gets cleansed of all sin here, the better it will be for him hereafter-not to be thinking that he'll get purged after death, that he'll get clean then and get fitted for heaven. 'I tell you, it's under a hard lash you're put here when you don't come up all clean, so see to it that you get well washed-baptized, in the true sense-and clean of your sins here in this life, before death overtakes you and carries you to the other life. Good Nov. 24.

Séance conducted by Aryan.

## MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, Nov. 20.—Eldridge Carson, of New Orleans, to his father; Daniel Wendell, of New York; Katle Golding, of Lowell, Mask.; Clara Paul, of Boston.

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

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

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

Thursday, Dec. 10.—James Barrows, of Taunton, Mass.; James Johnson, of Boston; Susle Hyde, of Medford, Mass.; Ellen Carnes, of Boston, to her brother; Joseph Borrowscale.

Borrowscale.

Monday, Dsc. 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, Scotland, to her parents.

Thursday, Bec, 17.—James Cobley Cartwright, of London, Eng.; Albro Wailace, of Hoboken, N. J.; Lifffan Salvage, of Washington, D. C.

Mondoy, B. c., 21.—Mary Adelaide Gaines, of Montgomery, Ala., to her mother; David Champney, of Boston, to his sons; Nathan Harding; Daniel Chambler.

Tuesday, Bec, 22.—David Garrison, of Portsmoath, R. L.; Simon Brown, of Hanover, N. H.; Nellie French.

Thursday, Dec, 23.—Black Swan; Jonathan Parker, of Exeter, N. H.; George A. Barclay, to his father, of Chatham Square, New York City; Charles Dennett, of Pittsfield, N. H.; Jennie Johnson.

Monday, Dec, 23.—Annotta Jane Roberts, of Salt Lake City, to her mother; Julian Frazler, to his brothers; Capt. Thomas Neale, of Portshouth, N. H.; Ninna Vibbert to her mother.

Tuesday, Dec, 29.—Jean Ingalls, of Edilaburgh, Scotland, to her mother: Mercy Foster, of Hillsboro', N. H.; Caroline Adams, of Worrester, Mass.; Martha Fahens, of Philadelphia: Tom., to Mrs. Mary Elizabeth Saunders, of Charleston, S. C.; Sebastian Streeter.

Monday, Jan. 4.—D. D. Byerley, from Philadelphia, lost on the Morning Sar; Joshua Harrison, of Dover, N. H.; Colonel Tom Leavitt, to his son-in-law; William Sanford, of Blackstone, Mass.

Taesday, Jan. 5.—Elizabeth Peters, to her sister, Harriet Ellen Peters, of Minnesota; Charlotte Kendail; Thos. Hill; Raiph Johnson, of Boston; Ellen Carney, of Boston, to kis children; Lucy 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. 5.—Burgaret Barclay, of Boston, to kis children; Lucy Page, of Augusta, Me., to her mother; Ganton Martiday, Jan. 29.—Annella Sampson, to her mother; Capt. William Calons, Jun. 29.—Margaret Barclay, of Boston; Paran Stevens; Harry Smith; Black Prince, to Mrs. Sally Henderson; Mangaret Calbiana, to her sister; "One Who Knows" (Anonymous).

Thursday, Jan. 29.—Angella Sampson, to her mother; Capt. William Cond., of Stebhnsvil

#### Donations in Aid of our Public Free Circle Meetings.

Since our last report the following sums have been re-selved, for which grateful acknowledgments are tendered: Ecrycu, for which gradual action weighted as a constant action of the constant action with a constant action with action ac

Verification of Spirit Messages. We give below two letters recently received by us. in proof of the reliability of the information received by the parties concerned through the mediumship of Mrs. J. H. Conant, at the Banner of Light Free Public Circles. We are pleased to welcome the evidence thus presented in favor of the verity of the messages which this earnest worker for the spiritual world is constantly giving to the

people, and hope others knowing to the correctness of other communications will forward us their testimony to the same:

To the Editor of the Banner of Light: I can hardly be called a Spiritualist, owing mainly to not having personally seen much in the way of manifestations to thoroughly reduce my strong desire into a state of conviction; but

a recent occurrence took place with me, which seems really worthy of publication in your Ban-ner of Light: A few evenings ago, as I was preparing to leave my office, a well-dressed lady, somewhat advanced in life, met me at the office door, and intimated she wanted to see me in private. With-drawing with her into my office, after being seat-

drawing with her into my office, after being scated, with steadfast gaze, and sorrowful, she unfolded a newspaper, and while doing so suddenly stopped and inquired if I was a Spiritualist? I assure you I scarcely knew what answer to make her, for whatever, my convictions were, I have always been shy of such an open acknowledgment; so I merely replied:

"A Spiritualist! Well, what then?"

"Oh," she replied, "I fear I have made a mistake. Pardon me, this is, I believe, Dr. Chase? I heard, sir, you took the Banner of Light."

Now how any of my neighbors knew I took

Now how any of my neighbors knew I took your valuable paper I am unable to say; but being thus cornered, as it were, my manhood revolted at the idea of denial. I meekly bowed an Ah! Well," she said, "then I am right, after

She hurriedly unfolded the newspaper, which proved to be the Banner that some kind friend had handed her, and directed my attention to the inclosed communication:

inclosed communication:

ZED ANDERSON.

When I was here they used to call me Zed Anderson, so I suppose I'm Zed still. I want mother to know I vo had a pretty fair show to get along since I died, and that things aint near as hard with me as she was afraid they 'd be. I am getting along first-rate, tell her, and the temptations that I was constantly subjected to here I am not subjected to now: I 've got out of the way of them: I am getting along finely, and she need give herself no more serrow over me, and shed no more tears. I am from New York, sir. I was killed in a little skirmish in a saloon five years ago; I was eighteen years old; and my mother, good, plous soul, fears I am In hell; so, like a good boy, I am back to tell her I am all right. No objection to it, is there? [Oh, no.] Good day.

While reading it over constituted.

While reading it over carefully, she feelingly clasped her hands in cestacy, saying:

"Oh, my dear, dear boy! My Zedediah, little did I think I should ever hear from you again—much less in this way!"

She briefly told me her name was Anderson, and that she was the mother of the boy, Zed Anderson, to whom the communication related as published in your Banner of Feb. 13th, 1875, through Mrs. Conant.

"You think, then," I said, "that this commucation is from him?"

"Think!" she quickly replied, "do n't I know? It can't be otherwise. It is just his manner of

It can't be otherwise. It is just his manner of talking and the manner of his death. Ah, he talks of hell! Oh, Zed! Me think you was in hell! Well, I do n't know what I did think. Oh,

hell! Well, I do n't know what I did think. Oh, that dreadful night! Oh, that last look!"

Do you know, sir, from the alternations of her manners and look, varying from sadness to smiles, I really began to feel awkward. She suddenly paused, wiped her eyes, and said:

"Now, Doctor, what do you think?" at the same time laying her hand upon my arm. "Is this Sairital word!" it would feel a state.

this Spiritualism really the work of God or Satan? or what is it?" To conclude, I gave her all the encouragement I could from my own limited experience to increase her faith, but referred her to some of the public mediums: Slade, Foster, Mumler or Mansfield. Thus between us, if we have brought happiness to one solitary mourner in this vale of tears, we ought to think ourselves richly repaid for what little trouble we have taken.

JOHN CHASE, M. D. 131 West 21st street, New York, Feb. 17th, 1875.

To the Editor of the Banner of Light: I have just risen from a sick bed, or would sooner have acknowledged the test given through Mrs. Conant at your Banner Circle, as published Nov. 14th, wherein I questioned why my depart ed daughter had not returned as promised? Reply.—"That is a question which can be as well solved through the daughter of the lady corresponding with you as through any one else." I have another daughter, who is developing as a medium, and has answered that question. Not feeling she was fully reliable I turned to your medium, and the test has satisfied me.

Respectfully, Mrs. A. M. Stone.

Respectfully, Cincinnati, Ohio.

THE DAY OF REST.-The pastor of a rural parish, in returning home from church, one Sunday, overtook an industrious laborer, whom he had noticed as a constant attendant at church. "Good morrow, Master Jackson," said the parson, "I'm glad to see you. The Sabbath must be a happy day to you, and I am rejoiced that you who work so hard through the week make such a good use of it." "Ay, indeed, sir," replied Jackson, "I works pretty tightish all the week, and am right glad when Sunday comes round, for then you see I goes to church and sits me down, and lays my legs up, and thinks of noth[ From an Occasional Correspondent.]

Spirit Communications: By Mrs. J. T. Burton, (writing medium.) corner of Broadway and 52d street, New York. SPIRIT CONTROL.

In various moods men meet various spirits, who sway them according to the power they hold over the peculiar state of mind they are in. Sometimes a man of sedate manner gets hilarious, much to the surprise of his companions; at any hor house much to the surprise of his companions; at another time a very noisy, gay mannered man becomes suddenly serious, and is charged with having the blues. It does no harm for the passing influence to possess the subject and show all sides of the phenomena of spirit control. Yet some spirits are so full of motion, and exercise their powers so far that the person controlled is weakened afterwards, and cannot account for it. Indvise, as an antidote to these extremes, that when a person feels himself unusually swayed when a person feels himself unusually swayed by an emotion not exactly characteristic or naoy an emotion not exactly characteristic or native to himself, that he go alone into a strange, solitary place, even as Jesus went to the wilderness, and there wrestle to drive off or get the upper hand of the spirit that is influencing him. A man should hold his own individuality, and give way to none unless through choice, and not by computation. And entitle ora man still some of compulsion. And spirits are men still, some of them obstinate and imperious, liking to rule; others, in their great anxiety to personate themselves are careless of the feelings of the object they can enter. they can enter.

A SPIRIT LAWYER'S REMONSTRANCE.

I am willing to hear what everybody has to say, whether in or out of the body, and if you will take the trouble to tell me why we, as spirits, are not paid more attention to, I shall be pleased. It seems to me that, as men deserving a hearing whilst in the flesh, we certainly are en-titled to the same consideration as men out of the flesh. Preachers prate from the pulpit of a man's being changed in the twinkling of an eye, putting on incorruption for corruption; and yet when it comes to the test of identification through materialization, the same preachers run counter, and will have none of it. St. Paul did not repre-sent the disembodied man as something too intan-

sent the disembodied man as something too intangible to be dealt with; why, then, should the ecclesiastics of the present times?

I cannot solve this inconsistency. We are men of like feelings to what we were, except that the vehicle called the body, which was subject to change, is removed, and we are clothed upon with a body that can suffer no corrosion from corrosion gives and we are consequently free have surroundings, and we are consequently free, hav-ing the will-power to exercise, at our discretion, ing the will-power to exercise, at our discretion, in all beautiful intention or laudable resolve. I am myself; no incubus to frighten a friend. I love my darlings left behind with tender love, and should like to meet them under any circumstances, but some of them would scream with horror at the bare mention of my being able to materialize and touch them. I have been useful in edulating friends when we have such as the content of the state of in advising friends upon business subjects since I left earth, and shall respond to all who call me still. I am, with many thanks for the permis-RUFUS CHOATE. sion, yours'truly,

SENSATIONS AFTER DEATH.

Immediately after I was transported from the body into my spiritual sphere, I felt as one feels who has awakened from a deep sleep; been in a profuse perspiration and suddenly cooled—a reaction so profound that my muscles seemed to crack, if I exercised them. I did not realize on the instant my position, but soon came to consciousness of my place and change and was so sciousness of my place and change, and was so elated that I gave immediate expression to my feelings in praise and rejoicing. H. N. P.

My Dear Father-Many friends crowd in and would like to speak. The place is thick with spirits, and, without thought for the delicacy and infirmities of the medium, would use he thoroughly were it not for the guardianship and watchfulness of her spirit-mother and other friends. I am well satisfied to let intelligent strangers take my place, for you are well assured of our proximity, and do not always claim recognition, but are willing to be taught by wise ones things which we should never, in our desire for tender messages, think to write even if we knew them. Gain all that you can from our side of intelligent intelligible matter; it will help you hereafter. Mother is by, and sends love and kisses. I am your own child,

M\*\*\*.

# New Publications for Sale by Colby & Rich, No. 9 Montgomery Place, Boston.

& Rich, No. 9 Montgomery Place, Boston.

The Gadanene; or Spirits in Prison. By J. O. Barrett. and J. M. Peebles; 132 pages, handsomely bound in cloth. Colby & Rich No. 9 Montgomery Place, Boston.

This modest little work, which is devoted to the subject of obsession, ovil spirits, and their salvation and redemption into the beauty of the divine order, will doubtless meet a demand in those who are not spiritually strong enough to go to the fountains of inspiration, but must receive their thoughts second-handed; and their numbers are legions. Unhappily for the cause of truth, however, the authors take no advance step, but lead off in the well-worn path and Pharisalcal road of thought, that "somebody is wrong and wicked, but it is not we." It reminds us of that Scriptural adage, that "where the blind lead the blind, they all go had to dead to make the blind, they all go had to dead to make the that "you should always set a rogue to catch a rogue." He who hounds a thief is never himself an honest man. The same law may be found to hold good with the seekers after ovil spirits. "To the pure in heart all things are pure." As the Californian remarked to a neighbor who invited him to accompany him on a bear hunt, that "he had lost no bears," so, in our case, we have lost no ovil spirits, and have therefore no occasion to hunt after any. Wishing all evil-spirit, devil or diakka-hunters no more disturbance or confusion than the folly and Ignorance of their hunting excursions shall bring upon them, we would simply remind them of another old Scriptural saw; "First pluck the beam from thine, own eye, and thou canst see clearly to remove the mote from thy brother's." But so long as the spiritually blind insist on leading the blind, we may expect to find them all in the ditch of error together. The book is gotten up in a very creditable manner, and all who are seeking for truth by conning over other men's ideas, will do well to purchase and read it.—Kingdom of Hegven.

NATURE'S LAWS IN HUMAN LIFE: An Exposition of Spiritualism; embracing the various opinions of extremists, pro and con.; together with the Author's Experience. By the Author of "Vital Magnetic Cure." Roston: Colby & Rich. Pp. 308, 12mo.
This work has reached a second edition, and is a valuable compilation of the facts and opinions, pro and con., in regard to Spiritualism. It furnishes pleasant and entertaining reading for these who do not demand rigid scientific accuracy, which perhaps in this domain is scarcely attainable. Objections, as well as favorable evidence, receive a candid hearing, and considerable space is given to the individual opinions of public men. This is a common mistake, for the opinions of a myriad of Beechers, Hepworths, Murrays or Knapps, is not worth a penny dip as evidence, if human evidence is good in all cases, witchcraft, ahorned devil, ghouls, etc., can be proved reallities. Spiritualism itself does not beast as many volumes as were written on witchcraft. Mediumship is well defined and analyzed, all forms of spiritual communion illustrated and all is moral aspect treated at length. The social question, as forced upon Spiritualism, is discussed at length, the author taking conservative grounds.—Hudson Tuttle, in Toledo Lyceum.

"THE CLOCK STRUCK THREE."—This is the title of a book issued from the press of the Religio-Philosophical Publishing House, Chicago, being a review of "Clock Struck One," and a reply to it by Samuel Watson. Mr. Watson published "Clock Struck One," about three years ago, and the book attracted, much attevition. There were several able criticisms, to which Mr. W. replied in a volume, "Clock Struck Two." Another review was then written, for the Santhern Methodist Quarterly, by a distinguished judge, but was not published, and is given in this volume, occupying the first fitty pages. To this Mr. Watson replies, occupying about thirty pages. The remainder of the work is devoted by the author of a general resume of the subject. The entire volume consists of 352 pages, and it is repliete with interesting facts, well authenticated. The book is beautifully printed on tinted paper.—Common Sense, San Francisco, Cal.

"Immorfelles of Love" was left on our table by the author, J. O. Barrett, who made us a short visit, while lecturing in our vicinity. We commend it to our readers as a work that will not fail to interest; the characters are faithfully and truly drawn. Buy and read for yourselves and friends. Price one dolar. Published and sold by Colby & Rich, Boston, Mass. For sale, also, by the author at his home, Glen Beulah, Wis. We make one quotation: "The soul elects, not the body; this is only its crystalline home to live in—the most beautiful thing in the universe," —The Spiritualist at Work.

AN EXPOSITION OF SOCIAL FREEDOM.—A pamphlet of sixty-four pages, published by Colby & Rich, of Boston, is a definer of the Monogamic system of matrimony and an exposition of Social Freedom or "Free Love," It throws considerable light upon these interesting themes.—The Truth Seeker,

LEGAL HOLIDAYS IN NEW YORK .- Gov. Tilden has signed the bill designating the following holidays to be ob-served in the acceptance and payment of bills of exchange, bank checks and promissory notes: Jan. 1st, Feb. 22d, May 30th, July 4th, Dec. 25th, and Thanksgiving Day. When any of these holidays fall on Sunday, the fo lowing Monday will be recognized as a public holiday. On all such occa-sions checks, promissory notes, and bills of exchange will be payable on the preceding business day.

The class which corresponds in France to the body serv ants of George Washington is that of soldiers who fought under Bonaparte. There are only 25,000 of them now living. Married:

Feb. 8th, 1875, by Rev. J. H, Harter, George W. Jones, of Anburn, and Carrie Baker, of Spring-port; Feb. 23d, Henry Whipps and Alice Mulvey, both of Auburn: March 3d, Charles H. Lent, of Skaneateles, and Anna Richardson, of Owasco; March 6d, Daniel Rumsey and Anna Olmsted, both of Auburn.

### Passed to Spirit-Life:

From Glover, Vt., Jan. 20th, Mrs. Sally Goodwin, wife

From Glover, Vt., Jan. 20th, Mrs. Sally Goodwin, wife of Moses Goodwin, aged 54 years.

"Truly a good woman hath left us." Mr. and Mrs. Goodwin were among the early ploneers of Spiritualism, being the first to embrace that faith in Northern Vermont. Meeting with many struggles of opposition and condemnation, they nobly defended their glorious faith, ever opening wide their hospitable doors to every lover of their cause.

Mrs. Goodwin's sufferings gave her strong sympathy for the sick and infirm, and she was ever ready to administer to their wants. Quiet and unostentatious, firmly wedded to her principles of right and justice, she moved through life making friends, but no enemies. Early in their wedded life, Mr. and Mrs. G. were called to yield up their little ones, four in number, to the grim messenger, Death, with no other hope or consolation to cheer their lonely hours except that rendered by a theological faith. Spiritualism dawned upon their lives a glorious truth, and the many communications given them taught them that "in spirit nothing dies," and that their darling boys were developing into spiritual manhood.

Mrs. Goodwin has gone to receive the crown promised her, and the bright illuminations so vividy seen around her casket only prove that they not only gave her spirit welcome, but kept their long-tried vigils over her mortal remains until consigned to their resting place. May she often be permitted with her visits to cheer her lonely companion.

Barton Landing, Vt., March 8th, 1875.

Barton Landing, Vt., March 8th, 1875.

From Bergen, N. Y., March 1st, Dora A. Sprague, only child of Morris T. and Mary J. Sprague, aged 24 years. child of Moris T. and Mary J. Sprague, aged 24 years.
All that loving hearts and active hand-could do was done
to keep still longer in earth-life the pure, affectionate and
highly accomplished subject of this notice, but all in vain;
as she was needed so much more in the higher and better
life the good angels came and conducted her over the
"shining river," leaving her parents, relatives and many
froms. But they "sorrow not like those without hope," for
they are consistent and intelligent Spiritualists. The funeral was attended op the 4th inst. in the Presbyterian Church
at Bergen Centre by a large concourse of people, to whom
the comforts, consolations, beauties and glories of Spiritualism were presented by Rev. J. H. Harter, of Auburn, N.
Y., after which the earth remains were taken to Holley for
interment.

From Somerville, Butler Co., O., Feb. 25th, Charles H.

Bourne, aged 26 years 1 month and 8 days.

He was a thorough believer of the facts and philosophy of Spiritualism. Possessing, to some extent, the giftof "seeing spirits," his departure from this life was more than ordinarily blessed by angel ministration. Bro. Bourne had the esteem and love of every one in his community. He has been active in the dissembation of Spiritualism, both by personal defence and by circulating its literature. His life and death have insured future rich harvests of spiritual growth among his neighbors. The church building was refused for holding his funeral services in, the only objection being that Spiritualists were to conduct the services. The bigoted action of the church has created an opposition that will lead the people gradually to accept more liberal teachings. The services were conducted at the house and grave by Dr. J. L. Braffett, of New Parls, O., and the writer. Nearly all the residents of the town and surrounding country paid tribute to their esteem for the deceased by attending the services. G. W. KATES. Cincinnati, O., March 4, 1875. Bourne, aged 26 years 1 month and 8 days.

From the residence of Dr. A. Underhill, near Akron, O., Feb. 9th, of dyspentic consumption of the mucous membrane, of about twenty years' standing, Sarah E. Michener, wife of James Michener, aged 64 years.

ener, wife of James Michener, aged 64 years.

Although a Quaker by birth and education, of the Hickste branch, she early embraced our beautiful philosophy and became a writing medium. This enabled her to hold converse with her friends who had proceeded her. She received from them much to cheer and sustain her and her husband in the many trials incident to this life and her long suffering condition, as well as to prepare them for entering upon and enjoying the life to come in other spheres with a confidence unshaken. At her request, a communication, written by her in 1860, was read as her funeral discourse, accompanied by brief remarks by some friends.

A. Underhille.

From Taunton, Mass., Feb. 28th, Shepard P. Briggs, in

his 70th year.

Many years ago he embraced the glorious truths of the Spiritual Philosophy, and since then has been an earnest advocate and worker for the spreading of the same. He was connected with the Masons and Odd Fellows, and at his funeral, March 3d, a delegation was present from each Order. He leaves a true and loving wife, one only daughter, one brother and four sisters, all of whom, with one exception, realize to-day the truth of Spiritualism. He was of a cheerful disposition, which gained him a host of friends by whom he will long be remembered.

G. O. F. GOWARD.

From the residence of her son-in-law, Garret Louis, in Hannibal, Oswego Co., N. Y., Feb. 21st, Mrs. Philenia

Cole, aged 84 years.

Mrs. Cole was for many years a firm and consistent Spiritualist. She took great pleasure in reading the message department of the Banner of Light, for which she was a subscriber for many years; was a woman of sound, strong mind, retaining it to the last; was beloved by all who knew her, and is mourned by many friends.

L. H.

From Boston Highlands, March 7th, Mrs. Elizabeth Park, aged 65 years and 10 months.

Park, aged 65 years and 10 months.

Her sickness was long and severe, but she bore it with true Christian fortitude, sustained by her faith in Spiritualism. Her children, who faithfully watched over her and ministered to her wants with all the affection due a kind, loving mother, have now to su tain them the knowledge of her spiritual presence, and that, though gone from the cartily home, she has found a better, and they will meet her again.

50 Doner street. er again. 50 Dover street.

From Glover, Vt., March 2d, Miron, son of Lyman and Moses Goodwin. Mary Darling.

[Obituary notices not exceeding twinty lines published gratuitously. Twenty cents per line for additional matter must be paid. The average line in agate type contains ten words. Thus by counting the words, the writer will see at once whether the notice exceeds the stipulated num-

## 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 Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

## Lays from the Pacific Slope! HOME:

Femme Heroic

Miscellaneous POEMS.

BY JESSEE H. BUTLER, San Francisco, Cal.

The author of this volume seeks to draw inspiration from the quiet scenes of the fireside and the holy and purifying influences of home, and in this he has been eminently suc-cessful, presenting, as he does, a succession of finished word-pictures, instinct with life's most sacred lessons.

HOME, the longest poem, is, as its name indicates, a racing of human life, in this sphere, and also (by the use of awakened spirit-sight) a portraiture of "our Home in haven." "FEMME HEROIC" speaks of the earth struggles, and the lessons flowing therefrom, of a true-hearted wo-

The MISCELLANEOUS offerings are varied, and fitted to all mental tastes.

Real the volume! In the midstof the confusion and tur-moli of the middern system of existence, its words come like the sweet chiming of twilight memory bells, calling weary souls to the entertaining of higher thoughts con-cerning their needs and destinles.

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## Original Essay.

FACTS VS. DENUNCIATION AND RIDICULE.

To the Editor of the Banner of Light: In looking over several of the later issues of the Banner, I find quotations from Harper's Weekly, New York World and Scientific American, which are made the subjects of able editorial comment and criticism from correspondents. With your kind permission I will reproduce some of these quotations, and ask the readers of the Banner to decide as to their value in the light of certain facts which I propose to adduce. The quotations to which I would especially refer are

"To us the Eddy materializations are supremely puerile and silly." Again, speaking of Spiritualism, "In future times it will probably be considered the blot and the shame of the nineteenth century." The above from the Scientific American, and the following from Harper's Weekly: The subject (of Spiritualism) has been always covered with this cloud, not of mystery but of apparent and vulgar fraud; nor is there any record of any wise word said, or noble thing done, or of any service to humanity in all the jumble of revelations and appearances, signs and wondersand doubtful women and cunning men, that compose what is known as Spiritualists."

I am not willing to believe that the author of this paragraph intended to utter a deliberate, palpable falsehood, the more especially that the article from which this is quoted bears no indication of any knowledge on the part of the writer of the subject upon which he ventures to write. Had he one tithe of the knowledge of facts, within easy reach, which he ought to possess before assuming to instruct the public in this most important matter, he could no more, as an honorable man, have penned and published such a state-ment than he could have traduced the character of his dearest friends. And yet such an ignorance is hardly conceivable on the part of a culrance is hardly conceivable on the part of a cultured public writer of the present day. Has hebeen a veritable Rip Van Winkle, soundly sleeping during these years of communion with a Theodore Parker, William Ellery Channing, Thomas Starr King, Prof. Olmstead, and scores of other bright intelligences, whose "wise words said, full of service to humanity," would fill volumes? and said through mediums not only utterly incompetent of themselves to impart them, but totally obligious of what was being communibut totally oblivious of what was being commu nicated through their organism, as was abundantly evident to the numerous witnesses present upon the various occasions when these communications were given, many of which have been compiled and published to the world—sleeping, while hundreds upon hundreds of well-authenti cated communications, not only in America but in England and Continental Europe, of surpassing interest and value to the parties to whom they were addressed, were given, and to which reference has been made by the press?

Who that has listened to the eloquent, logical,

and most instructive addresses delivered through the lips of a Storer or a Morse, while entranced, but will read with amazement such absurd state-ments as those last quoted? There is not upon this continent an orator, either in or out of the pulpit, who would not greatly enhance his reputation as such, were he to deliver an address of such wonderful force and logic, as well as richsuch wonderful force and logic, as well as richness and beauty of language, as any one of those given through the organism of J. J. Morse, the English trance speaker, during his recent engagement in this city. Those addresses were none other than "wise words," of great interest and importance to humanity. But more herefore mone this point.

after upon this point. "Tous, the Eddy materializations are supremely puerile and silly." Was there ever yet a great scientific or valuable discovery made that did not have to encounter hostile criticism from the wise denounce that about which they absolutely knew nothing, than to patiently and thoroughly invest igate the claims of the alleged discovery, al-though thereby they might be enabled to give an enlightened opinion of some real value to the world? To me, having visited the home of the Eddys upon ten different occasions, and thoroughly investigated the wonderful phenomena "puerile and silly." Allow me, before narrating some of my observations and experiences, to
say that I do not propose to take off my hat to
any of the ready writers and denunciators of
Spiritualism and its manifestations, and stepdown and take a place—so generally assigned to
those who do not assent to their views—among those who do not assent to their views—among the "weak-minded, superstitious, credulous and easily duped classes." Why should 1? For nearly thirty years, since attaining to manhood, I have been in constant social and business intercourse with the peers of any of these learned gentlemen; for twenty-five years, by the requirements of my profession (the law) accustomed to habits of research and investigation, and occupying positions of responsibility, where integrity of judgment, as well as of purpose, was deemed indispensable—I must claim, in the interest of truth, however much it may savor of egotism, equal capacity for arriving at correct content.

tism, equal capacity for arriving at correct con-clusions with the authors of the above and kindred criticisms Although for the past twenty years my wife and other members of my family had been be-lievers in spirit-communion, I never, until within the past two years, gave the subject any spe-cial thought. My attention was arrested and the importance of the subject impressed upon the importance of the subject impressed upon me in a most unexpected manner. Business called me to a town in Vermont, near which—an hour's drive—was the home of the Eddys. At the hotel where I was stopping I saw several parties of highly intelligent ladies and gentlemen, returning from visits more or less protracted to the home of these noted mediums. They were unanimous in the opinion that the manifestations were not the result of fraud or collusion, and their statements of what they had seen were, to me, very surprising. I recognized a well-known railroad official as of the party, a clear-headed, sagacious man, who was equally positive with the others in his astonishing statements. Prompted by a desire to witness what they had described, and which was so entirely outside the range of my experience, I visited the Eddys shortly thereafter. And here I would remark that the manifestations to be witnessed there are so surprising, startling in fact, when beheld for the first time that no one heaver agare his so surprising, startling in fact, when beheld for the first time, that no one, however acute his power of analysis, or however cool and self-pos-sessed on ordinary occasions, is capable of formsessed on ordinary occasions, is capable of forming satisfactory conclusions, from having witnessed only one evening's developments; and great injustice has been done, in repeated instances, to these mediums, by the crude criticisms of those who came and saw and left after one scance, denouncing that as fraud which they could neither explain nor understand. So, many questions arise in the mind dampading

fuller answers, that opportunity must be given to witness and study the manifestations more fully, after the excitement incident to first seeing them subsides. Hence it was that I repeated my visits at intervals, to the extent above indicated, and at intervals, to the extent above indicated, and pursued my investigations in the full possession of my normal faculties. During these visits I saw, in the aggregate, more than sixty materialized forms, including both sexes and all ages, from the child in arms to the venerable man and woman of apparently more than fourscore years, comprising as great a variety in size, appearance, and as great diversity in dress, as one would find in meeting an equal number of persons on our streets; and all in full form, clearly and distinctly defined, and easy of recognition

and distinctly defined, and easy of recognition by their respective friends, and visible, at the same time, to all present in the circle. Fully one-

many questions arise in the mind, demanding

third of those appearing spoke audibly—some but a few words, others from five to eight minutes. There were present, upon these different occa-sions, from twenty to thirty-five persons in the circle, representing many of our cities and towns, as well as different parts of Europe, a large per cent, being gentlemen and ladies of high culture and scientific attainments. The room occupied by the audience was upon the first or ground. by the audience was upon the first or ground floor—the dining room, (the one now used for the purpose having been since added to the house,) the cabinet being a small closet opening out of this room, with no window or outlet save the entrance above mentioned; and within, upon every side and overhead, it was heavily plastered and dingy with age, the building having been erected over ninely years ago. A single chair comprised the furniture of this closet, and a curtain was suspended in the place of the door. William Eddy, who wore upon these occasions only his coat, pants, shirt and shoes, always sub-mitted to be thoroughly searched before entering the cabinet, where he was bound to the chair. The cabinet was examined by different ones in the audience prior to William's entering. These were the usual preparatory proceedings. The other members of the family were seated among the audience. One oil lamp was burning in the room. It not unfrequently happened that forms appeared, pushing aside the curtain almost the stant that the gentleman who tied the medium left the cabinet. On one occasion, when I had een selected to examine and bind William, hav ing fastened him as securely as it could be done, with many twists and knots of the rope, I turned, raised the curtain and stepped out of the cabinet to resume my seat, when the curtain was raised the instant I dropped it, and a form appeared within three or four feet of me. Generally, however, a few minutes clapse after the entrance of William before such appearance, allowing time for the audience to become composed. A large proportion of the materialized spirits were readily recognized by their relatives and

friends present. Their great joy upon being thus recognized was manifested, in many instances, in the most affecting manner. To particularize: A lady from Central New York, sitting on my right, was overcome with emotion, as a fine looking boy, of apparently fourteen years, raised the curtain, looked around the circle for a moment, and, with extended hands, approached, saying, "My dear mother, I am so glad you have come! Do try and stay until I can talk with you. I have so much to say to you." The affectionate, carnest, plead ing tones in which this was uttered, were extremely touching. The recognition was instantaneous and complete. An intelligent gentleman and his wife, from Massachusetts, sat next on my left. A tall, venerable figure appeared; his silver hair was partially concealed by a white handkerchief tied about his head. My neighbor at once recognized him as his father, saying that the test given was most excellent, as his father, who passed away at the age of eighty-four, had the habit in his old age of tying up his head before retiring, as he complained of the cold.

An elderly couple from Hartford, whose acquaintance I formed, and who remained several lays cautiously investigating the phenomenathe gentleman being a member of an Orthodox church—recognized a beloved daughter, who im-plored her parents, whose tears were rapidly flowing, not to weep for her, assuring them of her happiness in her spirit home. In response to her father's request, she extended her arm—a most shapely, handsome arm—rendering the assurance to them of her identity doubly sure. A gentleman from Albany, N. Y., was frequently favored with a greeting from his mother. Upon one occasion, I saw her approach, and seizing his hand, kiss it with the fervor of a mother's

tual recognition that came under my observation, but will only mention two or three; that were of very great interest to myself. I might add here, that there came out of the closet a lady, who, afthe placing a chair in a good position in front of the circle, knelt by it, and offered an invocation in full and distinct tones, for seven or eight min-utes, praying for the blessings of peace, and that Mother Earth might drink no more of the blood of her children, shed in fraternal strife. The invocation was not only exalted in sentiment, but clothed in language of great beauty infinitely beyond the capacity of any member of the Eddy

I now come to speak of my own spirit friends Ten years ago I accompanied to Greenwood the remains of one whom I valued as among the warmest and truest friends I ever had outside my own family — a gentleman well known in New York, whose large heartedness, combined with perfect truthfulness and integrity of characoughly investigated the wonderful phenomena to be witnessed there, under the strictest test conditions, the "Eddy materializations" are "supremely" important in their teachings of great truths, in science and in ethics—and the words of their flippant critics are supremely "marrile and silly." Allow me, before narrative with a nacute disorder, which in a few days terminated fatally. He left an interesting family, to which he was most devotedly attached. Taken away thus suddenly, with no opportunity to adjust his business affairs, it was my good fortune to be able to arrange those affairs in such a manner as to relieve in a great degree from care the widow and daughters so unexpectedly bereft of their natural protector; and during these ten years I have endeavored faithfully to guide and protect these loved ones of my departed friend. How great has been my reward! We shall see before I conclude this article. During one of my visits to the Eddys' score after the scarce for before I conclude this article. During one of my visits to the Eddys', soon after the scance for materializations opened, the curtain was drawn aside, and out stepped a large, fine looking man, most distinct in form and features, with dark coat and pants, and white vest; and I gazed once more upon the familiar face of my much loved friend. I involuntarily exclaimed, "Why there is my old friend, G. B." He bowed low in recognition, and with a voice full of emotion exclaimed, "God bless you for being here to-night!" and begged me to stay until he had the power to shake hands with me. His form, manner and expression were life like and unmistakable, and his dress such as I was accustomed to seeing him is dress such as I was accustomed to seeing him wear. All present saw what I saw, and heard what I heard, and several were profuse in their expressions of admiration of the appearance and

earing of the man. ocaring of the main.

In the light of such facts how inexcusable the denunciation and ridicule of those who boldly assume to write or speak upon a subject of such vast importance, and of which they are so pro-foundly ignorant. But to continue: I remained at the Eddys' upon this occasion over the followat the Eddys' upon this occasion over the following day and evening. I improved the opportunity to secure a private sitting with one of the younger brothers the following morning. I tied him to his chair in the closet, and sat down alone with him, our feet touching. Shortly my friend was accurately described by young Eddy, who is a good clairvoyant and clairaudient, and who proceeded to repeat to me the answers given to my mental questions. These answers were accompanied by cordial slaps upon my shoulders from behind me, my hair was stroked, back and face patted as with a human hand, Eddy at the same time continuing to repeat the answers, and by his voice, as well as by his feet against mine, indicating that he retained his position in front of me. The answers given were truthful and satisfacme. The answers given were truthful and satisfactory. At the conclusion of the interview I found tory. At the conclusion of the interview I found young Eddy just as I had placed him. At a subsequent public scance, my wife being with me, Mr. B. again stepped out and greeted us, adding, "I love you both as well as ever." The late William White, of the Banner of Light, also came out, and addressed us both by name, and spoke for several minutes. He also appeared and spoke on several after secreture on which and spoke on several other occasions on which I

A lady and two children appeared, fully mate A lady and two children appeared, fully materialized, all being in full view at the same time, while every member of the Eddy family, save. William, was seated among the audience. I made the most thorough and repeated examinations of the premises, by daylight, and cultivated the acquaintance of all the members of the family, and fully satisfied myself that there were no just grounds for susplains of frond or collusion. ly, and fully satisfied myself that there were no just grounds for suspicion of fraud or collusion, as well as of the fact that it would be utterly impossible, whatever the inclinations of mediums might be, to produce any such manifestations as It have described; and my conclusions were shared by nearly all the visitors I met there from time to time; the exceptions being the opinions of persons who were present at only one or two

séances, and who seemed desirous of attracting attention by the cry of fraud, without in any instance being able to point it out. If not tres passing too much upon your columns, I will add a

few facts from my experience going to confirm, to my mind, the correctness of my conclusions:

I sought and obtained a sitting with one of the most reliable mediums in this country, but a total stranger to me. Her entrancement was complete. My friend, G. B., came, identifying himself to me in a variety of ways, and in the most unmistak able manner, expressing himself in his old-time carnest, cordial way, referring to the great pleas-ure it gave him to be able to show himself to me

at the Eddys', and thanking me over and over again for the care I had bestowed upon his family. He seemed overjoyed to think that the door had at last been opened that enabled him to express his gratitude, and that I would now know that he still lived, and still loved his family and his clifficial accordance. his old friends as fervently as ever. I have since had many interviews with him, at which he has answered my numerous questions relative to these materializations, describing the chemical process by which they are accomplished, and saying that experiments are constantly being made by their scientific men (or spirits) to enable them to overcome all obstacles to their success in materializing to such an extent in the full light of day that all will be compelled to admit their genuine character. He said that there is nothing supernatural about it; that it is only a knowledge of natural laws and their application that enables them to take on temporarily the semblance of their earthly bodies; that their knowledge of chemistry and magnetism is greatly in advance of ours, and they are constantly discovering new methods by which to apply it for the development, beyond all cavil by us, of material, positive proofs of their continued existence; and thus, by arresting our attention and overcoming our doubts, to pave the way for the intercommunion of friends, and the more general dissemina-tion among us of correct ideas of the character of the spirit world in the place of the vague notions so generally entertained by those who are willing to admit that there is any hereafter.
In token of his gratitude to myself and wife,

our friend has many times brought our own dar ling children—the threads of whose earth-life ling children—the threads of whose earth-life were early severed—and aided them in control-ling the medium, while they gave us the most enchanting pictures of their spirit-home, of their studies and their amusements, and poured out, in the simple language of childhood, the treasures of their loving hearts. Not only through ures of their loving hearts. Not only through the medium above mentioned, but through five or six others have I communed with this friend, and always found him the same, in the manifest and always found him the same, in the maintest-ations of his marked personal characteristics. He has also brought others that I had known in their earth-life. One of these, a legal friend, whom I had not met since 1858, after fully establishing his identity, and referring to incidents of our former acquaintance, remarked [this was only a day or two after the Sumner obsequies in Boston]: "You might well afford to come over to spirit life if you were sure of such a reception as Sumner has received." And from his description it must have been grand, almost beyond concention. In ways like these her my good friend ception. In ways like these has my good friend richly repaid the obligation with which he had charged himself. With such experiences, and many others of a similar nature, can you blame me for characterizing these ill-considered and cruel criticisms as they deserve? "No wise words said." What higher words of wisdom could be spoken to us than the teachings of ex-alted spirits, derived from their experiences in their spirit-life, when pointing out to us, yet in the body, the differences between our earthly ideas of what awaits us, and the actual realities as they have found them? especially when those instructions fall from the lips of those whom it would be sacrilege to believe capable of misrep

resentation! Let me illustrate: More than thirty years have passed since my beloved mother left the scenes of her earthly la bors. A woman of culture, a member of an Or thodox Church, and strongly imbued with its doctrines, and firm in her belief that it was her solemn duty to bring up her sons in strict accordance with the tenets of her faith, she strove conscientiously and faithfully to discharge her supposed duty. A few days before she passed away she called me—then a young man grownto her bedside, and after saying that she must soon leave me, most solemnly adjured me to remember her religious instructions, and, as I val-ued my eternal salvation, to see to it that I practiced them daily during my earthly life. That interview is still fresh in my memory. The next interview I had with my mother occurred upon the occasion that I first conversed so fully with my friend G. B., after leaving the Eddys'. When he had retired, my mother took possession of the medium, and after giving me many tokens of her identity, and showering upon me those endearing epithets which a fond mother only can employ when talking with her child from whom she has been long separated, and reminding me of numerous events in my history, to convince me of her watchful care during these many years, she proceeded to point out the errors of her earthly teachings fully and clearly, appealing to me, at the same time, to testify that in those earthly teachings she was earnest and sincere, and assembly me that with coupl cincerity and earthy teachings sile was earnest and sincere, and assuring me that with equal sincerity and earnestness she now sought to point out the truth to me, in the light of her present knowledge. Could I reproduce and publish to the world her portrayal of her spirit-life, in all its original force and beauty of description, as given to me upon that and several subsequent occasions and her applied of her forces and leave and the results of the forces and leave and the results of the forces and the results of the result sions, and her analysis of her former religious creed, with its fearful ingredient of a "lake of fire and brimstone," as viewed from her present standpoint, unfettered by the chains of theologi-cal dogmas—the Lorimers of the pulpit, who find nothing but evil, and that continually, in Modern Spiritualism, and the demonologists (one of whom was so ably answered by Mr. Owen in the Philadelphia "Press") might well implore a suspension of public opinion until they could recall their foolish tirades and remodel their crumbling creeds. Hers was not the language of denunciation and ridicule, but of regret and nity. She inculeated the law of kindness. and pity. She inculcated the law of kindness and of love, of benevolence and charity, and ex-plained how it was applied, in the economy of the higher life, in the intercourse of spirits with each other; the strong aiding the weak; the

learned teaching the unlearned; all aspiring and progressing, step by step, through the operation of this law of love. The foregoing is but a partial and meager account of the observations and experiences of one person. Hundreds of others, thoroughly compe-tent, clear headed witnesses, can testify to the tent, clear-headed witnesses, can be saily to one genuine character of the Eddy manifestations; while hundreds of thousands of others with equal qualifications for forming correct conclusions, have had, abundant and satisfactory evidence of the control of the c spirit communion within their own personal experience. Do not those clergymen who find so much pleasure in denouncing Spiritualism, know much pleasure in denouncing Spiritualism, know that in every congregation at the present day that is respectable in numbers, that they address, there is a large per cent. of Spiritualists? If they do not, they are ignorant of an important fact; and while the clerical gentlemen are dilating upon the folly and wickedness of Spiritualism, this portion of their hearers are quietly placing their knowledge of facts in the scales upon themselds and their preachers' assertions in the one side, and their preachers' assertions in the opposite balance, and finding that the latter has no perceptible weight as against the former. Were we to have a series of telegrams from friends traveling abroad, advising us of their good health, the different points reached upon their routes and the pleasant incidents of travel,

we should attach very little importance to the arguments of the recluse—who had been so absorbed in his volumes of ancient lore that he was unaware of the progress of science—when he unaware of the progress of science—when he sought to "expose" the fallacy of our belief in the electric telegraph, as a means of communication with our friends. The absurdity of such a position is no greater than that taken by these declaimers against the ofttimes demonstrated fact of spirit communion.

vestigated its various phenomena, with the desire of finding the truth, it is not of the slightest value. For no matter what may be the pretendence of the pretendenc value. For no matter what may be the preten-sions, or even the just claims of the writers to the consideration of their views, when they treat upon subjects with which they are familiar, it is absolutely impossible for them to know aught of this most important subject, except by personal investigation, and the honesty and thoroughness of such investigation should be commensurate with the correlations invocate of the cub.

with the overshadowing importance of the subject. The facts set forth in this communication are given wholly in the interest of spiritual truths, which have been so often rudely and wantonly assailed. They are as fully within my knowledge as the fact that I have ridden hunders. dred of times upon railroads; as well defined and proven to me as any circumstances attending those railroad trips. In obtaining them, it has not been necessary for me to neglect nor have I neglected my ordinary business pursuits. The time I have given to these investigations would otherwise have been spent in recreation, reading, or social intercourse. I mention this in refutation of the off repeated charge that to become a Spiritualist is to become a semi-lunatic, with no zest for the ordinary affairs and duties of life. are performed with a far more uniform cheerfulness of spirit than formerly, and they have more interest for me, as their bearing upon the future life becomes more apparent; and I endeavor to shape them with reference to the accomplishment of the greatest good to humanity; for ours is a philosophy that warms and expands the heart, and bids us recognize the fatherhood of God and the brotherhood of man. I desire also, by this communication, to bear testimony to the genuine and high character of the mediumship of the Eddy Brothers, who, although cruelly abused and vilified, have borne themselves manfully, constantly augmenting the number of their friends from among the hosts of intelligent inves-

tigators who visit them.

Far be it from me to ask any one to adopt my views from my experience. I have been rewarded most munificently in the manner above set forth, for my efforts to find the truth; and my sincere desire is, that others may be influenced to honestly investigate the claims of Modern Spiritualism for themselves; believing that, as in my own case, their lives here upon earth will thereby be made brighter and happier. Each one should form his own conclusion, guided by his own reason, after an investigation which, as I have said, should be most full and complete; i. c., to the point of entire satisfaction that spirit communion is a living reality or otherwise. How different would be the language of the press and the pulpit, if investigation were to precede their

expositions.

If our clerical friends would have the manly courage to seek interviews, through reliable mediums, (and there are many such available,) with their brothers in the ministry who have passed on before them—those in whose truthfulness they had implicit confidence—and ask them as to their present views of the particular theological dogmas they were wont to espouse, and then be frank enough to give the public the benefit of their anenough to give the public the benefit of their answers, what important and deeply interesting disclosures we would have. I speak advisedly upon this point, for I have heard the testimony of those who were once prominent in the ministry, that theological creeds instilled into the minds here were a great drawback to their possessors, and had to be all unlearned before they could make any satisfactory progress in spirilife; that the ball they had spent the years of their earth-life in so carefully winding had to be their earth-life in so carefully winding had to be all unwound. This, I believe, has been the universal testimony of returning spirits, who once held specific sectarian views. It certainly has been of all those whom I have heard, and whose communications I have read upon this subject. Fortunately for the cause of truth, a number of well-known clergymen hare, within a recent period, yielded to their convictions and sense of duty, growing out of an experimental knowledge of the sublime truths of spirit-communion, and and a south the stant of spirit communion, and relinquished their sectarian pulpits and are now ably advocating those truths. Will not the accomplished editor of Harper's Weekly open communication with some former literary friend who has crossed the river, and kindly report to us whether there be not some "wise words said, some noble thing done, or service rendered to hu-manity," in response to his hall and greeting? Will not our severely scientific friend of the Scientific American be good enough to spend two or three weeks at the Eddys' and conscientiously give us his conclusions from what he there witnesses? Will these gentlemen oblige their readers, or will they wait until the unsought spiritual knowledge comes to them through the "inexora-

Allow me, in conclusion, to venture the prediction that, in view of the wonderful and rapid spiritual developments which are being made, and the manifestations witnessed in all parts of the world, the writer who, at a period ten years this side the close of the "nineteenth century," shall seriously question the fact that spirits out of the mortal body hold frequent communion with spirits still in the body, or that they are able to fully materialize themselves so as to be readily recognized by their earthly friends, will be conrecognized by their earthly friends, will be considered as far behind the age as would the man who should now assert that the reports published in our daily papers of events transpiring in the various capitals of Europe, on the very day of their occurrence, were a myth and a delusion. INVESTIGATOR.

#### A Sunday in New York City. To the Editor of the Banner of Light:

Being unexpectedly in New York on Sunday, March 14th, in company with Dr. H. B. Storer, we found ourselves with time, opportunity and inclination to visit the friends who usually convene on this seventh day at the several places of spiritual resort in this modern Babylon. Drifting in the forenoon with the tide of human life which passed through Broadway, the city's main channel, we found ourselves in early season at the pleasant hall called Republican, on West Thirtypleasant nail canea kepublican, on west initize third street, where several well-known friends made us feel at home. Here Bro. Giles B. Stebbins was to administer in spiritual things, and in due time we were treated to one of his compression. spiritual discourses. Large in sympathies and in outlook, mild in manner, clear in style, of deep convictions, sincere and true in heart and life, Bro. Stebbins sheds a benignant light wherever

e goes. Finding ourselves near his residence, we called Finding ourselves near his residence, we called upon our long-time friend, Dr. J. V. Mansfield, the famously gifted Spiritual Postmaster for the denizens on the other side of life. He was at home and greeted us with kindly warmth, which was followed by a pleasant hour of social interchange. Rarely does it happen to a man in this life to be called upon both to enjoy and to suffer the experiences which Bro. Mansfield has had, and indeed is still having. Recently his business was temporarily suspended by an unwarrantable attack, which appeared in the New York Herald over the signature of Inquirer, the incoa. of a over the signature of Inquirer, the incog. of a over the signature of Inquirer, the incog. of a well-known clergyman, an ex-resident of Boston. How absolutely necessary is another life to correct the ills, remedy the mistakes and adjust the compensations which do not obtain here.

The afternoon found us with a goodly company in attendance at the Conference Meeting 725. Sixth approx.

ixth avenue, presided over by Dr. William White, the author of The Student's Manual of Medical Electricity. As compared with the Boston Conference it is of a similar size, but possesston Conference to is of a similar size, our possesses a larger share of speaking talent, and includes several ladies in its regular corps. Each individual was alone responsible for his or her utterances. The meeting was free except in the matter of admission, and the length of time allotted to onch speaker to each speaker.

In answer to a courteous call from Bro. Farnsworth, the Boston delegation responded. The secretary announced that a letter received Satur-It seems to me, Mr. Editor, that there is but one safe rule to govern us in testing the value of any article criticising Spiritualism, viz.: If it does not bear unmistakable evidence that the writer thereof has personally and thoroughly ir-

were, the valued presence of Dr. Storer would

supply the vacant desk. A portion of the interim between the services was passed most delightfully in the spiritual stu-

was passed most delightfully in the spiritual studio of Mrs. Baker, whose devotion to and enthusiasm for the cause of Spiritualism endear her with liveliest gratitude and the soul's truest affection to all her friends. Her motherly care and sympathy for mediums, true and charitable, and her abounding love for the spirits, merita reward which only the heavens can repay.

In the evening Bro. Storer related, in his interesting and entertaining way, some of his personal experiences, especially those with Mrs. Compton, at Havana, N. Y., from which not only grew convictions based upon facts, but from which, agreeably with the laws of evidence, internal and external, there uprose a science and a spiritual philosophy against which mere earthly spiritual philosophy against which mere earthly

Notwithstanding the dull weather we voted this day a success. GEOI New York, March 15th, 1875. GEORGE A. BACON.

### Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON.

MEETINGS IN BOSTON.

Besthoven Hall.—"The Music Hall Society of Spiritualists" has secured the above-named new and elegant hall, 413 Washington street, near the corner of Boylston street, for its eighth annual course of Lectures on the Spiritual Philosophy. Meetings are held every Sunday afternoon, at 24 o'clock precisely. Admission 10 cents, and 10 extra for reserved seat. T. B. Taylor. A. M., M. D., (author of "Old Theology Turned Upside Down," etc.,) will lecture March 21. The last lecture will be given March 23. Singing by a first-class quarietto. As the small admission fee does not pay half the expenses of these meetings, those who feel an interest in having them sustained are respectfully invited to make donations. Lowis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Montgomery place.

9 Montgomery place.
The Boston Spiritualists' Union hold regular weekly
meetings at Rochester Hall, 554 Washington street, every
Sunday evening. Lectures and Conference. H. B. Willams, President.

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limms, President.

John A. Andrew Hall. — Free Meetings.—Lecture by Mrs. S. A. Floyd, at 24 and 7½ P. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester Hall, 554 Washington street.—The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10% o'clock. Geo. H. Lincoln, Secty.

The Laddies' Aid Society will until further notice hold its westly at Rechester Hall, on Tuesday afternoon and

The Ladies' Ald Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, Prosident; Miss M. I.. Barrett, Secretary.

Spiritual Meetings at Lurline Hall, 3 Winter street, at 104 A. M., 24 and 744 F. M. Good mediums and speakers will be present at each meeting.

Mediums' Meeting at Tomplary Hall, 280 Washington street, at 104 A. M., each Sunday. All mediums cordially invited.

nivited.

Harmony Hall, 18/8 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. Lectures every Sunday at 3 and 7½ P. M.

The People's Spiritual Meetings every Sunday at 2½ and 7½ P. M., at Investigator Hall, Paine Memorial Building, Applicin street, near Tremont. Good speakers always in attendance. Seats free.

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

BOSTON. - Rochester Hall. - Children's Progressive Lycoum No. 1 met, Sunday morning, March 14th. During the session declamations by Rudoiph Bertlesen, Lin-wood Hickok, Mabel Edson, W. H. Partridge, Albert Bertlesen; a song by Miss Cora Stone; duett by the Saunders Sisters; readings by Horace A. Johnson and Miss Frank Wheeler; and remarks by Dr. T. B. Taylor, of Chicago, N. Frank White, and Mrs. Dick, of Boston, varied the

Harmony Hall.—The test scance held at this place on the morning of Sunday, March 14th—Frank T. Ripley and Mrs. Stanwood being the mediums—was well-attended and highly satisfactory. Mr. Ripley is now located at 46 Beach street, Boston-Spiritualists' Home.

PLYMOUTH. - Leyden Hall. - F. W. Robbins, Corresponding Secretary, writes: "Since January there has been quite a revival of interest here in spiritual matters. Private circles have been held in different places, with good results. Meetings have been held every Sunday, in Leyden Hall, and have been well attended, some of them crowded. Last Sunday, March 14th, Mr. H. C. Lull, a native of Plymouth, but who has been absent for the last six years, occupied the platform, and had a full house, speakling very acceptably to the audience, so much so that he was announced to speak two Sundays in May, it being the first vacancy they had. Thus is disproved the old adage 'A prophet is not without honor save in his own country.' The Children's Lyceum meets at 11 A. M., at this hall. I. Carver, Conductor, Mrs. M. C. Robbins, Guardian, Miss Mary Lewis, Librarian, Lewis Doten, Musical Director.

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