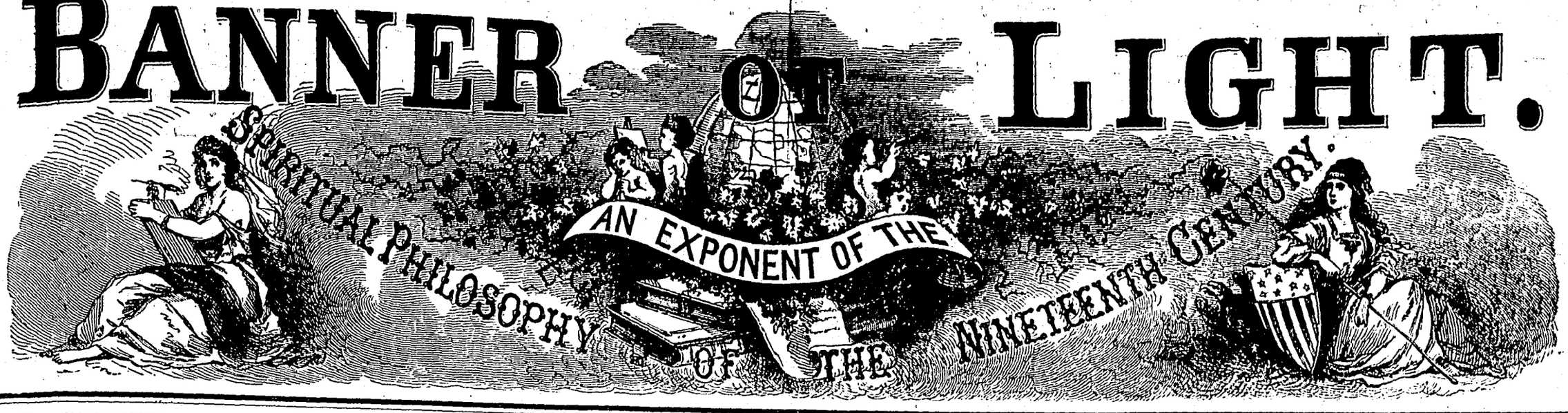
BANNER OF LIGHT.



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Spiritual Phenomena.

THE MOST CONVINCING MATERIALIZATIONS OF THE AGE.

ANNA STEWART MEDIUM, AT TERRE HAUTE.

To the Editor of the Banner of Light:

When one year ago I sent you some account of the wonderful materializations of spirit forms through the mediumship of Anna Stewart, as witnessed by me at the séance rooms of Dr. Allen Pence, at Terre Haute, Ind., I little dreamed of the wonderful results in the perfection of their work to which the spirit-band controlling her were destined to attain. At that time I gave a specific account of the strong test conditions under which the medium was placed by skeptics and investigators, and the highly convincing and satisfactory manifestations then produced.

No matter how exacting the test conditions imposed by those seeking indubitable proof of spirit communion, the results continued to be uniformly satisfactory, the manifestations continuing to vary at each séance. Confidence was thus firmly established in the medium, and unless skeptics from a distance were present the tying of the medium was dispensed with, the spirits at the same time announcing that they themselves would form conditions sufficiently satisfactory to all. This promise, as will be shown, was abundantly fulfilled.

The séance—a general description of which is here given—was held in the séance-rooms above alluded to, where some thirty-five individuals (about equally divided between males and females) were assembled. The medium, dressed in some plain, drab-hued material, entered the cabinet, completely isolated from everything which could have been made accessory to collusion or trickery, [I here make the usual allusion to deception, which, ever since the first materialized spirit-hand appeared, has been introduced into almost every article on manifestations produced on that plane, no matter what the reputation for truth and honesty borne by the person or persons connected therewith may have been,] and after the music-box had kept up the harmony about half an hour the manifestations begun.

The séance-room on this occasion was more highly illuminated than at any previous time during materializations, and the spirits seemed particularly pleased while communicating with me, that they had been enabled to appear in a light so strong that all things could be clearly distinguished. Each feature of the spirit's face, and indeed of the countenances of all present, could be distinctly seen.

The first intimation that the materialization was progressing was a partial opening of the cabinet door, and we were favored with a glimpse of the spirit, who immediately closed it. It was opened again, and we had a full view of the spirit, appearing in the form of an interesting young woman in low neck and short sleeves. Her white garment extended about half way below the knee, displaying a neat foot and ankle, her head being covered by a white turban. We had only time for one good view, when the cabinet door was again closed.

Again, the door was opened by this visitant from the mystic regions beyond the grave, and the spirit this time came boldly forth, approaching very nearly to the first row of spectators. I noticed now that her feet were encased in a dainty pair of black slippers, and also that her waist was girdled by a belt of the same hue. She ventured a word of inquiry as to how the audience liked the materialization, and asked what they thought of her slippers, stating that she made them herself. "We will bring out the medium to-night," said she, and returned to the cabinet.

A few moments elapsed, when the doors of the cabinet were thrown open, and the spirit again appeared, holding the medium by the hand, who was entranced by an Indian spirit calling herself "Minnie," and who frequently spoke at the opening of the séance. Both *spirit and medium* advanced from the cabinet, now vacated by all things visible save the chair in which the medium previous to this had been seated. Said the spirit, "Can you now all see the medium, and distinguish us both clearly? are you all satisfied *now* that there is no deception about this?" Both spirit and medium remained standing in front of the cabinet for some minutes, the former answering questions, and asking that all should fully satisfy themselves of the identity of the medium, and that they should closely scrutinize the features of each!

This remarkable séance demonstrated to me the vast progress accomplished by the spirit-world on this plane of startling phenomena since the electrical experiments to which Mr. Crookes, of England, subjected the medium, Florence Cook. In that case, had it been possible for the medium to have appeared with the spirit, these electrical experiments resorted to that a separate identity of spirit and medium might be demonstrated beyond a doubt, would not have been thought necessary.

Observe, then, this remarkable fact: both spirit and medium in a clear, satisfying light, (the latter entranced,) walking hand-in-hand from the wide open cabinet, the latter isolated from all things, the light thrown completely around it, and containing nothing save the chair which the medium had occupied, and there remaining as long as desired in view of all!

After the lapse of about three minutes the spirit, still holding the medium's hand, returned to the cabinet.

I have now to speak of a very remarkable and convincing test, which is neither more nor less than weighing the immortal remnant of mortals. A common platform scale had been provided, and the voice of the spirit asked that it be placed in front of the cabinet, which was done accordingly. The spirit again came from the cabinet, but this time her white dress extended quite to her feet, and her arms were covered by a pair of sleeves, her former abbreviated wardrobe having been lengthened doubtless by the same mysterious process by which it had been originally "spun." The spirit having stepped upon the scale, one of the spectators was requested to weigh her. A gentleman volunteered, and "ninety pounds" was announced as the result. The spirit then stepped from the scale, but requested to be weighed again, remarking, as she took her place a second time, "Now I am coming down on it heavy." The result, as announced this time, was "one hundred and fourteen pounds." She asked to be weighed a third time, and this time the result was announced as "*fourteen pounds!*" after which she became so light that she could not be weighed by the scale!

In answer to a query, she stated that she became lighter or heavier by means of will-power. The spirit then returned to the cabinet with the remark, "I am losing myself."

Upon the reappearance of the spirit I requested that she should take my hand, which she did. I then made several queries, among which were the following: "Where did you die?" She answered, "In Quincy, Illinois." Said I, "What is your name?" "Belle Burgess." "How did you find the medium?" "I knew her in Quincy, before I passed over." "How old were you?" "Fifteen years." "Then," said I, "are we, who are bearing the brunt of the battle for the truths of Spiritualism, to look on while the Orthodox clergy 'steal our thunder,' and obtain credit for the liberal philosophical sentiments taught originally by Spiritualist speakers?" To this she replied, "You are constantly improving yourselves, and when the world's prejudice is broken down, you will go up in the world, and they will stand a poor show. There is no dark side to Spiritualism." "Why do you not permit other spirits to materialize?" "They have not learned how, and we wish to develop this Katie King business as far as possible; then we will give the others a chance."

The spirit occupied full an hour and a half at this séance. During almost all the time she was in full view of all the spectators. I chronicle the materializations at Dr. Pence's séance-rooms through the mediumship of Anna Stewart, with their attendant circumstances, as far beyond what I have ever before seen, and fully equal to anything of the kind I have ever known recorded. It is worth a trip across the Atlantic to receive such satisfaction from the world of spirits.

Mrs. Anna Stewart has been giving séances at Terre Haute, Ind., for a period of over two years, during which time she has proven herself to be a lady above the imputation of trickery.

THEODORE F. PRICE.

Monon, Ind., March 4th, 1875.

SEANCE WITH FRED. ELY.

DEAR BANNER—Freddie progresses finely. Last night there were present sixteen of us, all well acquainted with one another. Fred. was placed in an adjoining room, the folding doors being open, but their place supplied with a heavy blanket. In this small room Fred. was tied with wax-ends, one hand down to each side of the chair, and the chair fastened to the floor. His feet also were tied together, and to the chair. Beside him, on a table, were placed the usual spirit orchestral instruments, tambourine, mouth harp, bells, etc., etc. His room was only lighted by the light of one six-foot burner in the room in which we sat. When the blanket was pushed aside the medium was as much in the light as ourselves; consequently the darkness of his room, even when the blanket was down, was but very slight.

In this condition we received an uproarious response from the aforesaid musical instruments, all of which played plainly, distinctly. *We know, beyond the possibility of a doubt, that none of the noise or music was produced by the medium.*

While still in this strictly test condition we received the independent writing on a sheet of paper laid on the table.

The next phase was, we set free the hands of the medium, but left his feet tied; then he held his hands outward, entirely outside the curtain, into our room and in our full view, and while thus seated we received the instrumental music again by the invisible powers, three instruments playing at one time. This séance occurred at my own residence, and I know there was no fraud or collusion or mistake about it. Freddie Ely is a Newark boy, but when he visits New York comes to my own house, but does not give séances for the general public, nor for money. At his home séances he also gets spirit hands under the above test conditions.

And now to the Banner I would say, that although I have been an investigator for many years I do not, for one, call trance mediumship, clairvoyance, or the intellectual phases, the highest order of mediumship. The philosopher and the old Orthodox are knocked down more effectually by the intelligent, independent movement of a chair or table or tambourine, than by all the arguments and philosophies that have ever been written on the subject. The movement of inanimate bodies without contact, or rather by spirits, proves the capacity of spirit over matter. It sets at naught the law of gravitation in minor bodies. It reaches the eye, the ear and the reason of all men. Therefore, for one, I say all hail to physical manifestations.

J. B. NEWBOUGH, M. D.

New York, Feb. 7th, 1875.

MANIFESTATIONS AT HARRISBURG, PA.

To the Editor of the Banner of Light:

As it has been some time since anything has been published in your journal from this section, I suppose our friends have come to the conclusion that we are doing nothing. In this they are greatly mistaken, as we are having wonderful manifestations at our circles, and the good work goes on bravely. We are having a course of lectures, and have started a new circle, and new mediums are being rapidly developed. Among the new mediums are Messrs. Krause and Neff, of this city, whose marvelous manifestations have mystified the public to such an extent that these gentlemen are daily in receipt of letters requesting a display of their powers. I have had the pleasure of witnessing a number of their séances, and must say that they exceed anything I have ever seen or read of. I will endeavor to give a description of one of their séances.

The cabinet was first examined by the audience and committee. Major Krause was then bound with ropes, his wrists firmly tied behind his back, and the ropes knotted in every possible way to secure them. The ropes were then drawn down and tied by the committee to rings fastened to the floor of the cabinet. The Major's legs were next securely bound. The cabinet doors being closed, materialized hands instantly appeared at the apertures. The doors being opened, the medium was found bound as before, and the knots undisturbed. Two of the committee were now invited into the cabinet, and solid iron rings were placed on the floor. In an instant the rings were flying in the air, and then were found upon the arms of the medium. Upon the doors being again closed, the rings instantly fell to the floor. The committee failed to detect a single movement of the medium.

Handcuffs were now placed upon the mediums, and upon the doors of the cabinet being closed, they were heard to fall upon the floor, and the mediums stepped out free. At the suggestion of a gentleman in the audience the handcuffs were placed upon Major Krause's wrists behind his back, with the same result.

The mediums now enter the cabinet together, and are bound securely hand and foot to chairs. In a twinkling solid iron rings are placed upon various parts of their bodies, whilst persons are sitting in the cabinet with them, and who fail to detect any movement on the part of the medium.

One of the most mysterious of their manifestations is what they denominate the "changing rings and chains." They both being bound hand and foot to chairs, four small iron rings are placed, two upon either arm of the Doctor. The committee now pass a solid chain through the rings across the back, drawing them up under the arms, and locking it with a padlock or handcuffs. Another chain is passed through the rings across the breast and locked in a like manner, and the keys retained by the audience. In the short space of ten seconds the rings and chains are found upon the Major (who is a much larger man than the Doctor), and so tight are they that it is impossible for any of the committee to move either the rings or chains. How this marvelous change can take place is beyond my comprehension, and the rapidity with which it is done makes it still more mysterious.

A coat is now placed upon either of them, and stitched at the sleeves and neck so that it is impossible to remove it without disturbing the stitches, yet it is changed from one to the other instantly, whilst both are securely bound.

Solid iron rings are placed upon their bodies which it is impossible for anybody to remove, yet when the cabinet is closed, in an instant they are heard to fall upon the floor.

Many other startling features, such as the floating and playing of musical instruments, were produced, and thoroughly tested by the audience, who failed to discover any fraud or trickery on the part of the mediums.

In conclusion, I would state that these gentlemen give every opportunity to scientists and others to investigate the phenomena, and allow any one to enter the cabinet with them who express a desire to do so.

H. BRENEMAN.

Harrisburg, Pa.

PASTE THAT WILL KEEP.—A correspondent of the London Chemist and Druggist says that paste is kept moist and specially sweet and free from smell, by mixing glycerine with it in the proportion of about one teaspoonful of glycerine to half a pound of paste; according to another authority, glycerine is anti-septic, one part to ten of water, preserving animal substances equal to spirit.

A Vermont couple courted thirteen years, and finally concluded to go the whole figger.

Literary Department.

THE LIGHTS AND SHADOWS OF ONE WOMAN'S LIFE.

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER,

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

CHAPTER XVI—CONTINUED.

Davie was surprised one day to see his mother walk into his room just as he was about to retire for the night. She had never been in London before, and looked haggard and worn. "Oh Davie! Davie!" she said, "where is Bessie? your sister Bessie? Is n't she here? Not here, Davie! Pray do n't say she is n't here!"

Davie took off his mother's bonnet and shawl, smoothed the ruffled hair, bade her sit down and rest.

"Not till you tell me where Bessie is! Say that she is here, Davie!"

"I do n't know what you mean, mother. Bessie is not here. Did you let her come to London alone?"

"Let her come to London alone! Why, you are crazy, Davie, to think of such a thing. But she has gone! Bessie has gone from us. Yesterday morning she did not get up at her usual time, nor answer to my call. I went up to her room, and there, Davie, I found this note: 'DEAR MOTHER—Do not look for me. You cannot find me if you search. Wait till I return, and do not be anxious. I will visit you before long and tell you everything. Your affectionate daughter, BESSIE.'"

Davie read, and was troubled. "Mother, I will get you a cup of tea, and then we will see what can be done. Be calm, mother; it may all be right. Had Bessie any lovers?"

"Yes, young Higgins, the farmer, wanted to marry her. He is well to do in the world, and would have made her a good husband, but she would not listen to him, nor let him come to the house."

"Any others?"

"Yes, James, the linen-draper's clerk, a steady young man. She used to be fond of him, but latterly she treated him so badly that he has courted Martha Sands, and they are to be married this day week."

"Are there no others?"

"Not one that I can recall, my child. I cannot think she has left her mother for any man alive. Why should she? Was n't she the beauty among her equals, and might have the pick of 'em!"

"Are you sure she came to London?"

"No, Davie. I know no more than that note tells me."

Davie was more troubled than he dared express to his mother. The darkness of night had settled down upon them, and he was almost a stranger in that great city. There was nothing for them but to wait till morning, then he would go home with her, and perhaps Bessie might return. They would hope so, at least. After much soothing and comforting from her son, Patsie fell asleep, but Davie watched and was troubled. They went home the next morning, but found the cottage just as Patsie had left it the day before. The friends at Morton Hall and at Mount Paradise sympathized deeply in Patsie's trouble. Nothing was left undone to obtain a trace of the missing girl, but all in vain. Our readers have a clue to the mystery, but not one, save Mrs. Eliza, had a suspicion of the truth, and she kept her own counsel. Once in a morning ride, she had seen Roger Morton leaning against the stile, talking with Bessie. She thought nothing of it at the time, for Patsie's family were much beloved at the Hall, and the intimacy between them was on a different footing from that of the other dependents of the family. Now the scene recurred to her again and again: the pretty red-cheeked girl and the aristocratic scion of the elder Morton in such close converse in that retired spot. She was saddened and shocked at the suggestion that would intrude into her heart, repel it as she might.

Mary could believe nothing evil of Bessie, and comforted Davie with this belief. He was pained to see her looking pale and thin, and a sadness had settled down upon her face, which he believed was not all caused by Bessie's disappearance. He called once to see Lady Isabella. As he went away, Mary was already mounted for her daily ride, the groom waiting her pleasure. Davie came to her side and walked down the avenue. The groom fell back. Davie stopped at the gate under an ancient elm, whose branches drooped almost to the ground. Mary gave her hand to say good-by. Their eyes met—hers were wet with unshed tears—his? ay, he veiled them with the lids and looked down. He dared not trust himself.

"Davie! Davie Ramsey!" at last broke out Mary in a voice that trembled with suppressed feeling. "Have you no pity on me, that you give me not one word of sympathy? Cannot you, who always taught deference and obedience to parents, give me one kind word, when I am trying to honor my father by yielding myself to his will?" The words came from a heart that must speak or break.

"No, I cannot!" said Davie, in a voice that sounded harsh and stern. "Would you perjure yourself?"

He turned and walked quickly away. He dared not look into her face again. Had he done so, he would have poured his whole soul out before her, and then—what might have followed? Scorn, reproach, her father's anger, banishment perhaps from Morton Hall forever. Poor Mary grew thinner and paler. There was sadness in the Hall and weeping in the cottage. One week more, and Roger Morton would come to claim his bride. The heart of Lady Isabella could no longer resist the sweet, appealing face. She drew her to her bosom and said, "My darling, shall we not ask your father for a longer delay? three months, say?"

"Yes, mamma, if *you* ask him he will give it. I cannot tell you now why I was so firm at first, and why more yielding at last. Some time I will tell you, mamma. I think I shall die young; you know my mother did."

"No, no, my precious one; you will live and enjoy life. I prophesy it."

Two months from that date "Mrs. Eliza" went to London with her mother, to see the family solicitor about some claim upon her father's estate. To procure an important witness she called upon an old servant, who kept a lodging-house in the city. The old woman, who was something of a gossip, told her of a sick girl whom she had taken in because she came from her own county.

"The poor thing will die," she said, "and mourns to go home to her mother. She has money enough to go, but I am afeard she will die on the way."

Mrs. Eliza asked many questions, and then went up to see the girl. She was not surprised, after what she had heard, to see our poor Bessie. Yes, poor Bessie! her fine color all gone, and she panting for breath and moaning, "My mother! my mother!"

Mrs. Eliza, our readers will remember, was tall, and angular, and plain, but she had a heart of gold, and a hand strong and tender. She spoke only kind words to the poor lost creature, and had her carried to the station in a carriage, she supporting her; and she got her safely to her home, and helped, with her own hands, to lift her out of the coach at her mother's door, where she left her—mother and daughter by themselves.

Patsie made no reproaches, for the girl was dying. She listened to her confession with lips that compressed themselves tightly, lest the girl should hear the curse upon her betrayer that longed for utterance.

When Davie next saw his sister Bessie she lay a white, stiffened corse in her coffin, and he knew who had wrought her ruin. His Scotch blood was roused. He had the courage, the fearlessness and the will to avenge the deed. But Patsie laid the mother's firm hand upon his shoulder.

"I promised her for you, Davie, that you should not harm him. I promised before she would tell me his name. With her dying breath she asked, and I promised."

The firm lips moved, the eyes flashed fire and the hands moved restlessly. His mother had never seen him so defiant and determined to have his way.

"Yes, and I promised more," she continued; "that we would never reveal his name."

Davie flung his mother's hand from his shoulder.

"You had no right, mother, to promise for *me*. Keep his villainy secret! Let the murderer go unpunished! Mother, you forget—our Mary! No! By——"

The mother's hand was laid quickly over his mouth. He had never sworn an oath in his life.

"Davie!" The mother burst into tears. "Do n't you make me a liar, boy! God will take vengeance. Leave it to him."

Davie made no reply, but went out into the garden.

Mary had come to the cottage to weep with Patsie, and give her such comfort as was in her power. Davie had left for London that morning, but as Patsie sat in the porch, holding Mary's hand, careless of work, now, Davie opened the garden gate. For the first time in his life he had missed the train.

There was something in Mary's eyes as he said, "And so I must spend the rest of the day at home," that made his heart bound, and brough the color to his cheeks. "A brother's welcome," he said, "at least."

He sat and read to them from Ruskin's Beauty of the Clouds, and as he read they watched the light, fleecy clouds that sailed the sky that evening; and then he told Mary of his last work—a Gothic church for some pretty village, and they studied it in its details. Then they wandered awhile in the garden, and found one magnolia flower on the tree, which was getting old now, and did not bear many blossoms. They plucked this to carry to Lady Isabella.

"I remember," said Davie, "the first time that my lady teacher, as I still delight to call her, came here. I was so afraid that she would take you away from us, that I went and sat behind the hedge, and cried for an hour."

"What happy days those were Davie," said Mary.

"Yes; I think no children in England were quite as happy."

"And now? Oh, Davie! I wish life were all over now. I want no more of it."

"Mary," said Davie, and strangely calm sounded his words, "is it right to thrust our happiness from us? Is it right to torture our own hearts? Mary, you cannot—you must not, you shall not marry Roger Morton!"

He stopped, frightened at his own vehemence. Mary did not understand all the feeling which prompted these words, but, strange as they sounded, they were music to her ear. Her eyes fell, but the color came and went on her soft cheek. Davie saw, and great courage came to his heart.

"Mary, it would be perjury for you or for me to plight our troth to another. God has made us one, for all time. I care not for the difference of rank or wealth. I only know that I love you with all the strength of a man's love, and, Mary, I believe——"

"Yes, yes, Davie," said Mary; "did you think I could give myself to another? But, Davie, why did n't you tell me this before? Oh, Davie! I thought—I was afraid it was only a brother's love."

"You may call it what you please, it is a love that fills my whole being. It is life to me."

He had drawn her to his side, and she was weeping on his shoulder. It was almost too much for the poor, loving heart, who had never once thought of rank or wealth. Davie was to her the noblest, the truest of men; as far above all other men whom she had met as gold is more precious than the baser metal. It had not occurred to her that Patsie's pretty cottage was not as good a place to be born in as the great, stately chamber, with its tapestried bed, where her mother died in giving her birth. Love is as great a levgler as death.

And so Patsie learned the story of this love, and her heart trembled within her. She understood the pride of Melton and Morton, and she gave her blessing with faltering lips.

Davie's way lay straight before him. He went home with Mary that evening, and sought her father in his library. There the young man told his love, and asked for the daughter when he should have won his way in the world. We have said that Henry Morton was a gentleman. His bearing toward those inferior in station to himself was one proof of this. He was never arrogant or overbearing; his servants never heard him use a profane or hasty word; his manner carried authority with it, and enforced obedience. He was deeply chagrined and disappointed when he heard Davie through, as he did, in silence. He was seeking Mary's happiness, as he firmly believed, in marrying her to Roger Morton. Let it be remembered, also, that he knew naught against the fair fame of the young man. Davie was a gardener's son, and Patsie's mother had been a servant at Melton House. All this occurred to him as he sat leaning one arm on the table, and listening to Davie, who plead his cause in a manly way, but not as a beggar. No, there had come over Davie this day a modest bravery, as if he were a young, belted knight. Mr. Morton had bade him be seated, but he now rose and stood before him.

"Mr. Morton, I can say no more. I will never marry your daughter without your consent and blessing; but unless you give that you doom us both to a life of disappointment and regret."

Mr. Morton rose and walked across the library before he replied:

"Davie Ramsey, I *cannot* give my consent and blessing. This comes upon me too suddenly! the disappointment is great! Leave me now, lest I say that which I may regret. But take no hope—I *cannot consent*."

Davie bowed and departed. He spent the night at his mother's cottage. She gave him little comfort, "For I knew it must be so, Davie," she said. "He thinks you are only a gardener's son!"

"But I can win a name that she will be proud to wear. I feel it within me."

"She is proud to wear it now, Davie. No trouble with her—the darling! Don't you go to blaming the gentry too much. I am not in favor of what are called misalliances myself. Happiness is most generally found by marrying in our station in life. Go to bed, Davie; the good Lord is over all!"

When he left her in the morning she said, "You will find work the best consoler, Davie. Go, work hard and forget your trouble."

A cold consolation, thought her son, but he obeyed.

There is a family meeting on Paradise Hill. Mr. and Mrs. Morton, Uncle Joe and his wife are seated in the room with which our readers have become so familiar. The Captain does not wear his usual bland expression, but his face is flushed and his white hairs are flying here and there, like the soldiers of a regiment in a panic. Mr. Morton looks grave and troubled. Lady Isabella sits calm in her matronly beauty. Her presence is a benediction, for the air of perfect trust and quiet which pervades it. Mrs. Eliza is restless—not quite herself to-day; she moves her seat frequently, and now and then disappears from the room. Mr. Morton has just ceased speaking, and Uncle Joe has waited—impatiently, it must be confessed—to hear him through, and, as soon as he finishes, takes the word:

"No, I say, no! it must not be! Such marriages never come to good!" and he laid his hand heavily on the table as he spoke. "We will not force Mary into a marriage that is distasteful to her—I am not a cruel or harsh man, God forbid! though I think the little chit will come to her senses by-and-by; but, on the other hand, she must not marry the gardener's son. I agree with you, Morton, and will sustain you in this."

"Thank you, sir," said Morton, bowing.

"Not that I have aught to say against Davie Ramsey. He is a talented young man, quite worthy of your patronage, Lady Isabella, and very grateful, I doubt not."

The lady smiled, but, as the Captain was eager to say more, she spoke not.

"Let him go to the United States. I understand he has expressed the wish. I will give him a hundred pounds myself, yes, three hundred, that he may have a fair start. As for my niece—take her traveling; go with her, Morton, to Norway, or to the Pyramids, or to China, and she will forget Davie Ramsey, and be glad to settle down at last as mistress of proud old Clapham, the happy wife of Roger Morton."

Mrs. Eliza's eyes were fixed upon her husband as he spoke. Her own lips were moving, and her thin hands working restlessly in her lap, but there was a look of determination on her lips and in her eyes. There was a brief silence after the Captain had finished. Mrs. Eliza waited an instant, that she might gather a little more courage, and then her words broke out like hot lava from a volcano:

"Roger Morton! our Mary marry Roger Morton! Sooner plunge a knife into her heart! Hear me, gentlemen, and then see to what such a conventional marriage will doom a lovely, innocent girl!"

The eyes of all were turned upon her in mute wonder. She continued:

"You know the story of poor Bessie, and your hearts have bled for her mother! Do you know the villain who murdered her? A gentleman of high degree, with the blood of a long race of noble ancestors in his veins—Roger Morton by name! Wait," she said, as Mr. Morton started to his feet, and Uncle Joe's eyes opened wide, "wait, I will tell you all." Which she did, for she had gleaned all particulars from the old servant, and had had an interview also with Patsie. "Davie Ramsey knew this when he plead his own cause before Mary's father, and was well aware of that father's detestation of vice. One word, and Roger Morton would have been banished from Morton Hall forever. He held his peace, and restrained his arm, too, though he longed to take summary vengeance on the villain. His mother made a solemn promise to Bessie on her dying bed, that Davie should do no violence to her seducer; a woman's weakness, I suppose. This is the man to whom you would marry your daughter, Mr. Morton, while you spurn the true gentleman from your door because he has not a pedigree as long as yours! I believe I may claim to be descended from as noble a race as ever graced the pages of heraldry, but among them all none purer and nobler than Davie Ramsey!"

As she paused, Lady Isabella rose from her seat and, with that courtesy and grace so natural to her, crossed the room to where Mrs. Eliza sat, and, stooping, kissed her, saying:

"God bless you for defending my noble boy!"

The words had scarcely passed her lips when Patsie Ramsey walked into the room, bearing in her hand a brown, rusty, old book.

"Here, gentlemen," she said, as she held the book toward the Captain, then stopping short—"Excuse me, I am a poor mother whose wits are almost wandering for the trouble I have had, but I come to pray that you will deal gently with my dear child Mary. She will break her heart, and you will see too late that you have killed her. I come to ask no favor for Davie. He is a man, and can bear the trouble, for he has his mother's strong body and his father's clear head. I'll not fear for him. He can drive trouble away with hard work. But Mary is a loving, tender woman, a good daughter. I say you will break her heart if you cross her love, and she will die young, as her mother did before her. I have brought you here, Captain Melton, something that may please you, as sugar-plums do a child, and may make you look more kindly upon my boy, though when a man is good, and noble, and true, and the lady loves him, what more can you ask? True, I am not of gentle blood, but if you will let Davie marry Mary, why then I will go away and hide myself, and never see any of you any more. This book I kept because John valued it, and it has been handed down from father to son for many generations. I never could make it out myself, but maybe you can. One thing only I know about it: it gives John's pedigree, so long that you will have to begin in the morning to read it if you would get through the same day. There is one verse in it which you have got in your own house, in the oak chamber. Maybe it is a prophecy, sir."

Uncle Joe had seized the old book, and found it a history of the Ramsey family, running back, back—yes, further into the dark ages than any Melton or Morton pedigree, and contained these rude rhymes, with which he had himself been familiar:

"A Scottish knight once vainly wooed
A bride of Molton's haughty line:
When next he comes he'll win his spurs,
And with the Rose the Thistle twine."

As Uncle Joe read these lines, Mr. Morton rose and placed a seat for Patsie, who had obstinately remained standing.

"Mrs. Ramsey," he said, "your boy has won his spurs, and I shall be proud to call him son. I thank God that he has saved my daughter from the misfortune of being Roger Morton's wife." Then turning to speak to Lady Isabella, he missed her from the room, but she reappeared in an instant with her arm around Mary, whose eyes were bent upon the ground, but whose blushes betrayed her consciousness of what had just taken place.

"Ah, Isabella, you were the best judge of our child's happiness," said Mr. Morton, "but I must thank you for the patience which has borne with my folly."

"I knew how it would end, my husband. I had faith in God and in my boy. Let me say to Captain Melton that we bring no penniless knight to mate with his niece. My American property, which now amounts to a handsome fortune, is already settled upon Davie."

"My lady," said Patsie, "let me repeat to you the dying prayer of Mary's mother: 'God bless my darling, and give her that happiness which a woman's heart most craves. I ask not greatness or wealth, but goodness and love.' You can judge now if God has heard her prayer."

There was a thumping noise on Uncle Joe's table, which caused all eyes to turn toward him.

"I am the oldest person in this room, and I think I have a right to be heard. I give my full consent to the marriage of David Stuart Ramsey to Mary Melton Morton; but I have said—and like a true soldier I stand by my word—my niece shall not marry beneath her. Like an obedient child she has chosen the descendant of a long and noble ancestry. Let us adjourn to the dining room, where we will drink to the health of the English lassie and the Scottish laddie."

THE END.

INFLUENCE OF NEWSPAPERS.—Small is the sum that is required to patronize a newspaper, and amply rewarded is its patron, I care not how humble and unpretending the gazette which he takes. It is next to impossible to fill a sheet with printed matter without putting into it something that is worth the subscription price. Every parent whose son is away from home at school, should supply him with a newspaper. I well remember what a marked difference there was between those of my schoolmates who had, and those who had not, access to newspapers. Other things being equal, the first were always decidedly superior to the last in debate, composition and general intelligence.—*Daniel Webster.*

Timid blows do not tell much on any great work.

THE BELL OF ATRI.

BY H. W. LONGFELLOW.

At Atri in Abruzzo, a small town
Of ancient Roman date, but scant renown,
One of those little places that have run
Half up the hill, beneath a blazing sun,
And then sat down to rest, as if to say,
"I climb no farther upward, come what may"—
The Re Giovanni, now unknown to fame,
So many monarchs since have borne the name,
Had a great bell hung in the market-place,
Beneath a roof projecting some small space,
By way of shelter from the sun and rain.
Then rode he through the streets with all his train,
And, with the blast of trumpets, loud and long,
Made proclamation, that whenever wrong
Was done to any man, he should but ring
The great bell in the square, and he, the King,
Would cause the Syndic to decide thereon.
Such was the proclamation of King John.

How swift the happy days in Atri sped,
What wrongs were righted, need not here be said.
Suffice it that, as all things must decay,
The hempen rope at length was worn away,
Unravelled at the end, and, strand by strand,
Loosened and wasted in the ringer's hand,
Till one, who noted this in passing by,
Mended the rope with braids of briony,
So that the leaves and tendrils of the vine
Hung like a votive garland at a shrine.

By chance it happened that in Atri dwelt
A Knight, with spur on heel and sword in belt,
Who loved to hunt the wild-boar in the woods;
Who loved his falcons with their crimson hoods;
Who loved his hounds and horses, and all sports
And prodigalities of camps and courts;—
Loved, or had loved them; for at last, grown old,
His only passion was the love of gold.

He sold his horses, sold his hawks and hounds,
Rented his vineyards and his garden-grounds,
Kept but one steed, his favorite steed of all,
To starve and shiver in a naked stall;
And day by day sat brooding in his chair,
Devising plans how best to hoard and spare.

At length he said: "What is the use or need
To keep at my own cost this lazy steed,
Eating his head off in my stables here,
When rents are low and provender is dear?
Let him go feed upon the public ways;
I want him only for the holidays."
So the old steed was turned into the heat
Of the long, lonely, silent, shadeless street;
And wandered in suburban lanes forlorn,
Barked at by dogs, and torn by briar and thorn.

One afternoon, as in that sultry clime
It is the custom in the summer time,
With bolted doors and window-shutters closed,
The inhabitants of Atri slept or dozed;
When suddenly upon their senses fell
The loud alarum of the accusing bell!
The Syndic started from his deep repose,
Turned on his couch, and listened, and then rose
And donned his robes, and with reluctant pace
Went panting forth into the market place,
Where the great bell upon its cross-beam swung,
Reiterating with persistent tongue,
In half-articulate jargon, the old song:
"Some one hath done a wrong, hath done a wrong!"

But ere he reached the belfry's light arcade
He saw, or thought he saw, beneath its shade,
No shape of human form of woman born,
But a poor steed, dejected and forlorn,
Who, with uplifted head and eager eye,
Was tugging at the vines of briony.
"Domeneddio!" cried the Syndic straight,
"This is the Knight of Atri's steed of state!
He calls for justice, being sore distressed,
And pleads his cause as loudly as the best."

Meanwhile from street and lane a noisy crowd
Had rolled together like a summer cloud,
And told the story of the wretched beast
In five-and-twenty different ways at least,
With much gesticulation and appeal
To heathen gods, in their excessive zeal.
The Knight was called and questioned; in reply
Did not confess the fact, did not deny;
Treated the matter as a pleasant jest,
And set at naught the Syndic and the rest,
Maintaining in an angry undertone,
That he should do what pleased him with his own.

And thereupon the Syndic gravely read
The proclamation of the King; then said:
"Pride goeth forth on horseback, grand and gay,
But cometh back on foot, and begs its way;
Fame is the fragrance of heroic deeds,
Of flowers of chivalry and not of weeds!
These are familiar proverbs: but I fear
They never yet have reached your knightly ear.
What fair renown, what honor, what repute,
Can come to you from starving this poor brute?
He who serves well and speaks not, merits more
Than they who clamor loudest at the door.
Therefore the law decrees that as this steed
Served you in youth, henceforth you shall take heed
To comfort his old age, and to provide
Shelter in stall, and food and field beside."

The Knight withdrew abashed; the people all
Led home the steed in triumph to his stall.
The King heard and approved, and laughed in glee,
And cried aloud: "Right well it pleaseth me!
Church bells at best but ring us to the door,
But go not in to mass; my bell doth more;
It cometh into court and pleads the cause
Of creatures dumb and unknown to the laws;
And this shall make, in every Christian clime,
The Bell of Atri famous for all time."

☞ Referring to the attempts of certain writers in our day to belittle the aboriginal inhabitants of New England, especially King Philip, C. C. Hazewell, Esq., speaks thus in a recent number of the Boston Traveller. The italics are our own:

"He [King Philip] was not, we are told, the Chief of the Red League of the last years of his life—those long-gone days in which fires were so common in our section. This may be the correct view of the Philippian question, and Philip may have been the poorest of all possible poor sticks; but it is beyond all dispute that the whites *were terribly afraid of him, and that his name was a source of alarm to them.* Now, if he was the miserable wretch that he is painted so long after he went 'beyond the river,' were not the colonists a very beggarly lot to be so much afraid of him? * * *

The conquerors of Philip * * * did what they could to punish the dead warrior, *who was just as much a patriot as if he had been Wallace or Washington, Brutus or Bruce.* 'Philip's hands were cut off,' says Mr. Palfrey, 'and carried to Boston. His head was brought to Plymouth, and there exposed upon a pole, on a day appointed for a public thanksgiving.' His son was sold into West Indian slavery—the cruelest fate that could befall an American Indian, accustomed to free forest-life; and many others of the red men were disposed of in the same way, while yet others were enslaved in New England. About twenty of the Indians made prisoners were shot or beheaded or hanged, purely as matters of power or vengeance or expediency, for there was no law under which their lives could be taken, *except the law of retaliation, which Christianity expressly and unreservedly disclaims—and the conquerors were the cream,* or rather they *claimed* to be the cream of the cream *of the Christian Commonwealth.* * * *

We ought not to be hard on the Indians of that time, for they did no more than we should do, were foreigners to come to New England and seek to settle upon our lands, on the ground that they were far above us in knowledge, and therefore entitled to enter upon our possessions, after having given us a few things of small value in exchange for them. We should be satisfied with the success of our predecessors, and *at last admit the virtues of the vanquished.*"

The Gloucester Advertiser says the fishing season of 1875 has opened quite disastrously, forty-three lives and four vessels having been lost in its prosecution during the months of January and February.

A sentinel should not carry a *knapsack.*

Biographical.

EXPERIENCES OF DR. JOHN H. CURRIER.

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

The well-known lecturer and physician whose name heads this sketch, was among the early-chosen disciples of the New Dispensation—his commission of appointment dating back to a time when but few were found in the land who felt that any good could come out of the Nazareth of Spiritualism. He was born in the town of Amesbury, Mass., on the 25th of March, 1822, and in that place his early years were passed—at which time Luther Colby (now editor of the Banner of Light) and others whose names are widely known to the public, were his playmates and companions.

At the age of thirteen young Currier took up his residence in South Hampton, N. H., and was employed there as clerk in a store from his fifteenth to his eighteenth year, when he returned to Amesbury, and commenced work as a practical painter, although he had never received any instruction in the business. He then transferred his attention to milling, and served as an operative in a factory at Amesbury; at which town, in 1843, he was married to Olive A. Dow.

He continued labor in the mill at Amesbury for some time afterward, then removed to Lawrence, still continuing to work at the same business, the time, in all, devoted to this calling being about five years—though his residence in Lawrence lasted some fifteen years, during the greater part of which he was employed in the business of painting.

When he had attained the age of twenty-nine his curiosity was for the first time aroused by the remarkable phenomena which supported the philosophy of spirit return—a philosophy for whose unfoldment to the people he was, as a trance lecturer, destined to be instrumental in doing so great a work. At a séance which he attended at the residence of Charles Ramsdell, on Common street, Lawrence, he was informed by the invisible intelligences that he was to be developed as a medium for control, which assurance was repeated by other media at various sittings held in different places which it was his fortune to attend. The first instance of his complete control as a medium for the expression of the wishes of a spirit foreign to his organism was at the home of David Farrington, in Lawrence. This occurred about twenty-three years ago, in the summer season. Some three or four ladies called at the house of Mr. Farrington to pass the afternoon, and in the evening a number of gentlemen joined them, Mr. Currier being of the company. He became conscious that he was being worked upon by a peculiar influence, thought he saw forms before him other than those of the mortals in attendance, and was confirmed in his feelings by recognizing among them the spirit of his deceased mother.

The next day he came home from his work—painting—and, after dinner, he was influenced by an intelligence who gave his wife a message which she at once recognized as coming from her spirit-brother. After this initiatory experience he continued at his regular business for about a twelvemonth, but scarce a day or evening of said year passed which did not bring its visitor to him, seeking for knowledge concerning the new truth. During all that time the spirits were urging him to give up his trade and devote his entire energies to serving them as an instrument of communion, but he failed to find in his heart a sufficient faith that he could support his family in event of such a course. The unseen ones, however, continued their work upon him, and he was at last informed by them, through the mediumship of N. S. Greenleaf (the well-known speaker in Lowell), that they were determined to oblige him to accept their proposition. Yielding finally to their will, as expressed by the force of circumstances which were arranged by the invisibles in a manner for the sure production of the end they sought, Mr. C. was directed to unite himself in the medical profession with Dr. Amasa S. Welch, of Lawrence, (a blind medium, who is still practicing in that city,) and also to announce himself ready to receive calls to lecture on the philosophy of spirit-return, wherever his services might be desired. The intelligences, assuming to be his spirit-guides, assured him that, if he proved true to them, they would in turn take care of him in a pecuniary way, and sustain him in every trial. The promise thus early made by the spirit-world has ever remained unbroken, and Dr. Currier is another witness to the fact which is collectively attested by the great army of the modern media, viz: that the agreements of these unseen but potent guides have been faithfully carried out, provided the mortal instrument has been true also. Since the time of his embarkation upon the stormy sea of the public advocacy of Spiritualism, the compass of spirit-guidance has ever proved reliable to him. His field of labor, as a lecturer, has been widely extended, his name being familiar in many localities in the Eastern and Middle States; and the words offered on each occasion, by his various controls, have ever been listened to with interest and satisfaction by the people.

In February, 1864, he entered the 14th Massachusetts Battery, and served in that organization till the close of the civil war—being present in all the engagements from Gen. Grant's first battle of the Wilderness to the surrender of Gen. Lee. He was informed by his spirit friends that should he enlist as a soldier they would save him from danger, which promise they kept to the letter, as he returned unharmed from the field of action, though often exposed to death in its most startling forms. As an instance of the protection afforded by his guides he relates the following: While working at his post beside a gun, which was one of a battery section stationed in a small outwork before Petersburg, he was suddenly seized with what appeared a species of vertigo, and staggered as if shot. The lieutenant in command at once called out to him, and asked if he were wounded. He replied in the negative, but the officer, noticing his strange apperance, ordered him to leave the gun, go to the bomb-proof (which was only a few steps distant) and take some medicine which was there kept; he hastily obeyed, and scarcely had he entered the place and raised the glass to his lips, when a Confederate shell bounded over the parapet, and, exploding, killed two of his comrades instantly, mortally wounded two more, and severely injured several others. Upon his return from the service, he was at one time sitting in a circle to most of the members of which he was a comparative stranger, and to the medium totally so, when the spirit controlling asked him if the promise made to protect him if he enlisted had not been fully discharged? He replied that such was certainly the case. The spirit then asked him, in further consideration of the same subject, if he did not remember "Fort H." before Petersburg, and what happened there?—no one in the circle, save the Doctor, being cognizant of the circumstance—and said the state into which he was then unexpectedly thrown was produced by a powerful influence that was suddenly brought upon him by his guides, who, foreseeing his imminent danger, had adopted the course as the only one feasible at the moment for withdrawing him from his exposed position.

The date of his muster-out from the service of the United States was June 24th, 1865, and for about two years after that event he was employed at the cabinet organ factory of Mason & Hamlin, in Boston—making his home in Cambridgeport. At the expiration of this period he again took the lecture field, and has continued to labor efficiently therein up to the present time.

On the 25th of March, 1869, his home in Cambridgeport was made the scene of a pleasant gathering, a large number of his Spiritualist and other friends from Boston and vicinity assembling to wish himself and his estimable wife joy at the attainment of the twenty-fifth anniversary of their marriage. Shortly after this date Dr. Currier removed with his family to 39 Wall street, and commenced the practice of medicine in Boston. To this new home the death-angel came, July 22d, 1869, and called from his side the loved one who had been for so many years the faithful partner of his joys and sorrows. She departed from this life, leaving behind her not only "that memory of the just" which "is blessed," but the full assurance of her continued loving presence, in spirit. At her funeral appropriate remarks were offered by N. S. Greenleaf, of Lowell, and Fannie B. Felton—herself now gone to taste the happy realities of that higher life which she so feelingly portrayed in words while on earth.

On the 21st of September, 1871, Dr. Currier was united in marriage with Clarinda B. Drury, Dr. H. F. Gardner, Justice of the Peace, officiating at the service. Subsequently he removed with his family to 36 Wall street, Boston, where he may now be found.

The record of this worker's life may not abound in startling passages, neither has pecuniary wealth crowned his efforts, but he has ever been known as an eloquent and logical lecturer, a reliable clairvoyant and trance physician, and a faithful friend. Another has written: "To be just, we must respect the intrinsic merit rather than the outward splendor of human deeds and characters. The man who fills a respectable place, even in the quiet walks of life; who neither transcends the limit of his privilege nor stops short of the measure of his duty, needs no lordly titles to make him honorable;" and the unassuming, indefatigable character of the subject of this sketch, finds in the quotation an apt pen-photograph. As Samuel of old, he unexpectedly heard in the midnight (of poverty and hard physical labor) the voice of higher intelligences calling on him to arise and rebuke existing evils, like him he answered: "Lord, here am I," and from that time to this such has been his straightforward though unobtrusive reply to every demand made upon him by the interests of that loved cause for whose advancement the dearest energies of his life have been devoted.

WHAT SCIENCE IS DOING.

BY WARREN CHASE.

Never at any period of history has science so boldly attacked theology, nor ever before has it so effectually set aside the pretences of Christian revelation. Some years ago it completely overthrew the Bible theory of the creation and duration of our world, but did not then succeed in removing the equally absurd theory of especial creations of organic forms, at different times, of the races and species of the flora and fauna of the earth, and especially of the creation of man by Jehovah in his own image, or form; but now comes Tyndall, sweeping away Jehovah, with the other heathen gods; and Spencer, with the theory of evolution, carrying out the ultimated forms and unfolding them from the simplest germs; and then Darwin, with his "Origin of Species and Descent of Man," showing how easily natural law can produce new species from existing ones, and how simple are the first and lowest, and how nearly related are the highest, even man, through the interlinking chain, to the lowest. When he shows the indisputable evidence that our human progenitors had tails, were covered with hair, and both sexes whiskered alike, and that the hands were evidently used in the early generations partly to walk on, and somewhat as the child uses them before it walks, we begin to doubt the necessity of bringing in a God even to create man, and more still to doubt the likeness to such Maker. Then comes again evolution, with its evidence that the germs of mammals, and even the vertebrates, are so near alike that microscopic power cannot distinguish the difference, either in the protoplasm or the cells; and the further evidence that the human germs pass through most of the stages of progress in attaining the human form, in gestation, that the race did (or would) in coming from the radiates or other low order and its species. So many evidences are now found by science of man's origin, individually, in common with animals in the protoplasm and cell, and in his earliest generations near the form and habits of the higher mammals, that God can now be easily dispensed with, and Nature take the place. Now comes the next great step, and science takes the spirit-world and future life from the theologies, and we then need them no more, for they can no longer delude the people with false hopes and fears of happiness or misery in the life to come for a belief which they hold sacred, however ridiculous to the reason.

INDEPENDENCE, IOWA.—Owing to the obstructions on railroads by snow drifts, and the delays of mails, our line of lecture engagements was broken for February, and we stayed and lectured here three Sundays to good audiences, and gave also four evening lectures, making ten in all—one on the social question (the evening before Mrs. Stanton gave hers), and one on the political, financial and prospective condition of our country.

It has seldom been our lot in a small place to secure so good and intelligent audiences and retain them on different subjects. We reviewed Christian history, religion, and the different objects and ceremonies of devotion, and the fabulous origin of both Jewish and Christian authority as claiming to come from God, and also treated the subject of evolution and development as the source of Spiritualism. We were well paid, and received a cordial and unanimous vote of thanks at the close.

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THE PERSONAL EXPERIENCES OF WILLIAM H. MUMLER IN SPIRIT-PHOTOGRAPHY.

WRITTEN BY HIMSELF.

[*Concluded.*]

PART SIX—Continued.

In corroboration of Mr. Vogl, and in reply to a desire to have Mr. Lord's statement, I will quote from a letter received from that gentleman, dated Utica, N. Y., Jan. 17th, 1875, wherein he says:

Before knowing you I had some experience with a Mr. Nolan, of Waterville, N. Y., and, not getting one out of thirty pictures that I recognized, I became very skeptical, and desired, as a proof, the likeness of my father, who was a very peculiar-looking man. His hair was white, although he was but forty-seven years of age when he passed away, and he wore it braided in a cue. No picture of any description was ever taken of him when in the form. My father was an enthusiastic Mason, and desired that I should join the Order when of age, which I did. When I visited your studio, in company with Mr. Vogl, and sat for a picture, you will recollect that, before you removed the cloth to expose the plate, my father said, through Vogl, "I shall give you a surprise on the picture." You were very much astonished when you showed me the negative, and so was I, for there I saw my father, with his hair braided on top of his head, as he wore it in life, and holding in front of me the Masonic apron with the emblems on it.

After having my picture taken, I visited a Mrs. Cates, a well-known medium in Boston, when my father controlled the medium and said: "My son, thank God, 'from whom all blessings flow,' that I was enabled to come and give you what I did; and, as the All-Seeing Eye beholds all men, we, as brethren, should meet on the *level* and part on the *square*. This was the lesson that was intended to be conveyed in the surprise."

The above was an excellent test, for any Mason knows that it would be impossible for a woman, without some knowledge other than her own, to use such expressions.

After leaving Boston I went to New York, and called on Mr. Mansfield immediately on my arrival, as my father had promised, through Mrs. Cates, that he would communicate further through him. Mr. Mansfield, being controlled, wrote:

"Well, my dear son, according to promise, I am with you; came along with you from your visit to Boston. I am thankful you made that visit. You have that which, after a while, *you will consider a treasure.* I did the best I could to condense the elements about you and the medium, to give you even more than you received; but I am satisfied with what I was enabled to give, and that you recognized me. Your father,
LYMAN B. LORD."

I think (taking the above as a whole) it constitutes such a test that no reasonable man can ask for more. I am known, in my business relations, from Maine to California, and also as a firm defender of spirit-photography, for I know whereof I speak, and dare maintain it.

Yours in the cause of truth, W. B. LORD.

MR. WILLIAM TINKHAM,

of Lowell, Mass. This gentleman called on me some three or four years since, and left his picture, to copy. The result of the experiment was a truthful likeness of his first wife, recognized not only by himself, but by all of her relatives and friends who beheld it. This was almost his first experience in Spiritualism, which to him was so satisfactory that he began to investigate further. In time he not only became convinced, but by being often with mediums, became developed as one himself, and was controlled by an Indian spirit. Mr. Tinkham passed to spirit life about two years since. A few days before his decease he called Mrs. Tinkham, (his second wife, now residing in Charlestown District,) to his bedside, and said: "When I am gone I wish you to go to Mr. Mumler's and sit for a picture; my guide tells me that we shall both show ourselves with you." Mrs. T. promised to do as he desired, and accordingly a short time after his death called on me for a sitting. The picture was taken, and on the card appeared the unmistakable features of Mr. Tinkham and his Indian guide.

About two years ago an elderly lady and daughter called on me for a sitting. The picture was taken, and on receiving it the lady instantly recognized her husband, Mr. Peak, a well-known undertaker of this city.

MR. D. H. HALE,

of Roseclare, Ill., had a picture taken, and received a likeness of his sister and daughter.

A number of pictures have been taken for Mr. Thomas Ranny, of Newton, all of which are recognized.

MR. J. T. CLEVELAND,

of Texas, son of Father Cleveland, who passed away a short time since, in this city, at the extreme age of nearly one hundred years, had a number of sittings with me, and had satisfactory results, each picture being fully recognized.

A DAUGHTER OF MR. C. D. PRATT,

97 Bedford street, Boston, had a picture taken which proved a remarkable test.

CAPT. BROWN,

of New London, Conn., has had a number of pictures taken, all of which he recognizes.

JOHN NESMITH,

of Charlestown District, received on a picture with himself the unmistakable likeness of his wife.

MR. J. H. SMITH,

of Springfield, Mass., had a picture taken, and recognized the likeness of his mother.

N. B. CLOUDMAN,

of Boston. About five years since I took a picture for this gentleman, and succeeded in getting a likeness of his wife. In a note to me under date of Jan. 12th, 1875, he said:

It matters not how many may claim to be deceived by spirit photographs, I am very certain that the picture you produced for *myself* nearly five years ago is a correct likeness of the "one departed," and has always been recognized at once by all, even by our most *skeptical* friends. And as at that time you were an entire stranger to me, it makes the test more convincing.

Yours for Truth and Progress, N. B. CLOUDMAN.

MR. J. F. SNIPES,

editor and critic, New York Phonographic Society, not long since induced a friend to send his picture to me as an experiment. At the time appointed I took the negative, but was delayed in printing and finishing the pictures, which is often the case, as that portion of the business is done by outside parties. Not hearing anything from me, he very naturally concluded he had been deceived, and so stated in a letter. The pictures were sent as soon as finished, and I subsequently received a note of acknowledgment, acquainting me with the fact of recognition. The following is a statement forwarded me by Mr. Snipes concerning the case:

W. H. MUMLER, ESQ.—*Dear Sir:* Permit me, as one of the many, to say I have weighed you in the balances of a fair trial, and found you weighty with astonishing truth. A few weeks since I induced a friend, Colonel C——, of this city (formerly commander of a regiment in the army, a man of mind, and strong prejudices), to experiment for a spirit-picture. Appointing a day and hour for mental concentration, and not hearing from you for some time, we both concluded you were a fraud. After further waiting he received the result—a full size female figure in white raiment, standing beside his photograph on the card. He came to me, exclaiming: "That man is no humbug!" I said, "Do you recognize that picture?" "Of course I do—*that is my sister!*"

This was sufficient for him—presuming he knew his own sister—but to fully satisfy myself we visited a lady friend, a good Methodist consciously, and a good medium unconsciously, for further development. Without stating our object, and after much natural timidity, she consented to entrancement, when the Colonel had the pleasure of speaking at once with his spirit sister, who gave him the names of the members of his family with her in spirit life, the manner of her own death, and declared that the picture was hers. Thus encouraged I sent you my *carte de visite*, also, and am well satisfied with the result. J. F. SNIPES.

Box 4928, *New York, Jan.* 18*th*, 1875.

HERN HUGO LEIBING, ESQ.,

No. 65 Grassbeeren street, Berlin, Prussia, left his home last summer to visit this country. On his arrival in London he received news that his son had accidentally shot himself in the hand, but as nothing serious was anticipated he continued his journey. On his landing in New York he received news of his son's death. Such sad intelligence he had not expected, and the shock was very great.

Having had some experience in Spiritualism, he naturally sought for consolation from that source. He called on Andrew Jackson Davis, and seeing my pictures on exhibition obtained my address, and started for Boston, determined to have a picture taken. On making known his desire I made a trial, and succeeded in getting the likeness of a young man some sixteen or seventeen years of age, which Mr. Leibing recognized instantly as a truthful picture of his son. Who can describe the joy that filled this father's heart when he discovered that his son *was not dead?* that in passing through the change he had become more closely allied! He felt that the gloom that surrounded him had been dissipated, and looked forward with pleasure to the time when they should meet on "the evergreen shore."

HON. HENRY WILSON,

Vice President of the United States, had a number of sittings with me. On one of the negatives appeared two forms; one of them seemed to be bending over him, and holding in front of him the representation of a parchment, on which characters in writing were plainly to be seen. Mr. Wilson accompanied me through the process, and when this negative was developed he immediately took it in his hand, and, holding it up to the light, said: "I recognize that writing."

Some of the words are partially lost by coming across a portion of his apparel, but the sentence has been deciphered to read:

"HENRY,
Defend all rights,
Resist all wrongs.
CHARLES SUMNER."

One of the faces appearing on this negative is unmistakably that of President Lincoln, while the other bears a strong resemblance to the late Charles Sumner, but is not so good a likeness of him as one I previously took with

WILLIAM LLOYD GARRISON.

In this picture the likeness is unmistakable, and the broken shackles which he holds in his hand are characteristic of him.

PART SEVEN.

SPIRIT-PHOTOGRAPHY SCIENTIFICALLY CONSIDERED.

I have a great many more evidences I might offer, of pictures taken for ministers, judges, doctors, lawyers, and people of all grades of society, but will not draw this account to any greater length, preferring to close with a few remarks upon the above theme:

One of the most frequently repeated arguments brought against the possibility of spirit-photography is the assumption that what the eye cannot see cannot be photographed. A few months since an article was printed in the Scientific American concerning the discovery that quinine, dissolved in water, when painted or written upon white paper, was *invisible*, but a negative being taken of this paper, the painting or writing would appear *black*, or nearly so. Among other things it was stated that this was probably the way that spirit-photographs were taken—the spirit-form being painted upon the background, was invisible to the sitter, but was readily seen upon the negative. Now, although it would be impossible to produce a picture in this manner and have the form represented behind, with arms or hands extended in front of the sitter, as is the case with many of my pictures, yet this statement in the Scientific American conveys a fact that proves beyond a doubt the fallacy of the statement that nothing can be photographed except what is visible to the human eye.

Again: Prof. C. F. Varley, of London, the celebrated electrician, says (see Eclectic, June, 1871, p. 765) he was making experiments by passing a current of electricity through a vacuum tube, the results of which were indicated by strong or faint touches of light about the poles: "in one instance, although the experiment was carried on in a dark room, the light was so feeble that it could not be seen, and the operators doubted if the current were passing. But at the same time photography was at work, and in thirty minutes a very good picture was produced of what had taken place. This is a remarkable fact—indeed, it borders on the wonderful, that a phenomenon *invisible* to the human eye should have been, so to speak, seen by the photographic lens, and a record thereof kept by chemical agency. It is highly suggestive, and we may anticipate that it will be turned to good account by practical philosophers."

At the time of my trial in New York City the editor of the British Journal of Photography, writing on that subject, said: "*Apropos* of the Mumler spirit-photographs—a good many absurd things have been said, *pro* and *con.*, on the subject. But a writer in the latter category, who asserts that anything that is visible to the eye of the camera, and thus capable of being depicted by photography, must therefore necessarily be visible to the human eye, is surely ignorant of that important branch of physics popularly known as florescence. Many things are capable of being photographed which to the physical eye are utterly invisible. Why, for the matter of that, a room may be full of the ultra-violet rays of the spectrum, and a photograph may be taken of that 'dark light.' Objects in a room so lighted would be plainly visible to the lens of the camera; at any rate, they could be reproduced on the sensitive plate, while at the same time not an atom of luminousness could be perceived in the room by any person possessing ordinary human vision.

"Hence the photographing of an invisible image, whether that image be of a spirit or a lump of matter, is not scientifically impossible. If it reflect only the florescent or ultra violet rays of the spectrum, it will be easily photographed, although it will be quite invisible even to the sharpest eyes."

Here then is an article from high authority in photography, that not only completely answers the argument against the possibility of spirit-photography on the ground above stated, but at the same time suggests the very means by which spirits may be able to be photographed, viz.: by reflecting the ultra-violet rays.

The question might be asked, how can they reflect these rays? As I am yet in the material form, I cannot positively give the "*modus operandi*," but believe they are enabled to attract from certain organisms elements that are capable of reflecting these dark rays of light. I believe that it is necessary for spirits to reflect these rays of light, in order to be seen by the medium. My wife has often seen and described spirits perfectly before being photographed, as in Mr. Dow's case; witness also the case of Alvin Adams, Esq., which I have before stated, where the medium saw and described the spirit; also that of Mrs. Conant, where she saw "Vashti." And but a few weeks since I took a picture for Mrs. Ireland, a Boston medium, who saw a little boy (her step-son, in spirit-life) sitting in her lap. I told her to put her arm around him, which she did, and the picture itself is evidence that she saw the form.

What is electricity? We know a force; it passes silently and invisibly over the wire and performs its work; therefore we know it exists. But can this same electricity be made visible? Yes, by employing *a medium*, in the shape of a vacuum tube, when by connecting it with the battery, a stream of invisible electricity is made visible to the human eye, in its natural condition. Mediums stand in the same relation to spirits as vacuum tubes do to electricity: they supply the necessary elements by which spirits are enabled to be seen; whether those elements be aura, magnetism, or anything else, they are in my belief essential to all spiritual manifestations. Mediums are persons of that peculiar organization that exude these elements, when in the proper conditions, unconsciously to themselves; but when these conditions are disturbed—that is, when the medium is ill, or harassed by any exciting influence—this exudation ceases; hence oftentimes the failure of receiving manifestations. This is an important fact, and one but little understood, even by Spiritualists. It is often the case that persons going to investigate spirit manifestations will, first of all, insult the medium by making some remark of a character that leaves said medium to infer that he or she is suspected of being a knave, thus at once breaking the very conditions necessary to the gaining of the manifestations desired.

It is a favorite argument that "If you are innocent the accusation will not disturb you;" but I deny this when applied to mediums, who, being constantly brought in contact with skeptics, (who, as the name implies, are doubtful in regard to the truthfulness of the manifestations,) are continually under suspicion. If a man occupying a position of trust, knowing in his own soul that he is strictly honest, is suspected or accused of dishonesty, it will not disturb him much, for he knows that an investigation will exonerate him; but let this same man be under constant surveillance, suspicion and accusation, and how long will he continue to occupy his position?

These facts are important to investigators. Harmony is one of the first principles of all spiritual manifestations. It is the conducting wire through which our spirit-friends are enabled to transmit their messages of love. Cut this wire, and the circuit is broken. I do not wish to prevent investigators from using every means consistent with the necessary conditions to prevent deception, but I object to this idea of first calling a man a deceiver, and then trying to prove his honesty.

The necessity of right conditions is another matter which is much ridiculed and ignored by some of these unreasoning skeptics. They do not seem to realize that conditions are necessary for the successful accomplishment of the simplest things in this material life. The fine and delicate hair-spring is one of the necessary conditions for the successful running of the watch; all chemists are aware of the nice conditions necessary to the successful accomplishment of analytical experiments; the yellow light, or the dark closet, are the conditions necessary to photography. Suppose for a moment that some ignoramus should say to the photographer, "I don't believe it necessary for you to go into that dark closet to prepare your plate. I believe you are preparing some deceptive arrangement! Come out here in daylight, under the broad canopy of heaven, where you will be above suspicion, and perform your work! Then I will believe it!" The photographer would necessarily reply: "That is an impossibility; the closet is the necessary condition in taking a picture." Then if material things require conditions for their successful accomplishment, how much more delicate must necessarily be the conditions in order to obtain true spiritual manifestations.

I have, in the course of the narrative which now reaches its conclusion, endeavored to state as succinctly as possible the salient points of my experience as an instrument in the hands of the dwellers in the invisible world, and have also reverted briefly to such light as Science throws upon the particular phase of phenomena for whose presentation I have been developed. The truth of that which I have herein stated will be cheerfully testified to by many living witnesses, to whom, in closing, I would respectfully refer the inquiring reader for further particulars. W. H. MUMLER.

SONGS OF THE MYSTICS.

The Voice of Earth.

The Caliph Omar came one summer day
Where one of the great House of Ommeyeh
Was to be borne within the sepulchre.
And, straight commanding not a man should stir,
Went down among the tombs with a loud cry,
And left them wondering there. An hour passed by,
And his attendants waited. Then he came,
Like one whose head is bowed with grief or shame.
Red were his eyes with tears he could not check,
And the great veins were swollen on his neck!
"Commander of the Faithful," then they said,
"What has so long detained you with the dead?"
"I sought their tombs who dearest were," said he,
"Saluted all, but none saluted me.
I turned my back upon them to depart,
And from the earth a voice that smote my heart
Cried out: 'Omar, why dost not ask of me
Where are the arms, that they salute not thee?'
'What is become of them?' And Earth replied:
'The bands that tied them once have been untied.
The hand, the wrist, the arm, the shoulder-blade—
All now are separated, all decayed.'
Turning my back in terror to depart,
Again the dreadful voice that shook my heart.
Earth called to me once more: 'Omar! Omar!
Why dost not ask me where the bodies are?'
'What is become of them?' And Earth replied:
'What once were bodies lie on every side.
The shoulders parted from the ribs, and they
From the backbone; the hip bones dropped away;
The two thigh bones, the knees, the legs, the feet—
All have departed, never more to meet.'
I turned for the third time to depart.
'Again the same dark voice that crushed my heart:
Attend to me, Omar. Hast thou no shroud
That wears not out?' And I, with spirit bowed:
'What shrouds will not wear out?' Earth answered: 'These—
The fear and love of God and His decrees!'"

—*Independent.* —[*R. H. Stoddard.*

Banner Correspondence.

Pennsylvania.

ELKLAND.—E. C. W. writes, March 15th, as follows: After being a constant reader of your valuable paper I am assured of your willingness to publish brief or condensed articles indicating the growth and progress of spiritual truth, as well as the obstacles and opposition it has to overcome. It was said of old that "God maketh the wrath of man to praise him." It is so of our ennobling and soul-saving gospel of angel ministry. Men have arisen in their wrath to destroy and annihilate this faith, only to find themselves "kicking against the pricks," and forced to accept what they had reviled, or to dwarf themselves to the faintest shadow of men. Our esteemed brother and advocate of spiritual truths and pure religion, J. M. Peebles, by invitation, while on his way to the West stopped to deliver a lecture in this village. The Presbyterian church refusing to grant him the use of their house, our Methodist friends opened their doors for him, thus gaining many friends among the Liberals of this community. Mr. Peebles's lecture was an able and eloquent effort, in which the fundamental truths of Spiritualism were presented to his hearers from a Bible standpoint, and he also gave a recital of his visit to the home of the Eddy Brothers and the phenomena witnessed there. His remarks were well received by those present; but the venom and hatred inherent in the breast of bigotry must needs find expression, and chose for its mouthpiece the hired guardian of the minds and consciences of many of the members of the Presbyterian church. So on two Sundays the Rev. gentleman exhausted himself in hurling the anathemas of his God (coupled with ridicule and buffoonery) at the heads of the believers in Spiritualism. If the reverend gentleman's object had been to prove conclusively and beyond doubt his complete and utter ignorance of the subject upon which he was speaking, he was eminently successful. And now the shades of Calvin and other dignitaries of the church stand aghast at the spectacle of a clergyman offering to *bet* in the midst of his Sunday sermons. Yet "of a truth," this accredited ambassador of Jesus offered to *put up* two thousand dollars against one hundred, that no spiritual phenomena could be produced in his church edifice. It is quite evident that this gentleman is up with the times in some particulars, if he is sadly behind in the march of moral truths and progression. The friends of Spiritualism could but realize that their cause had been helped by the attack made upon it, as the increased interest of the people in the subject attested. Moved by the malice and ignorance of this preacher, and by an all-pervading love for truth, a lady of this community, of ability and refinement, Mrs. Grace L. Parkhurst, secured the Methodist church, and in an able, earnest and logical manner set forth the claims of our beloved faith to the hearts and minds of her hearers. The convictions and utterances of eminent clergymen attesting their belief in the communion of angels with mortals were given, as an offset to the hasty and offensive statements of the reverend gentleman to whom we have alluded. Mrs. Parkhurst's lecture was listened to with marked attention, and at its close was earnestly applauded. In summing up we would say that liberal thought and opinions are making marked headway in this community; and we hope, in common with all humanitarians, that the day when sectarian theology shall have fled, utterly routed, before the victorious march of human progress, will be speedily ushered in, when a genuine religion shall bear the fruits of a genuine love for all mankind.

HYDE PARK, SCRANTON.—J. B. Walker writes: For the last two years a small but earnest party of seekers after truth have been investigating Spiritualism, and with good results. First, the press attacked them; but after one of the editors had received an overwhelming test, he acknowledged that there was something inscrutable in it. Since then they have left us severely alone. Afterwards the clergy attacked us, but finding that they aroused the curiosity of their flock instead of scaring them, and that many came, saw, and were convinced, they now leave us alone. We have succeeded in renting and furnishing a hall, and free meetings have been held on two evenings every week. Any medium—trance-speaking, materializing, or test—will be welcomed, and can have the use of the hall free. Any medium coming to these parts will find the fields already white for the harvest. We will be very glad to hear from such. All inquiries, etc., may be addressed to J. B. Walker, painter, Lackawana Avenue, Scranton, Penn.

LLOYDSVILLE, CAMBRIA CO.—Samuel Kuhn writes, March 15th: As Spiritualism is beginning to crop out in this section, and some of the more thinking minds of the community are beginning to believe that it is the same system of philosophy taught by Christ and his apostles, we have concluded, for the benefit of ourself and of our neighbors, to employ a good test medium; one who is able to demonstrate to us the truth of Spiritualism, and willing to come here and hold séances with us. We will pay such for time and expenses. If there is any such, lady or gentleman, who is willing to visit our section for the purpose above indicated, he or she will please immediately open correspondence with me, and the preliminaries can be arranged. Our place is reached by rail, and there will be no difficulty in finding us.

Massachusetts.

HAVERHILL.—W. L. Jack, M. D., clairvoyant medium of the Philadelphia Circle of Light, writing March 12th, says: The "Gates Ajar" are now wide open, and eager souls are entering within the portals of truth, and yet there is room; and high above all other standards floats the glorious Banner of Light, leading souls heavenward with its divine truths and living inspirations.

The adherents of spiritual truths are growing stronger here and more numerous. Many are inquiring the way of life.

Mrs. N. J. T. Brigham lectured here in Tilton Hall last night, to a good and appreciative audience, and the words of inspiration that fell from her lips were eagerly received by the people present, among whom could be seen many of our Orthodox brethren, who were held spell-bound by her divine power, and would willingly accept all. "But," as one poor prejudiced soul remarked, "Spiritualism is not popular! Oh if *it* was only in the church!" Poor man; he is dying for spiritual truth, but like thousands in the same category, will not come out, and into the light.

Quite a number of new circles are being formed here since my last letter to you. A prominent business man—a church man—has organized one in his own home, and to use his own words, "with glorious results;" he first having received the light from reading the dear Banner.

The editors of our leading paper here are favorable to the cause, and treasure the golden grains of its immortal truths sacredly within their souls. These gentlemen, as well as their wives, are pilgrims in the path of light, and have really "done well" for the spread of the truth here and elsewhere, as their daily lives demonstrate.

I am exceedingly busy, and am having quite a good practice here and elsewhere in healing, and am still compelled to forego my intended visits to other cities, until I can really find leisure therefor.

CHARLESTOWN DISTRICT.—B. Franklin Clark, M. D., writes: "It gives me pleasure to endorse A. S. Whiting's letter, published in the Banner, Feb. 27th, 1875, recommending Mrs. A. B. Severance, Whitewater, Wis., whose advertisement can be seen on page 7 in the Banner of Light. I have never seen her, and have no acquaintance with her, except by letter, which extends back now about ten years, during which time many important questions have been satisfactorily answered by her for me, though we are nearly a thousand miles apart."

Minnesota.

STERLING CENTRE.—Joseph Dobie writes: It does my soul good to read in the Banner how Spiritualism is taking hold of the hearts of the people in other States. I would like to be able to tell you all the good Spiritualism has done in Minnesota, as it might be some encouragement to isolated ones who are almost discouraged, as I have sometimes been. Keep on working, Mr. Editor, and if you do, your light will give light to others, and by-and-by the leaven will leaven the whole lump. What a glorious thought it is that we shall all live in a happier state hereafter; but how much more glorious it is to *know* it will be so! and how can we know it only through Spiritualism? Nineteen years ago a colony emigrated from New York to this place. There chanced to be one Spiritualist family with the colony. That family has stood single and alone two-thirds of that time, and received the ridicule of all the churches. But how changed now! About two-thirds of the people believe in Spiritualism. How encouraging it must be for Brother Wilde and his estimable wife to behold the result of letting their light shine. How the churches howl! but who fears them? Sister Wilde has given a great many good tests from the denizens of the other life, and all the churches combined have not given one.

MARSHALL, LYON CO.—U. S. Drake writes: I feel that the right time has come for Spiritualism to be introduced in this place. There are only two religious societies here at present. The settlers are almost entirely American. The enterprise, education, refinement and liberality of thought, among the people of this place, far exceed that of any frontier town in the State. I think if some good test medium or trance lecturer would come here, either man or woman, they would find a very profitable field of labor. Such accommodations as I have, they would be welcome to.

Vermont.

NORTHFIELD.—D. T. Averill says: Northfield has been visited by one of those evangelical spasms called *revivals.* Miss Lucy Strong, of Berlin, Vt., became very deeply interested—was constant in attendance and enthusiastic in pursuit of salvation. Her reason began to tremble on its throne, and soon her mental poise was entirely gone. She was deranged—*crazy.* She was taken to her home in Berlin, (had been at work at the tailoress business, in Northfield, for years,) where she remained several weeks with no improvement, and, as sad necessity seemed to dictate, she was finally taken to the Insane Asylum at Brattleboro', where she remains at the present time. If Miss Strong had become deranged while in attendance upon spiritual meetings, or if Spiritualism had had any connection with the lamentable affair, every one knows the matter would be enlarged, *emphasized,* and heralded to the remotest parts of Christendom; the case would be pointed to as an illustration of the dangerous and damnable results or effects of giving ear to the teachings of a philosophy which embraces among its advocates and believers many of the clearest intellects of the age. How now—the mischief hanging on the other horn of the dilemma?

Iowa.

DUBUQUE.—M. M. C. writes: Enclosed you will find renewal of subscription to the Banner of Light. We rejoice in its coming. The paper is so clean and the print is so plain, the editorials so pure, so non personal, so forgiving to the erring, that we greet it with a "God bless the dear Banner of Light!" Citizens of the west, as well as those of the east, have been considerably excited over the recent "Katie King exposé." Our Orthodox friends rejoiced in it as "the downfall of Spiritualism," but our household rejoice in it as the opening up of a wider field of investigation of the spiritual phenomena and more liberality of individual thought. At a glance I seemed to discern how sublimely it would work in leading the masses to thinking more seriously upon the subject of Spiritualism. Mrs. H. Morse, trance speaker and State missionary of Iowa, has returned to Dubuque. She will remain with us until spring, and talks of making this her permanent home. Mrs. M. is a fine speaker, and gives excellent satisfaction. She makes friends wherever she goes.

Texas.

SAN ELEGARIO.—J. L. McC. writes: There is considerable interest beginning to be manifested among many of the citizens of this county in the Spiritual Philosophy. I have lent the Banner of Light to many of my friends, and they seem to be very glad to get it, and take a deep interest in the subject of Spiritualism, but have not the moral courage to subscribe for it. I suppose that they are, like many others all over the country, still under the influence of Old Theology and church notions, and are not willing to face the ridicule of their skeptical friends. But I do not believe that an earnest seeker after truth should be influenced by such notions.

Ohio.

CLEVELAND.—T. Lees writes, March 17th: The Liberals of this city are about organizing a Dialectical Society, and will hold an adjourned meeting to-morrow in Carlton Hall for the adoption of the Constitution, etc. Its objects are mutual improvement, investigation, scientific researches and discussions, also the formation of a Liberal Library. All Liberals in and around Cleveland, of both sexes, are cordially invited to unite with us. Additional particulars will be sent you on our becoming thoroughly organized. Persons wishing further information, will please address T. Lees, 16 Woodland Avenue, Cleveland, O.

Believe that there is more good in the world than evil, for there is; believe that there is a soul of goodness in bad things, for there is; believe that God is in your heart, for he is—and then Satan will be obliged to get behind you, and help instead of hindering you.—*James Freeman Clarke.*

To Book-Buyers.

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

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

"The Proof Palpable of Immortality."

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

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

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Our New Volume.

The first number of the thirty-seventh volume of the BANNER OF LIGHT will appear on Saturday morning next. Among its other attractions will be found the following choice productions:

"OUT OF WORK; *or, A Story for the Times*," (complete) by the well-known author, Mrs. H. N. Greene Butts, whose moral and entertaining writings have always cheered the firesides of many a family home.

Professor J. R. Buchanan, one of the most learned and scientific men of the nineteenth century, furnishes a fine article on "PSYCHOMETRY."

Emma A. Wood, the accomplished translator of Allan Kardec's "Book on Mediums," will give a chapter from this author's "BOOK ON SPIRITS."

We shall also print an able article from the facile pen of Hon. C. C. Hazewell, entitled "POPE AND EMPEROR."

Now is the time to subscribe for the Banner. All our old patrons will of course renew, for we hope to keep company for a while longer at least with the good and true who have been with us and for us through the ups and downs, troubles and sorrows of our eighteen years' public labors in behalf of the most important truths ever vouchsafed to humanity.

Twenty-Seven Years.

The tiny rappings that were heard on the 31st day of March, 1848—next Wednesday being the real anniversary—at Hydesville, near Rochester, N. Y., were destined to work a revolution such as the world never before passed through—a revolution of such vast scope and meaning that society, after a lapse of more than a quarter of a century, is but just entering upon a conception rather than realization of. Beliefs, traditions, social forms, superstitions, bigotry, ignorance and blindness, politics, preaching—all are to-day powerfully, however silently, affected by the advent of Modern Spiritualism, and are to be slowly but surely made over, modified, or swept away by its sublime truths.

How many human souls within this period have been emancipated and disenthralled from the despotism of creeds; how many have found the true centre of their being, and their relation to the natural and supernatural worlds; how many felt the profound joy of perfect freedom where dwell love and charity instead of authority, and how many have met the last change with joyful spirits and absolute trust and confidence in the beyond, none will ever know from records or reports—that blessed secret being one which is the possession of the soul itself! Spiritualism has not made its dawn memorable by filling insane asylums, or bringing unhappiness in any form to its sincere believers. Out of the enveloping clouds of prevalent superstitions it has brought light from the heaven beyond, and the rift has become larger with every year, until the whole earth begins to show its illumination. The new truth was given first to the lowly and humble instead of the worldly and powerful, because the former would not refuse to receive it, and would impart it with joy in return.

It was curiosity at first that drew the attention of the people to these new spirit manifestations. They had witnessed nothing like it in their lifetime, and, having heard of the witchcraft superstitions, were eager to discover if these were anything like the stories of old. Having satisfied curiosity, their intellect became interested; they were compelled to admit the reality of the phenomena, and the next step was to account for them. Much labor and long search left no alternative for the conviction that disembodied spirits that had left the earth were the real authors of these communications, and then followed the overwhelming knowledge of the opening of the heavens and the close neighborhood of the earth and the spirit-world. What emancipation could be more glorious than this? How could the soul of man so well begin a new life on earth, to pursue it in the light shed from heaven?

The influence of the new faith is working everywhere, in the churches and without; and the most convincing proof of its efficacy among the creeds is the determined opposition that is organizing against it among the ministers and doctors of divinity. When run quite ashore for material out of which to shape and stuff sermons, they take up Spiritualism and pour out upon it and its believers all the malice which their own faith has failed to exorcise from their natures. But they can hinder nothing. They are helping on the cause they oppose, without knowing what they are doing. They confess to the existence of a power which they cannot master, and are therefore content to cry continually "mad dog." But the truth moves majestically on; and although Spiritualism is beset with its obstacles and has its insincere advocates and professors like everything else, it clarifies to human view with time, and more and more becomes the transparent medium through which the soul sees the mysteries of the future. Once let the bonds of bigotry loosen, and universal emancipation follows.

Grand as the triumph has been, however, the enemies of truth and progress, whether blindly and malignantly such, are working with all their energy to stem a tide of whose power they appear to know nothing. They are able and willing to recognize the little stream by which their narrow views are fed, but to the broad and divine current they are not ready to trust themselves; their dykes and banks are certain, however, to give way in time, when all will be swept into the common current together. There is no successful resistance to the overwhelming power of truth, as there is no possibility of long making a selfish use of what is given for all. Not only in this country, but in all civilized countries is the truth of which Spiritualism is the welcome bearer spreading at this day. Among the people and in the cabinets of rulers is its power acknowledged and its lessons are faithfully learned.

Science has come down from its lofty pedestal to study its phenomena, or rather to try to comprehend its laws. It may claim to have done so when it shall have comprehended the mystery of the divine forces themselves. Spiritualism is but an instrument of these, employed for brushing away the clouds of materialism and superstition from the sky of man, and for bringing the heavens and the earth nearer together. The first minds of both hemispheres have openly and otherwise subscribed their belief in it. Poets, essayists, novelists, scientists, rulers, even the preachers in the churches have confessed to the reality of Spiritualism, and blessed the day when it brought to their souls the relief for which they had long been seeking. The cause, holy and elevating as it is, is destined to become stronger and stronger with the lapse of time, until it covers the earth with its beautiful influences. Let us all form a new union on this Anniversary to do the work it requires, and above all, to show forth by our lives and examples the reality of the faith which is in us. It is by making our lives show the reality of our faith that we can help others to accept it themselves.

More Bigotry.

A Philadelphia Judge has had the hardihood to deny naturalization papers to a German applicant on the ground that he is an infidel! Here crops out the God-in-the-Constitution doctrine again. On the back of the properly attested application were endorsed the words "Refused on account of being an infidel." It is a State or local Court over which this Judge presides. Congress makes the naturalization laws, and leaves it to the States to execute them. But Congress is restricted in its action by the Constitution, and can lay down no rule that is not in conformity with that. Inasmuch, therefore, as the Constitution forbids expressly that any religious test shall be required as a qualification for any office or public trust under the United States, and likewise prohibits Congress from making a law concerning the establishment of religion or obstructing its free exercise, it is quite evident that the States, which merely act for the Government in the matter, cannot presume to do what is forbidden in the supreme law.

Says the late Justice Story on this very important question—"The whole power over the subject of religion is left exclusively to the State Governments, to be acted upon according to their own sense of justice and the State Constitutions; and the Catholic and the Protestant, the Calvinist and the Arminian, the Jew and the Infidel may sit down at the common table of the national councils without any inquisition into their faith or mode of worship." This is the plain and impressive interpretation of one of the clearest minds that ever dispensed judgment and justice from the highest tribunal of the nation. Yet this Judge of a Court of Quarter Sessions in Pennsylvania, presumes to set aside such an interpretation as that of Justice Story, and to decide upon an applicant's petition for citizenship on the ground of his religious faith! When God is put into the Constitution, honesty and justice will be put out.

Nothing but the naturalization laws of the United States can form a competent standard for the admission of foreign-born applicants to the rights and enjoyments of citizenship. A State judge's opinion on the subject is of no account after it travels beyond the restrictions of the general laws. But it is to be seen in the present instance what use would instantly be made of the God-in-the Constitution amendment. Laws would at once be passed to make that new clause efficient. The advocates of this dangerous dogma would say that the amendment was of no account or meaning, unless it was carried out by statute. Then our troubles would begin We should have religious sentiment kindled at once into the fierce flames of passion, and its hot and devastating lava would pour its resistless tides over the land. Do the fanatics and bigots realize the faintest results of their mad folly?

It is, as the New York Sun remarks of this case, "politically prophetic. It is a foretaste of the judicial intolerance and bigotry which may be expected when an express declaration of belief in the existence of the Deity shall have been incorporated in the Constitution of the United States." There is the danger, and it is to that particular point that we have persistently directed public attention. If we are to be whelmed in the waves of a war of fanaticism, whose ravages will stain every door with blood—if the narrow determination of bigots is to supplant the broad platform of wise men and true statesmen, and the bloody struggles of the Old World over a religion that inculcates only love and charity are to be renewed on the soil of free America, then let the supporters of liberty, both political and religious, rise up and buckle on their armor at once to beat down these treacherous invasions and overthrow them and their destructive efforts forever.

☞ Chas. H. Foster, the celebrated New York test medium, has been of late doing good work in Troy. He expects to go to St. Louis, Mo., the last of March, stopping at the Southern Hotel for a while. He will visit Boston in June.

Spiritualism Expanding.

In the thorough little treatise of Alfred Wallace on Modern Spiritualism, in the course of his answer to such as demand for every fresh observation that it shall be treated as if it were put forth for the first time, and fresh confirmation asked of it, he remarks that "When this fresh and independent confirmation comes, yet more confirmation is asked for, and so on without end." This—he says with truth—"is a very clever way to ignore and stifle a new truth; but the facts of Spiritualism are ubiquitous in their occurrence, and of so indisputable a nature as to compel conviction in every earnest inquirer. And it thus happens that, although every fresh convert requires a large proportion of the series of demonstrative facts to be reproduced before he will give his assent to them, the number of such converts has gone on steadily increasing for a quarter of a century. Clergymen of all sects, literary men and lawyers, physicians in large numbers, men of science not a few, secularists, philosophical skeptics, pure materialists—all have become converts through the overwhelming logic of the phenomena which Spiritualism has brought before them." Here, therefore, let us stop and ask what church or creed can make as distinct and well substantiated a statement? Such a variety of minds convinced and compelled in reason to confess? The authority of the churches does not take hold of man's reason in this manner. It talks to his faith, becomes darkly mystic, insists on its unknown and unseen as the real source of its power, and feeds the mind and soul not directly from the spirit-world, but from the sparing hand of a minister or priest.

"And what have we *per contra?*" asks Mr. Wallace. "Neither science nor philosophy, neither skepticism nor religion, *has ever yet in this quarter of a century made one single convert from the ranks of Spiritualism.*" That is, those who are converts to Spiritualism come to stay. They never go back to the old idols. It would be as impossible for the emancipated slave to pine for his former servitude. "This being the case"—continues Mr. Wallace—"and fully appreciating the amount of candor and fairness, and knowledge of the subject, that has been exhibited by their opponents, is it to be wondered at, that a large proportion of Spiritualists are now profoundly indifferent to the opinion of men of science, and would not go one step out of their way to convince them? They say that the movement is going on quite fast enough; that it is spreading by its own inherent force of truth, and slowly permeating all classes of society. It has thriven in spite of abuse and persecution, ridicule and argument, and will continue to thrive, whether endorsed by great names or not. Men of science, like all others, are welcome to enter its ranks; but they must satisfy themselves by their own persevering researches, not expect to have its proofs laid before them. Their rejection of its truths is their own loss, but cannot in the slightest degree affect the progress of Spiritualism. The attacks and criticisms of the press are borne good-humoredly, and seldom excite other feelings than pity for the willful ignorance and contempt for the overwhelming presumption of their writers." Although these very words have before been read in the columns of the Banner, they are richly worthy of repetition in the new connection in which they are now again used.

It would be a mistake to judge of these statements and assertions of spiritualistic writers as springing from a spirit of self-satisfaction and pride. They know too well that when such a spirit is uppermost the elemental parts of Spiritualism are wanting. These facts are adduced from time to time as a tabular statement of the situation, as the statistical side of the cause. They show us our general standing, and encourage us as to our prospects. And Spiritualists have substantial reason to feel a renewal of their hope and an expansion of their faith, as they contemplate such facts as are cited above by so careful a hand as that of Prof. Wallace. In twenty-five years the spread of Spiritualism has been rapid indeed. From the smallest and humblest of beginnings it has made the circuit of the globe. Since its rude alphabet was formed to slowly spell out communications from the invisibles, it has developed into a religion and a philosophy. Men and women of the highest intellectual gifts and the most thorough culture are believers with the simple souls to whom the phenomena first manifested themselves agreeably to a divine law. The peculiarity of the spread of our beautiful and exalting faith is this, as we have often taken occasion to say: that it works with the silence of the dawning light, stealing gradually into human souls that were lying numb or asleep in the dark valley; and so it makes its way unseen, though never unfelt, into the churches and into the different strata of society, and steadily works on the faith of the mass to revolutionize it, without confronting either authority or opposition; and it is silently gaining over the very forces, including that of numbers, too, by which Old Theology will be supplanted without being aware of what is done until it realizes the loss of its followers.

Seances at Havana, N. Y.

Dr. H. B. Storer and George A. Bacon, of Boston, have just returned to this city after viewing, under the most satisfying conditions, the materializing manifestations which occur in presence of Mrs. Compton at the above-named place. They fully agree with all that has been said in endorsement of her mediumship by Dr. Fred L. H. Willis and others. We are promised for our next number a report of the phenomena witnessed by these gentlemen.

SPIRITUALISM IN THE WEST OF ENGLAND.—A Society has been formed in Bristol, entitled "The Bristol and West of England Psychological Society," under the presidency of Mr. John Beattie, of 2 Richmond Hill, Clifton. The objects of the Society are "the investigation, by its members, of such of the mental and spiritual phenomena, in connection with the organism of man, as may be brought within the range of their observation, either individually or collectively, with a view to form a correct estimate of the functions, powers, and capacities of the spiritual side of man's nature, and the mode of applying such knowledge to the practical purpose of his existence.

☞ "Facts *vs.* Denunciation and Ridicule, by 'Investigator,' is splendid—hope he will let us hear from him again and again"—says one of our correspondents. Yes, indeed. It is a nut we should like to see Rev. Mr. Talmage and Dr. Bellows—two self-righteous bigots—attempt to crack. We hope to again present similiar essays to our readers from the pen of "Investigator."

A Pleasant Meeting.

The residence of Mr. and Mrs. Morse, 46 Beach street, Boston, was the scene, on the evening of Monday, March 22d, of a happy assemblage of the friends of free thought, who were met by invitation of a committee to do honor to Dr. T. B. Taylor, of Chicago, Ill., who is now filling a lecturing engagement in Boston, before the "Music Hall Society of Spiritualists." The spacious parlors were thronged with guests, good vocal music was furnished by Misses Cora Stone and Cora Hastings; declamations were given by Willie S. French, Mr. Partridge, Miss Lizzie Thompson (all members of Children's Progressive Lyceum No. 1); Clara Curtis furnished instrumental music, and remarks welcoming Dr. Taylor to Boston, and in commendation of his liberal course, were made by J. B. Hatch (chairman of the committee), Drs. John H. Currier, Samuel Grover and A. H. Richardson, Mr. John Wetherbee, Mr. and Mrs. J. W. Fletcher, H. C. Lull, Mr. E. G. Brown, editor Spiritual Scientist, and others, and Hattie C. Wilson, the colored medium, offered in a special degree her sincere feelings of gratitude to Dr. Taylor as one who had practically demonstrated his good will for her people.

After the company had joined in singing "Sweet By-and-By," Dr. Taylor was introduced, and made a brief speech expressive of the pleasure which a nearer acquaintance with the Boston Spiritualists had given him. He referred to what had been said by Hattie Wilson, and remarked that, though a Southerner by birth, he had ever felt to defend her race, and had, in consequence of his belief in their inherent right to undisturbed "life, liberty and pursuit of happiness," manumitted some eight thousand dollars' worth of slave property which at one time came into his hands by legacy. He had never stopped at any point, when what he believed to be the truth had ordered him to proceed; he had never regretted the step which dissolved his twenty-five years' connection with the Methodist ministry; and was ever ready to do what right required, in so far as he could perceive the demand. He gave some of his experiences regarding the spiritual phenomena as met with by him in presence of several media, and closed with a hope that the blossoms of friendship here unfolded might never be nipped by the frosts of disappointment. At the conclusion of his speech, a late hour in the evening having been reached, the well-pleased company withdrew to their homes.

Doubling the Postage.

What has been said so far by the press of the country on the trick which doubled the postage rates of what is called third-class matter through the mails, is far from being what is to be said as the new rule continues to operate. The newspapers feel the weight of this change more seriously than any. It may as well be described as a method for making the dissemination of intelligence difficult. All transient newspapers are now compelled to prepay one cent for one ounce in weight, whereas the former law required the payment of one cent for TWO ounces. This alteration in the postal laws, which has been recently declared to be effective throughout the country, just doubles the burden to be carried by the newspapers and magazines, and in that way obstructs the spread of current intelligence.

It was carried through Congress at the very end of the session, when confusion reigned supreme. Nobody but the managers of the scheme understood what had been done in such uproarious haste. It was a scurvy trick, and therefore it was done furtively, secretly, and in a shamefaced manner. The individual who lobbied it through so successfully professed that it was abominable that a person should send a parcel of merchandise from the Atlantic to the Pacific for a few cents. He spoke ostensibly for the Treasury, but really for the Express Companies. The mails were interfering with their fat and overgrown business. Yet in curbing this desire to send heavy articles by mail because it could be done at such trifling cost to the sender, the schemers had no business to lay it on to the newspapers. There is nothing in their case which interferes with Express monopolies. It will very soon be discovered that this swindle on the people was overdone, and will have to be speedily undone.

J. J. Morse in Bangor, Me.

This earnest laborer is reaping an excellent harvest in the East, as the reports which reach us from that point amply testify. His lectures delivered before the Spiritualists of Bangor have been well attended, and much good to the cause in that locality may be expected to flow from them in coming time. In consequence of a unanimous invitation from the committee of the Universalist Society there, he also spoke in their church Sunday afternoon and evening, March 21st, two very large and intelligent audiences assembling, and great satisfaction being evoked by the addresses. The subject for the evening discourse was selected by the people.

On Thursday, 25th, he spoke in Oldtown, a neighboring city. He is reëngaged in Bangor for September next.

Last Lecture of the Season.

Dr. T. B. Taylor will deliver the closing lecture of the present course, before "the Music Hall Society of Spiritualists," in Beethoven Hall, Boston, Sunday afternoon, March 28th, taking for a subject, "How may I become an Intelligent Spiritualist?"

Dr. Taylor proves to be an able and very interesting speaker, and his hearers last Sunday were wrought up to a high state of enthusiasm by his strong and telling discourse. His audiences have increased, and we trust the hall will be filled on the occasion of his closing lecture.

☞ Earth experiences, the correspondence between the physical and the spiritual body, the mediumship of Noah, and other points of interest, are considered on our sixth page; Eldridge Carson, of New Orleans, appeals to his father that kind treatment may be accorded to his sister; Daniel L. Wendell, of New York City, speaks words full of good resolutions to his friends; Katie Golding, of Lowell, Mass., assures her mother that the true state of happiness is in spirit not material life; and Clara Paul, (colored) of Boston, brings cheerful tidings to her mother.

☞ Dr. T. B. Taylor, now in this city filling a lecture engagement, wishes to say that he has recently received, through the mails, a handsome surprise, and not knowing whom to credit with it, and being desirous to express gratitude for the same, knows no other method of reaching the ear or eye of the generous donor than through the columns of the Banner of Light.

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 received.

The Anniversary will also be celebrated with appropriate exercises, under the auspices of the People's Spiritual Meeting, at Investigator Hall, Paine Memorial Building, Appleton street, near Tremont street, Boston. The exercises will consist of speaking by prominent Spiritualists and Liberals, among whom may be reckoned Dr. T. B. Taylor, Horace Seaver, Esq., (editor Boston Investigator,) Mrs. Susie A. Willis-Fletcher, J. William Fletcher, Dr. H. B. Storer, and others; the services being interspersed with music and singing. The afternoon exercises will commence at 2 o'clock, the evening at 7 o'clock; the whole to conclude with dancing in the Paine Hall—music by Savage's Band, C. D. Smith, Prompter; Floor Director, Lewis C. Humphrey. Afternoon and evening exercises free; admission to the dance, 25 cents. All Spiritualists and Liberals are cordially invited by the Committee.

The friends at John A. Andrew Hall will hold a complimentary dancing party to Mr. C. M. Huggins on the evening of Wednesday, March 31st. J. M. Foster, the popular usher, well known to the attendants on the "Music Hall" Spiritualist Society's lectures, will be floor manager. Tickets, admitting a lady and gentleman, $1.

The Spiritualists of Providence, R. I., and vicinity, will celebrate the Anniversary by a lecture, vocal and instrumental music, and a supper, to close with dancing. The entertainment will be held at the Horse Guards' Armory Hall, one of the best in the city.

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 hold 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.

The anniversary will be celebrated by the Society of Progressive Spiritualists of the city of New York, Wednesday, March 31st, at 57 West Thirty-third street, near Broadway, in the afternoon, from 2½ until 5 o'clock, by addresses and music. Some of the best talent in the country will be present. Admission 25 cents. And in the evening, from 8 to 12 o'clock, by a sociable, reunion and dance. Admission 50 cents (children half-price to each entertainment). H. J. Newton, President, J. Bisco, Treasurer, J. A. Cozino, Secretary.

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.

The Spiritualists of Cincinnati, Ohio, will celebrate the annniversary on the 31st in the Unitarian Church, northeast corner of Eighth and Plum streets, day and evening. All friends of the cause are invited.

☞ Henry B. Allen, the musical medium, has, we are informed by a correspondent, been giving séances in Worcester, Mass., for the past three weeks. "Perfect satisfaction has been given by the manifestations, which have taken place in both dark and light circles. Spirit-hands are produced; the instruments are played upon while floating about the room; and all present are favored with spirit-touches. Mental questions are answered satisfactorily. Spirit-hands were produced in a light room, and the instruments played upon in the sight of all." Those wishing to make engagements with Mr. Allen can do so by addressing him at Orange, Mass.

☞ A Liberal League was recently formed in Philadelphia, and has now over sixty members. The officers are announced as follows: Isaac Rhen, President; Mary Pratt, Vice President; Carrie S. Burnham, Secretary; Caroline H. Spear, Treasurer; Damon Y. Kilgore, Franklin Skinner, John M. Spear, Executive Committee. Meetings are holden by the League every Sunday at 2:30 P. M., and thus far have been characterized by large attendance.

☞ N. Frank White, one of the oldest lecturers and mediums now in the field, will speak in Rochester Hall, 554 Washington street, this city, Sunday evening, March 28th, at 7½ o'clock; subject: "Twenty-five Years' Experience as a Medium." The public are invited free.

BRIEF PARAGRAPHS.

SHORT SERMON.—Who art thou, oh woman! that presumest on thine own wisdom? or why dost thou vaunt thyself on thine own acquirements? The first step toward being wise is to know that thou art ignorant; and if thou wouldst not be esteemed foolish in the judgment of others, cast off the folly of being wise in thine own conceit.

The funeral of John Mitchel took place on the 23d inst. at Newry, Ireland. His remains were buried in the churchyard. A great crowd was present, but quiet prevailed, notwithstanding exciting placards had been distributed.

During the past week the melting ice has cut up "strange, fantastic tricks" in various parts of the country, and *nitro-glycerine* has been called out to "blow up" the disturber of the public peace. In some cases the efforts have been successful, in others they have failed. Many fine bridges have been swept away in Pennsylvania and elsewhere, notably the Lackawanna Railroad Bridge, valued at $120,000, at Pittston, Pa., and a passenger bridge, valued at $80,000, at the same place. A waterspout—which lasted for half an hour—fell in Fayetville, Tenn., Sunday, March 14th, causing an immense overflow at Norris Creek, which swept away rails, logs, furniture, hogs, cattle and sheep, etc., etc.—loss some $100,000.

The reciprocity treat with the Hawaiian sles has been adopted by the United States, subject to ratification by the two governments concerning minor tariff details.

It is said that a new broom sweeps clean; and so the manufacturers of that useful article in Buffalo have advanced the price of the article twenty-five per cent.

A sharp-talking lady was reproved by her husband, who requested her to keep her tongue in her mouth. "My dear," she said, "it 's against the law to carry concealed weapons."—*N. O. Bulletin.*

The King of Burmah and the English have fallen out regarding some disputed territory. The King has seized the same, and British troops are ordered up—which looks like a future dislodgment of His Highness.

A petition is before the Massachusetts Legislature to revoke the sentence of banishment passed against Roger Williams, the sturdy Baptist, by the Orthodox General Court of Massachusetts Bay, in 1635. Said petition asks for the act so as to place the record of the General Court in harmony with the spirit of the age, and as an act of historical justice to the State and to the memory of Roger Williams. The stoutest disciples of the God-in-the-Constitution scheme would probably vote for a bill repealing the banishment, as every generation is ready to build the tombs of *the martyrs; but is not the case of Roger in 1635 a pertinent* illustration of what bigotry would do in 1875—*if it could?*

What tune best suits the average Yankee? Fortune.
What team will draw the heaviest load? Steam.
What kind of men are said to make the most expert Government clerks? Women. H. N. S.

The total cost of the funeral of Hon. Charles Sumner—as per press reports—reaches $29,250.40.

FUNERAL OF AN OLD PRINTER.—The funeral services over the remains of the late Edward Coddington, who died in South Boston, on Thursday of last week, were held at the Union Unitarian Chapel on Dorchester street. About fifty members of the Franklin Typographical Society, besides numerous relatives and friends, were present, and the services were conducted by the Rev. Mr. Silloway, who in short remarks paid a high tribute to the memory of the deceased. The remains were taken to Mount Hope Cemetery, and were interred in the printers' lot. The deceased was seventy-four years old, and during his life as a typo he worked on some of the oldest daily papers in this city, among them the Chronicle, Bee and Advertiser, the two former of which have become things of the past. Mr. Coddington was a direct descendant of old Gov. Coddington, of Newport, R. I., and traces his lineage back over some two hundred years.

The German Riechsrath has voted some 150,000 florins toward defraying the necessary expenses of exhibiting the manufactures of that nation at the Philadelphia Centennial Exhibition.

The local excitement at Cheyenne, Wy., continues in reference to the wonderful discoveries in the gold diggings of the Black Hills. General Ord says the white men in the Black Hills are violators of the present treaty with the Sioux, and will be expelled from that country whether Government acquires the Indian title or not.

The "Essex County Bonanza" continues to excite the attention of miners and capitalists, and the silver yield is encouraging in quantity and quality.

By the explosion of a powder mill five miles from Cleveland, Ohio, on Tuesday afternoon, March 16th, three men were killed. The damage to Cleveland is nearly $30,000.

Sheldon & Co. will publish in a few days a new volume by C. H. Spurgeon called "Types and Emblems."

The appropriation of $5000 for soup for the poor of Boston was exhausted Wednesday, March 24th. It is estimated that 154,000 people, of whom only 1300 were non-residents, have partaken of the city's bounty during the winter, at an expense to the city of three cents per meal.

Talmage is at it again. In his last Christian at Work he offers a last word of gratuitous advice to theatrical people to quit their bad business. "If you will only stoop down and look through the cracks in the floor of the stage," he says, "you will see fire and smell smoke. Better fly for your life. It is hard work getting to heaven from the American theatre. You will have to spring seventy-five feet at the first jump!"—*Globe.*

What is this but rank fanaticism?

Advices from the north of Spain, under date of the 17th inst., state that nine battalions of Carlists made a night attack upon the town of Sudugura, but were repulsed with great loss after a two hours' fight. The rumor is also current that Gen. Elio has abandoned the cause of Don Carlos.

IMPORTANT ACTION BY THE HOUSE OF COMMONS.—In the debate in the British House of Commons, March 23d, on the bill for the amendment of the Peace Preservation Act, the Home Rulers opposing the bill contrasted the prevalence of crime in England with the peacefulness of Ireland. Sir Edward Watkins retorted that the English people do not welcome American conspirators among them, but are conspicuous for their loyalty and law-abiding dispositions. He said that if the Irish would renounce the leadership of stump orators and adopt industry in place of political agitation, the necessity for exceptional legislation would cease. Mr. Disraeli pointed out the concessions contained in the bill, and appealed to the patriotism of the Irish members, asking them not to agitate the country by an opposition to a bill, that must be futile. The bill passed its second reading—294 to 69. Mr. O'Clery, member for Wexford, gave notice that after recess he should offer a motion in favor of the recognition by Great Britain of the belligerent rights of the Carlists in Spain.

It was a case of nip and tuck again in the Brookline town election, with the voting slightly in favor of "nip."

The cable tells that some cases of insanity have resulted from Messrs. Moody & Sankey's meetings, but does not dwell upon the cases of joy and peace, which are probably a hundred, if not a thousand, to one of the other.—*Congregationalist.*

The Congregationalist's remarks are very good and proper; but would it have said as much if Messrs. Moody & Sankey had been Spiritualists? It makes a mighty difference which creature is gored!

You can buy a good farm down in the Aroostook country at fifty cents an acre—and you would not have to work half so hard on it to get a living as a good mechanic works, without getting a fair living, in a city.

Some men are better than others, no doubt; but, as perfect men are scarce, we say with the Nazarene, "Let him who is without sin cast the first stone!" and when this good advice is universally-minded there will be an end to slurs, inuendoes and scandal.—*Boston Investigator.*

Human skeletons are very cheap now—in Brooklyn, N. Y.

Wednesday, March 17th, was St. Patrick's day, and was celebrated by appropriate exercises all over the country, and in Ireland. It also had especial interest for Bostonians in that it was the ninety-ninth anniversary of the evacuation of this city by the British. General Washington erected such earthworks on Dorchester Heights that the English war vessels could not safely stay in the inner harbor. The British General so realized the fact that on the 17th of March, 1776, the whole British fleet was under sail, and Washington, at the head of his troops, marched triumphantly into town before noon of that day.

The city of Guadaljara was much injured, the little town of San Cris'obal almost entirely destroyed, and the whole northern portion of Mexico severely shaken by a terrible earthquake on the morning of Friday, Feb. 11th. Seventy persons were killed, and a large number were severely wounded.

Famine continues to flourish in Asia Minor. The dead are mentioned in thousands. Considering that all the Seven Churches were in Asia Minor—Thyatira and Laodicea and Ephesus, Pergamos and Philadelphia and Sardis, and Smyrna—Christian churches should make collections in aid of the sufferers. True those sufferers are Mussulmans—and Mussulmans, too, of the old rock, and bigoted enough to make minced meat of all Christians could they get them under their yataghans—yet a starving people are men and brethren, be their faith what it may. How strange it is that a country which had so many Christian churches in the days of Trajan should be without Christians in the days of Pius IX., and that the Land of Light—that is what Asia means—the Christians in which were objects of the special care of the last of the Apostles, should sit in thick darkness. Perhaps it is all right, for were there many Christians there they might be cutting one another's throats, as other Christians were doing, the other day, in Bethlehem.

A young lady while out walking heard, for the first time, of her mother's intention to marry again, and she was obliged to sit right down and cry about it. She could not go a step farther.

If you don't believe spring trade has begun in earnest, just walk up Washington street one of these fine days. You 'll find there 's millions in it.

Dr. Giles says the whole material world is but a model in clay of the spiritual world.—*Ex.*

Dr. Giles is right; and the sooner the people of this world endorse the fact the better it will be for them, mentally, morally and physically.

THE NEW POSTAL LAW.—One of the results of the visit of the Postmaster-General to the New York office on the 23d, is the immediate inforcement in all its particulars of the new law as affect ng mail matter of the third class, including transient newspapers as well as packages of merchandise, samples, etc. The newspaper drop boxes at the office were at once closed up, and a special officer stationed on the spot to instruct all persons calling as to the necessity of seeing that everything was fully stamped. Notwithstanding this precaution, large quantities of under-stamped papers got in through the lamp-post boxes. Postmaster James, however, is leaving nothing to apprize the public of the new orders. A similar direction, the Postmaster-General said, had been given through the mails to all the other Postmasters in the United States. In reference to this sudden enforcement, Auditor Foot said Monday evening the law was not intended to affect newspapers, but was designed to diminish the immense amount of nondescript merchandise that has hitherto been put into the mail-bags; nor was it proposed to make it effective before July. In the confusion attending the dissolution of Congress, however, these qualifications of the bill were not made.

Notice to Subscribers.

The present volume—XXXVI—of the Banner of Light ends with this 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 lists.

☞ "The most convincing materializations of the age" are narrated in detail on our first page, by Theodore F. Price, Esq., as witnessed by him and others, at séances of Anna Stewart. "Let us see the medium and the spirit, side by side, at the same moment, and we will believe," has often been reiterated by the skeptical world; and now it appears that such a phenomenon has been witnessed repeatedly by persons of unquestioned integrity.

☞ The Massachusetts Tachygraphic Association has elected: President, Adam Howe, of Chelsea; Secretary, Fred. P. Butman, of Chelsea; Executive Committee, B. F. Burnham, Esq., of South Boston, George R. Blaisdell, of Boston, Anna C. Cheney and Dr. E. A. Brown, of Chelsea.

☞ P. H. Bateson's LYCEUM comes to us for March from its home in Toledo, O., with a fresh looking face, and many words of good cheer for the little ones. The paper is for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

☞ D. W. Dougherty writes from Kittanning, Pa., March 19th: "Why can we not have some lecturers and mediums our way? Any who may come to us will be well entertained, free of all expense."

☞ The Teacher and Songster, by J. M. Peebles, has already had a sale of nearly two thousand copies. The third edition is just out. For sale at this office.

☞ The April numbers of S. R. Wells's popular PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH, may be found at the counters of Colby & Rich, No. 9 Montgomery Place, Boston.

Movements of Lecturers and Mediums.

J. M. Peebles is having full houses in Chicago. A correspondent writing March 16th says: "A week from Sunday, by invitation of the committee, and approval of the pastor, Mr. Peebles lectures in the 'Church of the Redeemer,' (Universalist). Who says the world does not move?" And who says Bro. Peebles is not moving....the people?

Hattie J. French, trance and test medium, started for California, March 22d, and is to stop in Philadelphia, Chicago, Ogden, Salt Lake City, Elko, Reno and Trucke in Nevada, to lecture and give tests.

Theodore F. Price proposes to start on a lecturing tour through Southern Michigan. Those desiring his services as a lecturer on Spiritualism, or the sciences underlying it, viz.: the development theory, *geology, and other popular* branches of the subject, can address him at Monon, Ind.

Dr. John H. Currier, trance speaker, would like to make engagements to lecture on Sundays at places within reasonable distance from the city. Address him, 36 Wall street, Boston.

W. F. Jamieson closed a course of six lectures, March 14-18, in Geneseo, Ill., and spoke in Ripon, Wis., Sunday, March 21st; will speak in Berlin, Wis., Sunday, March 28th; in Beaver Dam, at the Wisconsin Quarterly Meeting, April 9th, 10th and 11th, in conjunction with Robert G. Eccles. Address at Beaver Dam, Wis., or care Banner of Light.

Mrs. Susie A. Willis-Fletcher will speak in Investigator Hall (Paine Memorial Building) Sunday afternoon, March 28th.

N. Frank White spoke in Plymouth, Mass., last Sunday, and is to speak there again Sunday, April 4th.

J. Edwin Churchill is still lecturing in Georgia, with marked success. Thirteen of the prominent citizens of Oglethorpe, among them two physicians, publish a card in which it is stated that "having had the great pleasure of listening to Prof. J. Edwin Churchill's course of lectures during the last week on 'Man and his Relations,' embracing the science of Phrenology, Psychology, Morality, Mesmerism and Spiritualism, and appreciating his deep researches in this Age of Progress, do hereby recommend him as a man deserving the highest consideration in any community."

C. Fannie Allyn is speaking in San Francisco to good audiences, writes a correspondent, and has other engagements to fill elsewhere in the State. Her voice, which failed her for some time, is gradually becoming natural and strong, and her health is good.

Dr. H. P. Fairfield, the clairvoyant physician and trance-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.

Charity Donations

Received since our last report in the Banner:

FOR GOD'S POOR FUND.—From J. H. Rogers, Surry, N. H., $1,85; a friend, $1,00; J. M. Orpin, Irwins, Pa., 50 cents.

FOR KANSAS SUFFERERS.—From W. M., $5,00.

To Correspondents.

☞ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

C. S., ALSTEAD, N. H.—Write it.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

Beethoven 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 2¾ 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 deliver the last lecture of the course March 28th.

Singing by a first-class quartette. 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. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Montgomery place.

The Boston Spiritualists' Union hold regular weekly meetings at Rochester Hall, 554 Washington street, every Sunday evening. Lectures and Conference. H. S. Williams, President.

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 2¾ 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 10½ o'clock. Geo. H. Lincoln, Sec'y.

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

Spiritual Meetings at Lurline Hall, 3 Winter street, at 10½ A. M., 2½ and 7½ P. M. Good mediums and speakers will be present at each meeting.

Mediums' Meeting at Templars' Hall, 280 Washington street, at 10½ A. M., each Sunday. All mediums cordially invited.

Harmony Hall, 18½ Boylston street.—Public Free Circles are held in this hall every Sunday morning at 11 o'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, Appleton street, near Tremont. Good speakers always in attendance. Seats free.

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

BOSTON.—*Rochester Hall.*—On Sunday morning, March 21st, the seats for the visitors at the session of Children's Progressive Lyceum No. 1 at this hall were hardly capacious enough to accommodate the number of adults who chose to attend. This is an encouraging symptom, showing, it is to be hoped, that the parents and friends of the little ones are looking with favor upon the efforts of the officers to make the school a perfect success. The usual services were well carried out, Mr. F. L. Union directing the wing movements (music under direction of T. M. Carter), and the literary exercises were of sustained interest, consisting of declamations by Linwood Hickok, Mabel Edson, Florence Cushing (from Rockland, Me., Lyceum), Helen Kittredge, William Partridge, Miss Lizzie Thompson; a song by the Saunders Sisters; the reading of an original essay on the duty of Spiritualists, by Alonzo Danforth, Conductor; and readings by Horace A. Johnson and Joseph Miller. Remarks were made to the school by Mr. Wilder (formerly a Lyceum Conductor in New York City), and Henry C. Lull; and Mrs. C. C. Hayward was presented by her many friends in the Lyceum, Ladies' Aid Society and kindred organizations, with a fine bronze clock, the speech of offering being made by J. B. Hatch, Assistant Conductor. Mrs. Hayward briefly returned thanks for the same, and the whole ceremony proved a pleasant episode in the services of the session.

Mrs. Mary Ann Lang (*née* Sanborn), who has been for so many years the indefatigable and faithful Guardian of this Lyceum, tendered her resignation of that post recently. This action, on her part, based upon necessity for rest, was regretfully accepted by the school, the members of which will ever cherish a grateful recollection of her labors in its behalf, which have extended over a period comprising the entire existence of the Lyceum up to date. At present—no election having been held—Mrs. Sarah Hartsen, Assistant, is acting as Guardian, and Mrs. C. C. Hayward, as Assistant.

John A. Andrew Hall.—Mrs. Sarah A. Floyd continues each Sunday afternoon and evening to attract large numbers of people by her able trance utterances at this place—the services held on March 21st being of exceptional interest.

Investigator Hall.—A good sized audience assembled at the above-named place last Sunday afternoon to listen to a capital address by Mrs. Susie A. Willis-Fletcher, on "Woman's Religion." Horace Seaver followed with appropriate remarks.

Harmony Hall.—On Sunday morning, March 21st, this place was crowded by attentive listeners, who came to hear what the invisibles might have to offer through the mediumship of Mr. Frank T. Ripley and Mrs. Stafiwood. The séance was voted a perfect success.

Mr. Ripley, during the previous week, made a pleasant tour to Cummington, Mass., and met with a kind reception on the part of Mrs. L. B. Cobb, medium, and the resident friends. An Orthodox revival was at the time in progress, but we are informed by a correspondent that the efforts put forth by the spirits, through this medium's instrumentality, were productive of good results notwithstanding, and that several private circles will at once be formed for the investigation of the subject among the people. Mr. Ripley will visit the place again in June.

CHARLESTOWN DISTRICT.—*Raymond Hall.*—Mrs. E. M. Hickok lectured on Temperance at this place on Sunday evening, March 21st. A good audience attended. Excellent singing by Mr. Fuller added interest to the meeting.

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 2¾ precisely. Lectures by talented speakers.

T. B. Taylor, A. M., M. D., (author of "Old Theology Turned Upside Down," etc.,) will deliver the last lecture of the course March 28th.

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

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

RATES OF ADVERTISING.

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

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

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.

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!—MRS. C. M. MORRISON, *No. 102 Westminster street.* Magnetic treatments given. Diagnosing disease by lock of hair, $1,00. Give age and sex. Remedies sent by mail. ☞ Specific for Epilepsy and Neuralgia. Address MRS. C. M. MORRISON, *Boston, Mass., Box 2519.* 13w*—F.13.

MRS. NELLIE M. FLINT, Healing and Developing Medium, office No. 200 Joralemon st., opposite City Hall, Brooklyn, N. Y. From 10 to 4. Magnetized paper, with instructions, mailed to those who desire to be developed, on receipt of $2. Mr.6.3w*

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

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

DR. FRED L. H. WILLIS will be at the Sherman House, Court Square, Boston, every Thursday 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, Boston, Mass. tf—Mr.20.

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

MARION TODD will answer calls to speak in New England. Address Springfield, Mass., care B. B. Hill. Mr.27.

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

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March 20.—4w **JAMES PYLE, Manuf.**

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OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 603 French street, Erie, Pa., nearly all of the most popular **Spiritualistic Books** of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

HARTFORD, CONN., BOOK DEPOT.
A. ROSE, 36 Trumbull street, Hartford, Conn., keeps constantly for sale the **Banner of Light** and a full supply of the **Spiritual and Reform Works** published by Colby & Rich.

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

CLEVELAND, O., BOOK DEPOT.
LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal **Books** and **Papers** kept for sale.

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PHILADELPHIA BOOK DEPOT.
DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the **Banner of Light,** and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

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

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RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the **Spiritual and Reform Works** published by Colby & Rich.

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Any Book published in England or America, not out of print, will be sent by mail or express.

☞ Catalogues of Books Published and For Sale by Colby & Rich; also of Books Published by Samuel R. Wells, on Phrenology, Physiology, Hygiene, Home Improvement, &c., sent free.

CATARRH,
With all its Loathsome Attendants, Cured by Four Bottles
OF THE
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For ten years I had the disease in the worst form. There was a continued filling up of my head, and a feeling as if I wanted to free it, and it was no sooner cleared out than it would again commence to fill up. At night and morning it seemed to assume its worst form. When I laid down there would be a running of mucus from my head to my throat, which caused me to awake in a choking condition. This brought on a cough which lasted me for some time, and I thought I had consumption.

Your Remedy was recommended to me by a friend who had used it and been cured of a severe case of Catarrh. The first bottle gave me such relief that I felt I could not say too much for your Remedy. I bought it of J. Noble, Druggist, 55 Green street, Boston, who will vouch for what I say. In all I used four bottles, and, as I said before, am entirely well. WM. TREADWAY.

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Man and his Relations.
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BY PROF. S. B. BRITTAN.

For fifteen years the author has been employed in researches which have at length resulted in the production of this extraordinary book; covering the wide range of Vital and Mental Phenomena, as exhibited in MAN and the Animal World. It is, however, especially devoted to MAN—to the constitution and immortal existence of the Soul; its present Relations to the Body; to the external forms and internal principles of Nature, and to the realm of Universal Intelligence.

The curious mental phenomena that hover along the horizon of our present existence—which the learned have either regarded as illusions of the senses or hallucinations of the mind, while they have nursed the superstitions of the ignorant—are here carefully classified and explained with peculiar aptness and great copiousness of illustration; with singular independence of thought, and rare philosophical ability. In the language of one of our ablest literary reviewers, *The author has a happy faculty of so illustrating obscure and profound subjects, that they are comprehended by the common mind.*

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W. H. MUMLER.

TO those residing at a distance, and wishing to obtain Photographs, I would state that I have been very successful in obtaining likenesses by having simply a picture of the sitter, in taking a copy of which the shadowy form is seen by the side of it. It will be necessary for those who intend sending to me to inclose their own card photograph, or any other, and to mention the date, the day and the hour, that said picture should be copied by me, calculating the time a week or ten days from the day that I should receive the order, so that the person of the picture would at that time concentrate his or her mind on the subject. The difference in time will be calculated by me. Particular attention is expected to this requirement, as much of the success of obtaining a strong and well-defined picture depends on the harmony of the Positive and Negative forces of the parties concerned.

The above rules are given as those by which I have been the most successful, and are dictated by fourteen years' experience—still I do not claim they are infallible, for many times, after the most persistent effort, I fail to get any indication of a spirit-form. When this is the case, however, the money is always refunded.

As it is seldom that I succeed in getting the spirit-form, until I have taken a number of negatives—consuming both time and chemicals—I am obliged to fix the price at Five Dollars per half dozen.

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Respectfully yours, **WM. H. MUMLER.**
170 W. Springfield st., Boston, Mass.
March 13.—21iseow*

FRANCIS J. LIPPITT,
Counsellor at Law,
13 PEMBERTON SQUARE,
(Room 13,) BOSTON, MASS.
Feb. 20.—ttf

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Message Department.

Each Message in this Department of the Banner of Light we claim is 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.

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

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

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

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

Invocation.

Oh thou who art Lord of this handsome day, we would join Nature's grand anthem in praise to thee; and although there is much of darkness around us, much of ignorance encompassing our lives, much of that we would be rid of, yet we can praise thee, oh Lord, and trust thee for future redemption from all that is evil, from all that is dark, from all that is vain. Coming up step by step over the grand silver staircase of life, we can at each step seem to hear thy voice calling us higher and higher and higher, nearer and nearer to thee. Though at times it would seem that we were plunged in the valley of humiliation and despair, our Father and our Mother God, we thank thee that it is our divine privilege to return to the home that was once ours, ministering unto the needs of those who sit in the valley of the shadow of a mortal life. Oh, may we be faithful to the holy trust, may we ever lean confidently upon thine arm of strength and go steadily forward, leading the weaker ones who may follow us in thy way, and ever praising thee for all thy blessings. Amen.

Nov. 30.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, if you have any questions that I am able to consider I would be glad to do so.

QUES.—[From a correspondent.] Shall we make use of knowledge gained here for the great hereafter?

ANS.—Yes, certainly. The future gathers from the past and present to make glorious her own life and being; so we shall carry the experiences of this life into the other life—the higher—and into all things succeeding that life, for use, and not to lay idle as having performed their mission, being of no further service to us.

Q.—Shall we refer in the other world to this—say, "I was taught so-and-so upon earth," &c., &c.?

A.—Oh, yes; we constantly find ourselves referring to our old earth experiences. It is inevitable.

Q.—Do we drift there without an aim, or follow an avocation, a business, and eat, drink, sleep, &c., &c.?

A.—We certainly do not lead an aimless life in the spirit-world, but one altogether active—full of business. We eat; we drink; we sleep; we get weary; we get again refreshed; we have business avocations. The artist finds ample means to unfold his talent there; so does the mechanic; and all through the various branches of business life you will find there is an active principle running in the spirit-world, for there are no drones there.

Q.—How does the spiritual body tally (if I may be allowed to use the expression) with the natural? Where does age, at death, leave the natural body? Suppose one is old and ugly here, will the beautiful body (of the Bible) be his?

A.—Yes; there is a natural body, says St. Paul, and there is a spiritual body. This spiritual body is not subject to the laws of decay to that extent that the physical body is here in this life. It reaches a certain altitude, or unfolds to a certain degree, and there it remains, seemingly stationary, until it is unfolded in the higher life again. So, then, that which grows ugly by age or by disease is the physical body, and not the spiritual. There is, to be sure, a sort of reflex or shadow action upon the spirit-body, by its contact with inharmonious conditions that exist in the body natural, but it is temporary, and is generally very soon got rid of.

Q.—[By Dr. B. F. Clark.] In the sixth chapter of Genesis it is stated that "God looked upon the earth, and behold! it was corrupt; for all flesh had corrupted his way upon the earth; and God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them, and behold! I will destroy them with the earth. And behold! I, even I do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life from under heaven. And everything that is in the earth shall die." Is the above Bible statement true?

A.—No, certainly not. It is but the fragmentary evolution of thought proceeding from a wild, uncultivated spirit, given through an equally wild, uncultivated medium, transmitted down through the generations, and called Holy Writ.

Q.—Did God ever talk to anybody?

A.—Yes, I hope so, and I so believe. At any rate, God talks with me through the falling waters, through the rustling leaf, through the storm, through the starlight, through all the manifestations of his scripture-book of nature; but most of all, best and highest of all, through human life.

Q.—Was Noah a medium? and did he not mistake a spirit for God?

A.—Yes, in all probability.

Q.—How many nations and peoples were on the earth at the time of the flood that were not destroyed by it, and had no knowledge of it?

A.—I do not know, therefore cannot answer the question. I only know that a very small area of land was flooded at that time. It was a local matter, and not a general one.

Q.—Was not the spirit that talked with Noah very ignorant of the population of the earth at that time?

A.—It certainly would so seem.

Q.—If a spirit could talk with Noah, does not that prove that any spirit can talk with anybody when conditions are favorable?

A.—Yes; it proves the existence of the law, and the action of the law upon human life.

Nov. 30.

Eldridge Carson.

My name, sir, was Eldridge Carson. I am the son of Samuel Eldridge Carson, of New Orleans. I was fourteen years old. I died of congestion of the lungs. I have been gone a little over three weeks. I come back to my father mostly for the purpose of interesting him in behalf of my sister. He has discarded her because she failed to comply with his wishes in marrying to suit him; and I think unless he takes a back track he will see cause to regret it, and will regret it terribly when he gets where I am, if not before. It will be easy, father, to take a back track now, and do justice to her, because you are wrong; you are all wrong about it, and you have no right to deal so harshly with her. Now, father, for the love you bore me I beg of you to be kinder to her, and I shall be happier in the new home of the spirit-world. Good day. Nov. 30.

Daniel L. Wendell.

Hullo! sir. [How do you do?] I am all right, so far as I know, but I got the worst of it and got killed in a little bit of a row, and the old gent will think I've gone below, *for sure*; so I thought I'd come back here and let him know I had n't. My name, sir, was Wendell—Daniel L. Wendell. I am from New York. I was twenty-one years old—a wild boy—a disgrace to my father and mother, and a trouble to all my friends; but I've entered on a new career, and I hope I shall show better colors than I did here. I want the old gent to know it is n't so bad with me as he expects. I know he 'll be thinking—because he 's a good, pious old man, of orthodox principles—he 'll be thinking I've gone down to hell. I can't say that I am very happy, but I am assured, by those I know are good, there 's every chance for me to get along here. I shall work for it, and fight my way out into a good, satisfactory condition; so he need n't worry about me, for I get just what I deserve where I am. I am shut out from the things I'd like to have, but it 's all right; when I get worthy of them I shall have them; but my father's notion of an endless hell need n't trouble him with reference to me, for if there is one I have n't found it, and don't believe I shall. Good day. Nov. 30.

Katie Golding.

How do you do, mister? My name was Katie Golding. I lived in Lowell, on Gorham street. I was nine years old. I died of scarlet fever. My mother has got John and Jennie and Mary left. I want you to please tell her that I got alive as soon as I died, and that perhaps—I do n't know—but perhaps through the intercession of the Holy Virgin, I got a good home and everything that 's beautiful. Tell mother I spect her prayers were good, and that they done a great deal for me. Tell her that I've seen Uncle Tim. He 's a real good man here, and people like him. He is n't a coarse, ugly, swearing drunkard here, but he 's real good. I would n't want to come back, and mother need n't cry for me to come back, because I don't think God will ever let me, because I don't want to. I don't want to; I pray not to come back. I'd get sick again; maybe I'd die; maybe I'd be wicked; maybe I would n't have any home; maybe I would n't get anything to eat; maybe I'd be awful poor again. I don't want to come back; so, mother, don't cry. Be just as happy as I want you to be, for I don't want to come back, mother, I don't want to come back. Good-by, mister.

Nov. 30.

Clara Paul.

I want to send a letter to my mother. She lives on Anderson street, Boston, Mass. My name was Paul—Clara Paul. I was a colored girl. I was eleven years old, and my mother knows about spirits coming back. She reads the Banner of Light, and she 'll be glad to have me come, and I'll bring little Jim along with me. He died when he was three years old. I brought him here to-day, and maybe he 'll come, sometime. I have n't seen father; I don't know where he lives. I have n't seen him. I heard somebody say that he was being educated somewhere, but I don't know where. I have n't seen him. I do all I can for my mother. I'll come to her when I can. I'll do all I can for her. I want her to be happy, and to read the Banner of Light every week, because maybe I'll come again. Good-by, Mr. Wilson. Nov. 30.

Séance conducted by Theodore Parker.

MESSAGES TO BE PUBLISHED.

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

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

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

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

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

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

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

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

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

Tuesday, Dec. 22.—David Garrison, of Portsmouth, R. I.; Simon Brown, of Hanover, N. H.; Nellie French.

Thursday, Dec. 24.—"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. 28.—Annetta Jane Roberts, of Salt Lake City, to her mother; Julian Frazier, to his brothers; Capt. Thomas Neale, of Portsmouth, N. H.; Ninna Vibbert, to her mother.

Tuesday, Dec. 29.—Jean Ingalls, of Edinburgh, Scotland, to her mother; Mercy Foster, of Hillsboro', N. H.; Caroline Adams, of Worcester, Mass.; Martha Fabens, 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 Star; Joshua Harrison, of Dover, N. H.; Colonel Tom Leavitt, to his son-in-law; William Sanford, of Blackstone, Mass.

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

Thursday, Jan. 7.—Samuel Mason, of Boston, to his 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. 21.—Sam Wyer, of Chicago, Ill.; Jennie Walters, of Lawrence, Mass., to her father, Edward Walters, of St. Louis, Mo.; Dominic Ludzi, of New York City; Samuel Adams Pryor, of Boston.

Tuesday, Jan. 26.—Margaret Barclay, of Boston; Paran Stevens; Harry Smith; Black Prince, to Mrs. Sally Henderson; Margaret Callahan, to her sister; "One Who Knows" (Anonymous).

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

Monday, Feb. 1.—Mary Darlington, of St. Louis; George Hopkins, of Williamstown, Vt.; Jacob Hodgdon, of Charlestown, Mass.; Paul Jaquith, of New Orleans, to his son; Nancy Page, of Rye, N. H.

Tuesday, Feb. 2.—Mary Jane Ogden, of Ogdensburgh, N. Y.; Major Henry W. Denning, of Second Alabama Infantry; Elizabeth Atwood, of Blackstone, Mass.; Col. Tom Chickering.

Monday, Feb. 8.—Bennie Talbot, of Franklin, N. H., to his mother; Thomas, to Francis H. Smith, of Baltimore, Md.; Hiram Blanchard; Nathaniel Andrews, of Danvers, Mass.; Lydia Perkins, of St. Johnsbury, Vt.

Tuesday, Feb. 9.—Shunkazeewa, to Spotted Tail; Eddie Wilkinson, of New York City, to his father; Sylvia Norman, of Syracuse, N. Y.; Elphalet Barrows, of Barrington, N. H.; Mary Emerson Guild, of Boston, to her parents.

Properly speaking, there is no mystery about men, but only a great dimness and lethargy in our perceptions of them. The secret of the universe is no more a secret than is the answer to a school-boy's problem. A mathematician will draw you a triangle and a circle and show you the trigonometrical science latent therein. But a profounder mathematician would do as much with the equation man.—*Julian Hawthorne.*

It is a significant fact that the town of Halifax, Mass., which has neither a resident lawyer, doctor nor minister, has likewise neither an almshouse nor paupers, and heretofore has not possessed a receiving tomb.

Written for the Banner of Light.

EVENING.

BY ADDISON F. BROWNE.

Bright day has sunk within the west,
And stars are shining free,
As with a blissful slumber blest,
My wand'ring bark doth calmly rest
Upon a waveless sea.

The concave heaven's gleaming side
Is cloudless to the view,
And all the field of waters wide,
Reveals beneath the silent tide
A mirror, vast and true.

Within the depths of crystal, nigh,
Pictured by art divine,
Appears anew the scene on high;
And, 'neath each torch that gems the sky,
A counterpart doth shine.

So perfect does the view appear,
That sky, and sea below,
Seem but the parts of one vast sphere,
Whose boundless realms of ether, clear,
With lambent light doth glow.

Thus, till fair Orient's stronger light
Ascends the eastern sky,
And with its glory floods the sight,
This mystic trance of peaceful night
Doth hold my raptured eye.

Thus, when a weary, storm-beat breast,
From gales of life is free,
And with a heavenly slumber blest,
In peaceful love shall calmly rest,
Upon a waveless sea;

From purer realms beyond the night,
The stars of saintly love
Shall warm the heart with tranquil light,
Until the soul shall, to all sight,
Reflect the scene above.

Then, in this softer mirror'd gleam,
With moral lustre clear,
A mild, refulgent light shall beam,
Until the double view shall seem
A perfect, golden sphere.

When bright the spirit's Orient breaks,
And life from death is free,
When forth the central germ awakes,
And all its grander beauty takes,
Then comes eternity!

Somerville, Mass.

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

A SPIRITUALIST VOYAGEUR.—*Around the World; or, Travels in Polynesia, China, India, Arabia, Egypt, Syria and other "Heathen" Countries. By J. M. Peebles. Boston: Colby & Rich.*

Mr. Peebles is a prominent Spiritualist, and one of the lecturers on the platforms of that body, and his volume is considerably colored with the notions peculiar to his household of believers, though, perhaps, no more so than the works of Presbyterians and Methodists, only we are accustomed to the latter, while the former arrests attention and compels the reader to note the difference. There is an air of independence and honesty in his narrative, however, which makes a favorable impression, and his volume has the more interest from the fact that it gives a view of ethnic peoples which is seldom presented in books of travel. He says at the outset that "it is quite time that the 'heathen' members of a common humanity, and heirs to a conscious immortality, should be described by travelers as they are, giving them the benefit of that charity which thinketh no evil." He deliberately aims to see things as they are, and appreciate what is good. He first visited the Mormons of Utah, and his studies convinced him that polygamy is an Asiatic importation, and not likely to exist long. But he objects to the persecuting or political method of dealing with it. "It is impossible to legislate wisdom or virtue into any people. The true methods lie deeper. Right generation, ante-natal conditions, and educational manipulations—these are the underlying forces of progress and redemption."

It is funny to read of séances and trance-speaking on shipboard, and have accounts of the spirits mixed up with notices of the Sandwich Islanders. But Mr. Peebles seems to have drawn quite a company of familiar "spirits" along with him, and was regaled with quite the same medley of notions in the South Seas and India as in Philadelphia and Boston. The Sandwich Islands is one of the lost Edens. "The missionaries, forgetting Paul's injunction, 'Salute thy brethren with a holy kiss,' have taught them a different way of salutation." The account of Australia and New Zealand is sketchy, but very readable. Everywhere he thinks the natives have suffered from contact with the whites. Civilization has gone hard with them. The voyage from New Zealand to China is divided between Robert Owen and Plato, Fourier and cannibalism, Utopia and Jesus. The Chinese got up a pantomimic prayer for wind, and our author had a séance. In China he finds a good deal of human nature and Christianity; he is impressed with the industry and good order of people who are so crowded that they lie in each other's way; and he finds Spiritualism there. They are a nation of Spiritualists, believing in the presence of their ancestors, and their power to influence their descendants. When foreigners look at the landscape or the sky, Chinese by-standers are sure to remark, "They are looking at the Fung-shway." His travels through Turkey are the more interesting, as they show an intimate knowledge of the country and its people. He gives the Mohammedans credit for a better morality than they have the name of possessing. They are more honest and orderly than the Greek Christians. It is impossible to convert a Mohammedan to evangelical Christianity. He "cannot understand how Jesus existed before his mother, and is of the same age as his Father." Notwithstanding the veils of the Turkish women and their professed seclusion from society, there is no difficulty in seeing them or their faces. The more symmetrical and beautiful the features, the more thin and gauze-like the veil. The time was when these veils were opaque; "now, unless the woman is exceedingly lean and ugly, they are as thin as those through which the blushes of American brides may be seen, really enhancing the beauty they pretend to conceal." The book is written in newspaper style, and is very easy reading.—*The Daily Graphic.*

"PROOF PALPABLE OF IMMORTALITY" is the title of a book by Epes Sargent, published by Colby & Rich, 9 Montgomery place, Boston, Mass. Price $1.00.

As its title indicates it deals with the palpable facts that go to prove man's immortality, or rather his continued individuality after the dissolution of the physical body; for immortality is a fact acknowledged by all who make any pretensions to intelligence, be they deistic, atheistic or materialistic. Continued individuality, without which immortality, however palpably proven, is to most of us no better than annihilation, is the disputed point, and Mr. Sargent brings forward facts in support of that theory which it would seem impossible to controvert. He deals largely with the well-authenticated and palpable facts of Modern Spiritualism—such as spirit-materialization, spirit-photography and the like—and has incorporated into his book accounts of marvelous occurrences, all seemingly well substantiated, which constitute the proof palpable of man's continued individuality after the physical change called death. The book contains evidence and argument which will be considered by many as abundant proof of the only desirable kind of immortality, and although mainly devoted to the recitation of facts, is not lacking in a thorough analysis of its facts, giving the views of the author and noted men of all ages on the various and abstract questions arising therefrom. Its author is evidently a profound philosopher, and looks deeply into the soul of things—admitting that "things" have souls, which he who reads and endorses this book must do—and this is its chief feature of attraction to the thinking mind, while the marvelous facts which are pleasantly interspersed with its solid thought make a peru-al of the book interesting even to minds that are unable to comprehend its logical deductions. —*The Winsted Press.*

ACHILLES' WRATH. A composite translation of the first book of Homer's Iliad. Prepared by our friend, P. Roosevelt Johnson, M. D., of Sag Harbor, N. Y. A neat pamphlet of 42 pages from the press of Colby & Rich. It is a compilation from the principal translations of the best part of Homer's great poem, which has not been excelled in four thousand years. Every person wishing the greatest poem the world has yet produced, should send for a copy. Price 25 cts.—*The Truth Seeker.*

"EATING FOR STRENGTH," by Dr. Holbrook, No. 15 Laight street, New York. Filled with short articles and recipes, which those who cook or eat food will find useful.

"PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM," by Eugene Crowell; Vol. 1, G. W. Carlton & Co., New York. A very interesting and instructive book—an educator.—*The Shaker and Shakeress.*

BOOKS RECEIVED.—A most valuable work on the vexed social questions of the day is a little volume from the pen of A. J. Davis, the well-known author of the "Great Harmonia," entitled "THE GENESIS AND ETHICS OF CONJUGAL LOVE." The book is supplemental to a previous work—"The Reformer"—and is called forth by the agitation in the social world, and the consequent argument and misrepresentation. The author aims to impress upon his readers with additional clearness the harmonial principles of marriage and the true life.

THE GADARENE, OR SPIRITS IN PRISON, by J. O. Barrett and J. M. Peebles. The authors, in a brief preface, announce that "the book is written from a sense of duty indifferent alike to encomiums and criticisms. It is fact we are after, and the truth we mean to speak at all hazard." The book is a collection of facts relating to Demons, Gods, Obsession, Psychology, and Mediumship; the theories deduced may awaken some discussion and difference of opinion, but they are certainly well presented and strongly supported; other subjects than the above, but appertaining thereto, are also treated of. There is much real information, as the authors take a wide range, covering almost the whole of the Spiritual Philosophy, and investigators will find it a welcome addition to their library.—Boston: Colby & Rich, 9 Montgomery Place. Pp. 232.—*Spiritual Scientist.*

HOME, FEMME HEROIC AND MISCELLANEOUS POEMS.—This is the title of a volume of verse by Jessee B. Butler, of San Francisco, published by Colby & Rich. The work consists of 236 pages, handsomely printed and elegantly bound in cloth. The author, in his preface, professes only to give "an expression of the common mind in unison with Nature, animate and inanimate, and of the Universal Soul in its natural life, through all the common feelings and appreciations of the good, the true and the beautiful." The volume takes its name from the most lengthy poems, "Home," consisting of 188 stanzas, and "Femme Heroic," a story in verse. The miscellaneous poems, however, contain many of the finer passages. The book has faults; it is not a work of genius, but it is unpretentious, challenging no criticism, but appealing in simple language to the higher and better feelings of our nature. It is full of spirituality, giving golden gleams of the summer land, and words of hope to those whose loved ones have gone before.

Price, $1.50 plain, $2 gilt.—*San Francisco (Cal.) Common Sense.*

DR. BRITTAN ON "MAN."—Our readers may remember that we some time since had occasion to review that remarkable book on Man, by our fellow-townsman, Dr. S. B. Brittan, and that we expressed a very favorable opinion of its peculiar merits. It appears that our judgment of its character, and of the author's ability, has received the strongest confirmation from the highest English authorities in literature. In a recent review by George Sexton, M. A., M. D., LL. D., F. R. G. S., of London, Honorary Fellow of the Royal Italian Academy of Science, that distinguished scholar expresses his appreciation of the work in the following unqualified language:

"Dr. Brittan is well known as the author of one of the most marvelous books to which this age has given birth. His name is a guarantee that would entitle any work to rank with the productions of our most profound thinkers. Those who are acquainted with the high literary culture of the author will alone be able rightly to appreciate such a man and his work. We esteem his good opinion as being worth more than that of some dozen or two smaller men who figure conspicuously."

Nor does Dr. Sexton stand alone in this judgment of the merits of Dr. Brittan's treatise. In a review of the book that eminent literary man, William Howitt, of London, summed up its merits in the following brief, but forcible and elegant terms:

"This is one of these valuable books in which a philosophic mind gathers up the results of his observations, experiments and reflections during the greater part of an active lifetime on some great theme; and so fitting them into their proper places and proportions as to present at once a comprehensive philosophy and a work of art."

Our attention has been called again to Dr. Brittan's book by the appearance of the fifth edition, at the reduced price of $3.50. It is an elegant octavo of nearly six hundred pages, printed on superfine paper and embellished by a fine and lifelike portrait of the author.—*Evening Courier, Newark, N. J.*

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person *not* a lecturer should by mistake appear, we desire to be so informed.]

REV. WILLIAM ALCOTT, trance and inspirational lecturer, will answer calls to speak in the vicinity of Western Massachusetts until further notice. Address Buckland, Franklin Co., Mass.

MARY A. AMPHLETT, inspirational, 15 South Halsted street, Chicago, Ill.

MRS. N. J. ANDROSS, trance speaker, Delton, Wis.

C. FANNIE ALLYN, San José, Cal.

STEPHEN PEARL ANDREWS, 75 West 54th st., New York.

MRS. M. A. ADAMS, trance speaker, Brattleboro, Vt.

MRS. EMMA HARDINGE BRITTEN, 155 West Brookline street, Boston, Mass.

REV. J. O. BARRETT, Glen Beulah, Wis.

REV. JOHN B. BEACH, Bricksburg, N. J.

MRS. SARAH A. BYRNES, Wollaston Heights, Mass., box 87.

WILLIAM BRUNTON will lecture in Troy, N. Y., during March; in Stafford Springs, Conn., during April; in Waverly, N. Y., during May. Address 5 Sixth street, Troy, N. Y.

MRS. NELLIE J. T. BRIGHAM, Elm Grove, Colerain, Mass.

MRS. R. W. SCOTT BRIGGS, West Winfield, Herkimer Co., N. Y.

REV. DR. BARNARD, Battle Creek, Mich.

BISHOP A. BEALS, Versailles, Cattaraugus Co., N. Y.

MRS. E. T. BOOTHE, Milford, N. H.

MRS. PRISCILLA DOTY BRADBURY, Bangor, Me.

CAPT. H. H. BROWN, Missouri Valley, Iowa.

MRS. E. BURR, inspirational, box 7, Southford, Ct.

DR. JAS. K. BAILEY, Sterlingville, Jefferson Co., N. Y.

ADDIE L. BALLOU, inspirational speaker, Box 666, San Francisco, Cal.

MRS. H. F. M. BROWN, National City, San Diego Co., Cal.

PROF. S. B. BRITTAN, Newark, N. J.

WILLIAM BRYAN, box 53, Camden P. O., Mich.

HERVEY BARBER, Warwick, Mass.

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ANNIE LORD CHAMBERLAIN, 160 Warren ave., Chicago.

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DR. J. H. CURRIER, 36 Wall street, Boston, Mass.

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DR. THOS. C. CONSTANTINE, lecturer, Thornton, N. H.

GEORGE W. CARPENDER, clairvoyant and inspirational speaker, Kendallville, Ind.

MRS. LORA S. CRAIG, Upper Falls, Vt.

LEWIS F. CUMMINGS, inspirational, Richmond, Ill.

M. C. CONNELLY, Louisville, Ky., inspirational speaker, will answer calls to lecture.

MRS. MARIETTA F. CROSS, trance, W. Hampstead, N. H.

MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn.

DR. H. H. CRANDALL, P. O. box 1338, Bridgeport, Conn.

IRA H. CURTIS, Hartford, Conn.

MRS. LUCIA H. COWLES, Clyde, O.

MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.

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MRS. S. DICK, 687½ Washington street, Boston, Mass.

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MARY L. FRENCH, Townsend Harbor, Mass.

GEORGE A. FULLER, inspirational, Sherburn, Mass.

MISS ALMEDIA B. FOWLER, inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.

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Let the best love unto the lowliest go,
The highest comfort to the deepest woe,
The purest light shine in the darkest place,
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Patience and attention will bring us far.

CRITICS AND CYNICS.

Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand;
'T will soon be dark;
Up! mind thine own aim, and
God speed the mark. —[*Emerson.*

We must row with the oars we have, and as we cannot order the wind, we are obliged to sail with the wind that gives.

PATIENCE.

There will come a weary day,
When, over taxed at length,
Both hope and love beneath
The weight give way.
Then with a statue's smile,
A statue's strength,
Stands the meek sister,
Patience, nothing loth,
And, uncomplaining, does
The work of both. —[*Coleridge.*

Surrounded by Deity, imbued and penetrated by him, we are yet approaching while we enjoy him, but shall never reach him—an endless progression of pleasure.

PARTING WITH THE MORTAL CASKET.

Life! I know not what thou art,
But know that thou and I must part;
And when, or how, or where we met
I own to me 's a secret yet.
But this I know, when thou art fled,
Where'er they lay these limbs, this head,
No clod so valueless shall be,
As all that then remains of me.
Oh whither, whither dost thou fly?
Where bend unseen thy trackless course?
And in this strange divorce,
Ah, tell where I must seek this compound I?

* * * * * * * *

Life! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear—
Perhaps 't will cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not Good Night—but in some brighter clime
Bid me Good Morning. —[*Mrs. Barbauld.*

If the subtle mixture of good and evil prepares suffering for human truth and purity, there is also suffering prepared for the wrong-doer by the same mingled conditions.

The Rostrum.

SPIRITUALISM INDICTED, WITH A MOTION TO QUASH.

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

Dr. T. B. Taylor, of Chicago, delivered his second lecture before the Boston "Music Hall Society of Spiritualists" at Beethoven Hall, Sunday afternoon, March 21st—the above subject being selected for treatment. As a preface, the lecturer read the affecting story of the death (by the hemlock) of one of earth's martyrs, which he said was to be found in the "gospel of Socrates, as recorded by the Evangelist Plato." In commencing his address he said Talmage and others occupying public positions had rendered themselves prominent of late, in attacks upon the religion of Spiritualism, which was his religion, and dear to him as the apple of his eye; they had opened the door to criticism, and, on the present occasion, he was determined to "cry aloud and spare not"—a decision which the audience warmly applauded. He then read the following instrument, as the basis of his discourse, stating, in advance, that though *he* had prepared it, the remarkable language therein contained was not his own, but that every important portion of said indictment was couched in the exact words which had already been used by different members of *the clergy* with reference to Spiritualism and its teachings:

We, the self-appointed Grand Jury in and for the United States of America and the rest of mankind, have had under consideration, among other things, that "most damnable of all things, Modern Spiritualism," and hereby bring in and submit to the Court the following indictment and make the following recommendation, to wit:

1st Count: "Spiritualism is a system of fraud, imposition, trickery, legerdemain, prestidigitation and sleight-of-hand." "A true bill."

2d Count: The teachings of Modern Spiritualism are like all other systems of error, unreasonable, contradictory and demoralizing. "A true bill."

3d Count: "Spiritualism is the embodiment of that damnable thing, 'Free Love.'" "A true bill."

4th Count: Spiritualism, in much of its phenomena, is *true*, but it is all the work of the *devil*. "A true bill."

5th Count: Spiritualism has no Bible, no God, no Christ, no atoning high priest. "A true bill."

6th Count: "With the exception of the working of some law which will be explained by-and-by, all spiritual manifestations are arrant humbugs." "A true bill."

7th Count: [By the foreman.] "I indict Spiritualism as a social and marital curse; as an unclean, adulterous and damnable religion, and the sooner it drops into hell, where it came from, the better. And we, the aforesaid Grand Jury, do recommend to the Honorable Court to gather all the raps ever heard from the blest or damned, and bring them together in one thunderous rap on its head; for we hate the doctrine, and believe that its long hatred disciples, whose heads are soft marshes yielding rank grass, are doomed to death and hell." "A true bill."

(Signed) REV. DEWITT TALMAGE, D. D., *Foreman.*
REV. J. R. GRAVES, D. D., *and 22 others.*

The speaker then proceeded to a consideration of the counts as per number. He moved that the first be quashed, because if this was sustained Christianity would go by the board along with Spiritualism, and all other forms of religion that had ever been inaugurated among mankind would keep them company—for all such forms, as their sacred writings testified, had been built up upon phenomenal exhibits similar to those connected with Spiritualism—phenomena which, at least at the time of their appearance, were believed to spring from spiritual sources. He found good in Christianity, as in all religions, and wished that that good might be preserved—it was only the superstition and intolerance, ignorance and want of mental freedom connected with religious systems with which he was at war. The speaker quoted as proofs that Christianity was largely indebted for its hold on mankind to recorded phenomena from spiritual sources, the story in the twenty-eighth chapter of I. Samuel, regarding Saul and the clairvoyant woman of Endor; from II. Chronicles, xxi:12–15, he cited the story of the return of Elijah after he had been dead seventeen years, and of his giving an important writing to Jehoram; from Ezekiel, viii:3, concerning the transportation from one place to another of a medium by spirit influence and power; from the prophecy of Daniel, fifth chapter, concerning the appearance of the fingers of a spirit hand, which wrote over against the golden candlestick in Belshazzar's banquet-hall a sentence which it required the medium Daniel to translate; and referred to the record in the New Testament of the many wonderful works wrought by Jesus and the twelve for the cure of disease by laying on of hands.

The miracles, so-called, of Jesus and his disciples, as recorded in the New Testament, were set down by writers on Christian evidence as one of the principal planks upon which the system rested; by the same parity of reasoning an equal importance must attach to the recorded phenomena of the Old Testament. Spiritualism claimed, and millions of people on the earth to-day believed, with the speaker, that the wonder-workings of both Testaments were triumphantly duplicated in our times.

Before going on to prove this fact, he desired parenthetically to consider the objection raised by many believers in church authority that a large proportion of the wonders of Modern Spiritualism occur under the condition of darkness. It would not do for a Bible Christian to make this statement, because the speaker had taken considerable pains to search into the facts connected with the marvelous works contained in that book, and had found that out of eleven hundred and forty-three examples of such wonder-working, nine hundred and fifty-four of them occurred either in the night or in the dark. [Applause.]

The speaker referred to his acquaintanceship with the late Judge McDonald in the West, who was an eminent jurist and keen judge of evidence, and to the strong proofs which that gentleman presented to his consideration in favor of Modern Spiritualism, and said he was proud to acknowledge that it was the honestly averred convictions of such minds as that of the Judge that had converted him to a belief in spirit return and communion before he had witnessed in any noteworthy degree the phenomena by which the doctrine was substantiated and clearly demonstrated. He was not one of those who was ready to listen to what others said, and then in effect to reply: "Well; I believe it is all a delusion; you no doubt *thought* you saw so-and-so, but if *I* had been there, I should have been *smart* enough to have detected the imposture;" he was willing to give weight (as he had done in the case of the Judge above named) to whatever testimony might come concerning Spiritualism from men in whom he had confidence in life's every-day affairs—but it was a well-known fact that a man whose word was regarded by his associates as being "as good as his bond" in matters of business, would fail of being believed by the same associates when he strove to tell his experiences in spiritual matters, provided his remarks were favorable to its claims. It had been the privilege of the speaker, in his own personal experience, to see duplicated many of the miracles of both the Old and New Testament in his day and generation. In the same manner in which Samuel conversed with Saul through the presence of the woman of Endor, Judge McDonald and other spirit friends had frequently communicated with the speaker in presence of Mrs. Hollis and various media in the United States. This experience of converse with the departed through this particular phase of mediumship was borne witness to as true by tens of thousands of reliable men and women all over the country. He had seen the spirit writing of the prophet Elijah duplicated in presence of Dr. Slade, at his office in New York City, where a deceased relative had in full light transcribed upon a slate a letter filled with kindness and good cheer. The leading difference in the cases was only that while Elijah had been dead seventeen years when he wrote to Jehoram, the man who wrote to *him* had been deceased some twelve years. Look at that slate, said Dr. T., holding it up to the audience. It is only a common school slate; I bought it, new, on Broadway, before visiting Dr. Slade; it was never out of my possession during the whole time, and yet in the process of the sitting this message was written upon it by no mortal hand. I am willing to go into court and swear that to the best of my knowledge and belief that communication is in the handwriting of my brother who died twelve years ago. The message recorded (and which Dr. Taylor had caused to be defended from erasure by the subsequent insertion of a glass plate in the frame) read as follows:

MY DEAR BROTHER: I am so happy to see you engaged in this glorious gospel. Go on; go on; angels will help you to do the good work. I am happy to see the West growing in liberal sentiment. May it call more of the workers to help on this philosophy.

Never fear, dear brother, we shall always help you and bless you and give you strength to do your work nobly. Say to your dear companion all is well for you—not to fear; we will bless you ever.

I am your loving brother, JOHNSON TAYLOR.

There were several tests in that letter which only the lecturer could feel the force of. The passages wherein himself and wife were counseled not to fear were of especial point, for when he left the ministry, which had before been his means of subsistence, the wolf of poverty came to his door, he had no money, his children were hungry, and his loved companion, who had not yet come into the same spiritual nearness with the new philosophy, was fearful that the result would be only calamity. That promise was fulfilled; he had escaped the fangs of the monster—his children were not hungry any more, and the dear partner of his life had found added peace in the consolations of our glorious knowledge. [Applause.]

The well-attested history of the transportation by spirit power of the English medium, Mrs. Guppy, from place to place (with which occurrences from time to time the readers of the Banner have been made familiar), was quoted as a parallel to the experiences recorded in Ezekiel, viii:3.

The phenomenon of the spirit hand, as recorded in Daniel, which wrote in plain sight of all, with no apparent arm to guide it, had been seen at hundreds of séances in this and other countries, and the speaker had himself witnessed it. And to-day we had thousands of men and women who, like Jesus and his disciples, were going up and down the land performing the most remarkable cures through the power of healing given them from the spirit-world—cures which made the world of "regular" physicians stand aghast. Doctor Taylor said that he could give many singular cures performed through *his own* organism, as direct evidence of this assertion, if it were not that such a course on his part might have the appearance of an attempt to advertise his gift.

He moved that the first count be quashed for another reason: It was false in form and false in fact. The spiritual phenomena were *not* the result of trickery, etc., etc. He would not declare that all that was *claimed* to be spiritual phenomena was true, because human experience proved that whatever was good and pure was certain to be counterfeited by the unprincipled. He would have investigators and believers alike remember that old apostolic injunction: "*Prove* all things—hold fast that which is good!" [Applause.]

The second count, viz., that the teachings of Spiritualism were unreasonable, contradictory and demoralizing, he moved to quash, in that if contradictoriness was to be the ground of judgment, again the whole Christian system would fall, as nothing could be more contradictory than the teachings of the various Evangelical churches, who claimed to draw all their widely opposed views from the Bible, the inspired word of God. As for the "unreasonable" part, what could be more unreasonable than the ground assumed by the creedists concerning physical resurrection, etc., etc. Were the dogmas of Christianity ever submitted to reason? Who was there who dared express an opinion, who did not know that blind, unreasoning faith was what the church demanded. Her tenets were not based on reason.

The speaker quoted from a sermon on the physical resurrection delivered by Rev. J. W. Hamilton, wherein that clergyman is reported by the press to have remarked that if the sacred record had said that "Jonah swallowed the whale, we [Christians] should not only believe it ourselves, but should insist that all Bible students must believe it also." Some one might ask the speaker how it came to pass that he was in the ministry twenty-five years before he discovered the contradictory nature of his creed. He *did* find it out long before, but when he asked the elders of the church they had told him not to trust reason, that it was liable to be mistaken; he must ascribe all such seeming discrepancies to the "mystery of godliness." "Look here, young man," they said; "you are getting to be an infidel; you had better go and pray in secret." And he *did*, but the more he prayed the more he failed to see the correctness of the position of his church, and the ground he stood on to-day, opposed as it was to that church, was the result of his earnest thought and prayerful meditation. [Applause.]

There were many things, he acknowledged, connected with the Spiritual Philosopy and phenomena, which we could not reason on at all. When wonderful phenomena occurred which appeared contradictory to the known laws of science and philosophy, but which were proven by their direct appeals to our individual senses, our best course was to accept these *proven* facts as such, and take our time to hunt up the law under which they so occurred—for all things were within the domain of some law. We need not fear for time wherein to pursue the search—the eternal years spread out before every soul! He pitied those who saw in the demonstration by Spiritualism of the nearness of the spirit-world, and the continued and anxious solicitude for our welfare which our ascended loved ones cherished, the signs of demoralization! Orthodoxy in its vicarious atonement seemed almost to offer a premium on crime; but what could be a stronger incitement to a life of purity than the consciousness that we were indeed "compassed about with a great cloud of witnesses," who joyed when we did right, and sorrowed when we wandered in sin?—which Spiritualism revealed! [Applause.]

The third count: "Spiritualism is the embodiment of that damnable thing, Free Love!" Did you ever, said the speaker, know any other love since you were born than that which was free? Love that is love at all, must be free. But if you intend to convey by that term that Spiritualism, without an exception, teaches the promiscuity of the sexes, I pronounce it, by the authority vested in me, to be a regular old-fashioned Orthodox lie! [Applause.]

Owing to a lack of time the speaker did not treat of the often-exploded "devil" hypothesis contained in count 4. In reply to the fifth count, he averred that Spiritualism *had* a Bible—the great volume of Nature, and was ready also to accept whatever of *good* might be found in the Christian Bible, the Mohammedan Koran, the Persian Zend-Avesta, or the so-called sacred writings of any age or clime. Spiritualism had *the* true God—it revealed a higher conception of him than did any other system, in that he was present with us, and ever working in the grand wave of evolution that rolled from atom to archangel, and on toward the Infinite forever and forever! Spiritualism made man do the work of his own salvation, therefore in the vicarious sense could not be said to possess a Christ.

With regard to the sixth count, wherein the spiritual phenomena were held to be only the result of some law in physics not yet explained, the speaker declared that law, at its last analysis, was nothing more than an expression or mode of motion. He supposed the reverend indicters had in mind the terms "electricity," "magnetism," "od force," etc., etc., to which they now so hopefully clung as the ultimate unravelers of the modern mystery; but it was certainly strange that during the last twenty-six years no rap had ever said "I am electricity," or "I am od force," but that the assertion was always made that the intelligence manifesting was a disembodied spirit who had once in the mortal flesh walked the earth as we did to-day. The proofs adduced by these manifesters—in that to all intents and purposes the descriptions and characteristics given by them tallied with those of the loved who once walked by our side—were simply incontrovertible to the mind of the lecturer.

In conclusion, the speaker referred to the seventh count, in connection with a consideration of which he read a selection from the recent high-wrought and dramatic language which Rev. De Witt Talmage had seen fit to apply to Spiritualism and its adherents. No doubt Dr. T. hated the new revelation under the fear that by it that passage of Scripture might, in his case and to his great discomfiture, be fulfilled, which says: "That which ye have spoken in the ear in closets shall be proclaimed upon the house-tops;" but notwithstanding the vehement and wordy denunciations of this Doctor of Divinity, and others of like ilk, the cause they so sought to destroy would go on conquering and to conquer! The speaker closed amid the hearty plaudits of his audience, which signs of pleasure were renewed when it was announced by the chairman, Lewis B. Wilson, that he had secured Dr. Taylor for the closing lecture of the course—Sunday, March 28th.

Investigator Hall.

A correspondent writes: A fine audience greeted Dr. Taylor at this hall in Paine Memorial Building on the evening of the same day, and listened with close attention to one of his Lyceum lectures on "the Laws of Evolution as applied to Mind and Matter." His first effort was to explode the old dogma of creation, and establish in its stead the doctrine of nebular development as taught by Herschel, Tyndall, and the leading scientists of to day. His picture of the earth in its second, third and fourth stages of development was original and unique. The second point was to apply the law of evolution to man as a generated creature, assuming that, if properly *generated*, there will be no need of "*re*generation." The third and last point was to apply this law of growth and development to things that live perennially. Special attention was paid to the subject of growth and development of children in the spirit-world. He closed by giving two illustrations of what development has done for the physical and mental. One was taken from one of the islands lying in Lake Maggiore, belonging to the Boroman family; the other, from an asylum for idiots, where the totally blank mind has been developed to read, write, &c. The lecture was applauded at many points.

Mr. Seaver, editor of the Investigator, and Rev. Mr. Bell followed with appropriate remarks and warm commendations of the doctrine of the lecturer. Dr. Taylor then proposed to sing, in conclusion, a hymn in honor of Thomas Paine, as he felt the spirit presence of the great statesman and philosopher. The hymn is the only one that Mr. Paine has in his "Age of Reason," and, as the choir was not familiar with it, the Doctor improvised a tune and sang it, accompanying himself on the organ, which is a curious thing, as he does not know one note from another.

Banner Correspondence.

A Manifest Cat-astrophe.

To the Editor of the Banner of Light:

Sometimes I think, with the revival preacher, that experiences are always in order; and then again, I think the descriptions of manifestations, through even reliable mediums, are now all "twice-told tales." Still we certainly have not reached the point of having enough carefully-observed facts to generalize safely or mathematically upon the laws of this subject. I do not mean that there are not enough, and opportunity enough, to convince any reasonable person of the fact of disembodied intelligence—for of that I am sure; but I speak of the laws, the dynamics, or mechanics, of the subject. The coming man has not yet put in an appearance who is able to grasp the manifestations in their variety and solve the problem intelligently; tell us what we all want to know; how the spirits communicate; why they assume so much, and do so little practically that we can distinguish as spiritual; how much is mundane, and how much super; how to guage the "proof," and state the percentage of "pure spirit;" if they do take active interest in affairs, and what their power over matter and men is, &c. The poet makes Lochiel say:

"Our swords are a thousand, our bosoms are one."

And certainly on the points suggested and others, our conclusions are a thousand, if on the main and all-important point we are a unit. So, as things are, descriptions of carefully-observed phenomena are in order, though I suppose one writing should be careful not to be too cumulative, so as to be tedious. Perhaps this will be apology enough for offering the following as an interesting item:

At a recent materialization séance at Mrs. Hardy's, No. 4 Concord Square, Boston, we had a variation, hence the heading of this communication. There was of course the usual display of "spirit"-hands, and their usual disposition to allow moderate touches by some of the mortals present, which need not here be described; but while the manifestations were going on a pet black kitten put in its appearance (this, by-the-way, was not a spiritual kitten, but a part of the household); it had come into the room, and while all were looking for appearances through the hole in the cloth that covered the aperture of the table, it jumped up and sat upon the rear part of the table, apparently to take an observation. I said "Kitty," calling it, and as it stepped over the cloth toward me, one or two "spirit"-hands came up and took hold of the cat, and for a moment I thought the animal would be pulled through the hole. I had hold of kitty to detain her, and I said, "Spirits, touch her again!" and they did so, the spirit-hands stroking her fur in the usual way. It was a very amusing episode, and I said, or wished the spirits would pull her tail. They did so, perceptibly, to both of us—"kit" and me. She turned round at that and faced the attention thus paid to her, and several hands came up, or by their agitation they appeared many, say two or three. The kitten looked at these active digits, made no attempt to interview them, but retreated backwards, crowding me, as if she were a little superstitious, and then sprang off, leaving us to enjoy the spirits alone. I have no doubt there was materialistic power enough to have drawn kitty into the darkened realm under the table.

There was something very natural in all this; some may say spirits should be above such trifles, but the more I study these phenomena the more satisfied I am that there is but little difference between the people "over the river" and the people here, on the score of knowledge or dignity; the saying is "a cat may look upon a king," and why not a spirit look at and handle a cat? I am inclined to think they did on this occasion, and enjoyed it as much as we did.

I am stating a simple fact, and I have my belief in the spiritual source of the manifestations, at least enough of them to make me a Spiritualist, and I see no reason for excepting the one recorded. Of course on this point each will judge for himself. I will say this medium has given these séances under such conditions that there was no connection between her and the necessary darkened space under the table. Lately, because some people think she may use her feet, or has appliances in connection, she has sat with both feet in a pillow-case, some of the ladies tying it tightly around her limbs, and when the séance is over, examined, she is found as the ladies had tied her. Now, to my mind, these manifestations are done, or some of them, by an intelligent, disembodied power. She certainly could not use her feet when tied strongly in a bag; she could not use her hands, for they were in sight when the manifestations were appearing.

I have stated a fact, as I said. I might extend the statement if it were worth while. I do not, however, go back of what I have often said—that mediums, for the sake of gain or popularity, or from human frailty, are apt to supplement real manifestations with extensions into fraud. I do not say all do; I do not know as any do, in fact; only I have seen the possibility sometimes, and I have thought there might be also the disposition, and, on that account, I am reluctant to endorse individuals that I cannot control, and I never wish to cover all of any medium's manifestations because I am sure of some. I have related this because I felt sure it was honest, for, with the conditions mentioned, how could it have been done by any trick? If not by trick, what? It is simply stupid to attribute an intelligent action to an unintelligent source. There is no objection to calling it "psychic force," for that is only a foggy way of saying it is a spirit or a human being, for where else is the soul to produce the force? We must all try to prove all things. I generally do, and then hold fast only to the things which are good. JOHN WETHERBEE.

Abraham Florentine.

To the Editor of the Banner of Light:

Permit me to correct a slight error respecting the month and seventeen days which you and your correspondents assume to be the length of A. Florentine's service. If you refer to my letter to "The Spiritualist," you will find that Florentine returned on the following evening specially to clear up the doubt in our minds, by stating that his exact age at the time of his departure was eighty-three years, one month and seventeen days. Through the kindness of friends in America I have ascertained that Abraham Florentine's age was *precisely* that which he stated, even to a day.

I agree entirely with your estimate of the value of this piece of evidence for the identity of communicating spirits. I have in my records, extending now over three years, a goodly number of similar cases. The statements made have always been found to be true, and have been such as were entirely unknown to me. It is usual for a spirit, when it first communicates with me, to give particulars of its earth-life by way of authenticating its statements. I always ask for such, as my experience leads me to believe that anonymous spirits are not to be trusted. In this way I have received two dozen or more biographies, short, but very precise, and including facts, names and dates, each and every one of which I have afterwards verified and found to be true. So constant was this that I conceived the idea that I might be the sport of some invisible intelligence who gathered these facts and wrote them out for the purpose of establishing a false confidence in my mind: it was so different to the usual haziness of spirits that I was suspicious. In answer to my expressed doubts a number of cases of identity were proven to me. The spirits came, established their individuality and identity, and remained long enough for me to test them in all possible ways. So many have come, some of them my own personal friends, some persons whom I had never seen, and some of whom I had never heard, that the case of the return of the departed is made out, to my mind, beyond a doubt.

One of these cases—one out of perhaps half a hundred—was Abraham Florentine. When in the course of the papers* which I am now printing in *Human Nature*, (London, Eng.,) I come to deal with the Individuality and Identity of Spirits, I believe I shall be able to make out a completely proven case. It must be some time before I come in proper course to that topic, but meantime you have an earnest of my evidence in the case on which you have commented.

London, Eng. M. A. (OXON.)

* Researches in Spiritualism, by M. A. (Oxon.)

Spiritualism in Greenfield, Mass.

To the Editor of the Banner of Light:

Rev. William Alcott, of Buckland, who has within the last year been developed as a trance medium, gave us two lectures (in his normal condition) on Sunday, March 14th, good audiences attending. As he becomes more developed he will, without doubt, make a valuable addition to our list of lecturers.

Last Sunday, the 21st, we were favored with a discourse in the afternoon by Robert Cooper, Esq., of England, the remarks of the speaker going to show the connection between Roman Catholicism, Protestantism and Spiritualism.

In the evening he gave an account of his experience with the Eddy mediums, of Chittenden, Vt. Both addresses were of marked interest.

Mrs. Nellie J. T. Brigham is engaged to lecture here next Monday evening, the 29th, and J. Frank Baxter the first Sunday in April.

JOSEPH BEALS.

Simulating Spirit Phenomena.

To the Editor of the Banner of Light:

About once a year some aspirant for "fame" undertakes to annihilate Spiritualism. Sometimes these spiritual iconoclasts call themselves "amateur mediums," but oftener they assume the sobriquet of "Professor," and their *modus operandi* consists of the simple process of counterfeiting or simulating the manifestations claimed to be performed through and by the agency of spirits on the other side. By a strange fatuity of reasoning these people appear to expect to dupe their patrons into the idea that, because they may in an imperfect manner succeed in simulating by sleight-of-hand or mechanical contrivances some of the manifestations performed through physical mediums, forsooth these things are not and of course never were performed by spirits.

These parties have yet to learn the simple fact, perfectly understood and always admitted by every intelligent Spiritualist, that these phenomena, in all their varied characteristics, without exception are but manifestations of nature made through and by inexorable law, and when the law and the conditions attending it are understood and strictly followed, not only one person may perform any act that any other person has performed, but also following the same rule, an embodied spirit may produce the same phenomena that a disembodied spirit can.

Suppose Prof. Bates or Baldwin, and the lesser lights calling themselves "amateur mediums," do to all appearances perform many of the real spirit phenomena, by simulation or counterfeiting, what of it? Suppose they, by the aid of acids or any other way, simulate the process of changing water into wine; what of it? Is it any evidence that Jesus, or any other medium, has not accomplished the same thing by some other process? Suppose this Professor had at the same time gone through the process of rolling a large stone, would that have been evidence that the spirits did not roll away the stone from the mouth of the sepulchre? Suppose he had performed the astonishing feat of unlocking a door, what bearing would it have had upon the statement that the spirits performed the same thing in their own fashion for Peter?

A spirit claims to have produced raps upon the door, table, or ceiling, and our "amateur" professors at once claim that *they* can rap on a table or door; *ergo*, the spirits cannot and have not produced raps. Profound logicians! Does the fact of simulating or counterfeiting anything produce the least particle of evidence that the thing they attempt to counterfeit is not genuine?

The most ignominious failure perhaps ever shown, was the promise and futile attempt of this Bates to imitate the *bona fide* manifestations of Dr. Slade, one of the most wonderful and genuine mediums in the country; hundreds have witnessed the performance of the playing skillfully of the accordion while being held in the one hand by the bellows end, sometimes by the hand of Slade, often by the one hand of the sitter, all other hands in open sight. Hundreds have witnessed the phenomenon of writing upon the *under* side of the slate, while said slate was resting upon the table, in open day, untouched by any human hand. Here is something that completely baffles the skill of these tricksters, as did the serpent of the medium Moses, in swallowing the serpents of the tricksters of his time. Here is a manifestation that cannot be performed by sleight-of-hand; if they do this they must do so by and through the same law under which the spirits perform through the mediumship of Dr. Slade. That is beyond their ken, hence their most ludicrous failures.

I suppose this is only a part of the grand attack all along the line that has been inaugurated against mediums the past winter. Yet they still live and flourish, and the grand and glorious truths of our philosophy refuse to be annihilated; still Modern Spiritualism survives; still the tiny rap is heard; still materialization is a fact; still our loved ones stretch forth their hands from across the border in a fraternal clasp; still they whisper words of wisdom, comfort and endearment to us; still the seal remains broken, and angels ascend and descend as of old.

JOHN HARDY.

"Be not Faithless, but Believing."

Longfellow was recently invited to become an honorary member of the British National Association of Spiritualists. In his reply he said: "Not being a Spiritualist, in the usual and popular sense of the word—that is to say, never having seen any manifestations that convinced me of the presence of spirits—I should deem it almost an act of dishonesty, on my part, to accept the compliment you offer: I must, therefore with many thanks for your consideration, beg leave to decline."

Can so eminent a master of spiritualistic poetry be wanting in a clear perception of its truth "Seek, and ye shall find." H. N. S.

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