

"No, no, no," said Daisy, speaking before Jim had a chance. "I think I like my world just as it is. I don't think that I want that you do not get for me. If all the little girls in the world had an Uncle Joe, I think I should be happy." "There is no one in the world," said Daisy, "John Stone would come to the launch."

"Yes, indeed," said Daisy, "he must come. I think he is a perfect little gentleman."

"Jim didn't look well pleased at this compliment."

"Susan Parker, too. Will you have her?" "Yes," said Daisy, "and we will invite Dr. Naevet, but we must be very civil and proper, for he is the most polite of men in town."

"Uncle Joe had a paper and pencil and wrote a list of names for the party. There was to be a launch, and then a little sail up the river in a small yacht."

Daisy was so excited that day that she had great difficulty with her French verbs, and was very glad when the lesson was over. She was to name the vessel, and had not yet revealed her secret to any one, not even Uncle Joe.

"I am afraid they will not like it," she said to herself many times that day. "I think there is no one but Uncle Joe that will be pleased, but I care not for him, so it does not seem much matter about the others."

She was undecided whether she should speak the name herself, or write it on a paper and hand it just as she thought it would be better to write it, so she practiced for half an hour, and at last a card with the name in large easy-hand lay ready in her bureau drawer.

There was bustle and movement in the kitchen, the next morning. Breakfast was to be an hour earlier, and as Betty said she should cook a Thanksgiving breakfast, which meant chicken and toast, with a variety of other dishes that custom made important, she was up long before the sun. Peter's usual laziness was forgotten, and he was up before the sun, with the horses. Daisy went to bed an hour earlier that night, and thus opened her eyes at five instead of six o'clock the next morning.

She sprung out of bed and drew aside the curtain; the sky was clear, and the light in the east gave promise of the sun. She danced a little in her night robe, and then whispered through the key-hole, "Uncle Joe, it is going to be a pleasant day."

"Yes, Daisy, any day dressed."

"No, but I will be soon, Uncle Joe; I am going to wear my blue morning. Blue is the color today."

"Then I will wear a blue-ribbon in my button-hole."

"No, Uncle, a little blue rosette on the coat hannel. I have one made all ready for you."

"All right, Daisy."

"Isn't that charming?" said the girl to herself, as she rolled her curls over her fingers, taking a dancing step now and then to express her pleasure. "Jim Wood will wear one, and John Stone, because they say it is my color, but I don't think Uncle Joe would do it."

The family appeared at the breakfast table dressed for the day. Mrs. Doane wore blue ribbons, Daisy's white marcelline was trimmed with blue-bows, and Mr. Sam, finding himself the only one not in uniform, begged a rosette.

When the carriage came round, Daisy's delight was increased to see the horses wearing blue favors also, and looking in their shining coats and bright harness as if they understood the occasion. If they didn't it was not because Peter had not told them of it again and again. Betty and Jenny, driven by Caesar, Mr. Tracy's coachman, Jenny's lover, were in the little blue wagon, their faces glossy as black satin, and their eyes shining like black diamonds. They found most of the party already in the ship-yard waiting for "Squire Joe" to precede them to the dock of the ship.

The young folks were wondering what the name would be. "Why, Daisy, or Alice, or course," said Jim Wood. "Don't you see we are all wearing her color?" and Mr. Joe said he would like it to be Alice Doane's.

Jim was supposed to be good authority, and all concluded he was right.

Dr. Naevet accompanied his friends, Miss Sybil and Miss Patsy, a charming, quaint trio, dressed in a style that had prevailed thirty years before, but with great neatness and taste. The Doctor in a broad-brimmed hat, powdered hair, a blue coat with brass buttons, drab small clothes and French boots; the ladies in beaver hats, trimmed with ostrich plumes, and black satin short cloaks with genuine old lace around them. The Doctor carried a bouquet of violets, which he presented to Daisy.

The ship-carpenter had taken pains to make the ascent to the ship very easy, and the guests soon found themselves enjoying the fine view which was to be had from the stern. There were at this time no permanent ways in the yard, such as are now common, but the workmen had prepared the cradle, we have described, and had bound its two ends at the bow and stern tightly across the keel with chains. Some of the workmen were already knocking away the blocks on which the ship rested. The shores were nearly all removed. Two shores called dog shores still remained.

The tide was slowly rising, and the workmen watching for the word of command to knock the last one away, when Uncle Joe, the Doctor and Daisy were seen talking earnestly together, near the bow of the ship, away from the rest of the party. An old sailor with a bottle in his hand was the only person near them.

"Very good, very good, Daisy; I like it; but I had thought you might prefer your own name."

"Miss Joan wished me not to name it for myself, Uncle Joe, and I thought if I named it for your favorite princess it would please you."

"It does, my child. Next to your own name I would prefer this."

"May I suggest," said the Doctor in French, "that we say *Carlotta*? *C'est plus jolie*."

"Very good," said Uncle Joe. "How does that please you, Daisy? It is the same word, you know, but as the Doctor would say in our language, a little prettier."

"I like it very much," said Daisy.

The man with the bottle repeated the word slowly to himself two or three times, then went to the bow of the ship just over the figure-head. There was silence for a moment, when suddenly there came a shout from the crowd who were gathered about the ship and on the wharves and timbers in the vicinity.

"She is moving!" exclaimed a number of voices. The old sailor broke his bottle, its contents falling upon the figure-head, and as he did so he cried out in a loud voice, "I name thee 'Carlotta'!" The motion of the vessel became more rapid, the ways smoked with the pressure

of the great moving mass, and in a twinkling the noble ship left its birthplace and entered joyously upon the water, throwing up a great wave as she plunged in. Cheer after cheer went up from the crowd, ladies waved their handkerchiefs and men swung their hats, till the old shipyard resounded with the joy. It was a grand sight! The sun shone brightly, a soft, spring air breathed on the crowd, and no accident marred the pleasure of the day. The ship floated grandly on the water, and before many hours lay at Marquand's wharf ready to be rigged for her voyage. There was a merry party in the sail boat, which included Jim and Mary Wood, and a few of Daisy's schoolmates, the Doctor and his two friends, and the whole Doane family. The lunch was served here, much to Betty's delight, for, as Peter said, "she got so many compliments she would be as much set up as an arbitrary as King George."

No persons felt the importance of the day more than Betty and Peter. Their tongues ran till night came, all about "our ship" and how grandly she behaved, and what wonderful things she would bring from over the seas.

Jim Wood was disappointed in the name of the ship. What cared he for kings, queens or princesses? The name should have been Alice Doane, and he could not bring himself to think that any other name was the right one.

He might have felt better about the matter if he had known that Alice in her own heart wondered too. She was very sure that it was from no unkind feelings toward herself that Miss Joan objected to Alice Doane as the name of the ship, for she had become more and more kind to the little girl. There was a strange softness about her of late, which was noticed by all the household.

It was almost dusk when Daisy returned home. She was tired and sleepy, but her first thought was of poor Miss Joan, who liked ships so much, and yet had been deprived of the great pleasure. She went to her room and found her alone. A lamp was burning on the table, and the invalid was surrounded with papers, memoranda and little account books. She looked tired and pale.

"Daisy, will you put these papers away in the third drawer of the secretary, and come and sit with me awhile?"

The child obeyed, but when she sat down Miss Joan looked so worn and sad that she did not venture to speak. After a few minutes the invalid turned her eyes toward her, and at the same time laid her left hand on Daisy's arm.

"Ship—all right?"

"Yes, Miss Joan; we have had a charming day. There was no accident; she went off just as if she was alive, and knew where she was going. At first slowly, and then faster and faster, till at last she made one great plunge, and the waves parted to receive her. I wish you could have been there."

"Have—seen—many. Father owned twenty."

"Yes, Miss Joan; but I think I should like to see another very much."

"Name?" said Miss Joan.

"Carlotta. Dr. Naevet wanted it this, instead of the English 'Charlotte'."

"Same thing—same, Daisy—right name. Sad life—early death—blasted hopes."

Poor Daisy was very uncomfortable. She hoped that Miss Joan would forget her prejudice against the ship, now that she was launched, but there remained the same opposition—more quiet, but as positive.

The little girl told her of all the guests, described the dress of Dr. Naevet and his two friends.

"Those girls always did like dress—lace cost twenty dollars a yard—forty years old."

Never before had Daisy heard Miss Joan put so many words together in one sentence as at this time; she must be getting better, the child thought.

When Daisy had told her all about the launch, she asked her to read the fifty-first psalm. Daisy, as the reader will remember, one of the penitential psalms of David, written under the pressure of remorse for a great sin. The soul in its sorrow bows down before its Maker, bringing no plea for itself, no justification for its guilt. "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest."

Then the soul pleads for mercy as to one who desires not sacrifice; else would I give it." "Cast me not away from thy presence, and take not thy Holy Spirit from me." While Daisy read, slowly, as Miss Joan had requested, the stricken arm of the invalid lay passive at her side, and the other was folded upon her breast, and her eyes were closed. Once Daisy thought there were tears in those eyes.

When the psalm was ended, "Call my brother Joe," Miss Joan said, "and come yourself."

When they entered, Joan extended her left hand and clasped her brother's hand. "When I die—the furniture of this room—all fit it—belongs to Daisy."

"I understand," said her brother; "you give them to Alice Doane, to be hers alone?"

"Right," said Joan, and added, "I have no fear that my will can be broken."

"Not if Judge Minot drew it up," said Joe.

Joan nodded to imply assent. No more was said upon this subject. Her brother sat by her side and read aloud the newspaper, while Daisy went down to her supper. When she returned she bade Miss Joan good night. As she did so, her hands met. Something in the face of Joan, a gentle look not wont to be there, led the child to stoop and kiss her. It was the first time she had ever done so, and for an instant she feared that she might have displeased the sick woman, but the latter pressed her hand, and said, "Good night; you have been a great comfort to me."

The tears came into the child's eyes as she said, "I am so glad, Miss Joan. I will come to-morrow and read about Napoleon in St. Helena."

Miss Joan made no reply. Daisy passed on to her room, and ten minutes afterwards was fast asleep.

No happier little woman laid her head on a pillow that night. It was a blessed sleep, and well for the child that in her innocent slumber she was far away, sailing over sunny seas, and felt not the presence of the death-angel as he hovered with sable wings over that household. Mr. Joe continued to sit by the side of his sister. She wished it. Toward midnight she was restless and suffered much.

Then in a few minutes she became more quiet, and seemed to be sleeping, but the brother kept his watch. Something in the face of the sleeper held him there. She awoke again, and now he knew it was death. He called his brother and his wife, but she did not recognize them. There was but one struggle, and life was ended.

As the great ship went out upon the tide, so had this strong stern soul gone out upon unknown waters! And the prayer had scarcely died upon her lips: "Hide thy face from my sins, and blot out all my iniquities."

A short time after the funeral, a search was made for Miss Joan's will, among the drawers and boxes in her room. It was not found. Mr. Joe went to the executor of Judge Minot's estate, supposing it might have been deposited with his papers. It was not there. Fully convinced that a will had been made, the brothers made such disposition of her property that whenever the will came to light they could execute it according to her wishes. Meantime her room was put in order, and Uncle Joe held the key until such time as Daisy should feel like claiming her legacy. The little girl shrank from going into the room, and begged Uncle Joe to retain the articles for her till she should "be grown up," she said.

Down in the shipyard a great change was seen. As one man expressed it, it was as if the Market House had suddenly moved off and left the people staring at the great hole which had been made.

At home there was also a great vacancy. Joan was the oldest child of the family; the brothers had never known the house without her presence. True, she had been a harsh woman. She had wronged one brother grievously, but she had become sensible of her wrong, and had sought to repair it. God in his love had overruled all for the happiness of the family, and now, when she had passed away from them, and they felt more and more how bright little Daisy made their home, and especially when Mr. Sam and his wife saw that Uncle Joe's life, otherwise so lonely, was full of sweet content in Daisy, they said, "All is well. Let us thank God for past trials, out of which such sweetness has come."

When Daisy told them of the psalm Joan had wished read to her, they felt that he who knew their weakness and our temptations, had forgiven the sin of the haughty soul.

["Continued."

Banner Correspondence.

Spiritual Matters in Chicago.

"As the work goes bravely on," in this city, permit me through the medium of the Banner of Light to notify the many friends abroad what the First Society of Spiritualists of Chicago is doing this winter for the dissemination of the truths of our glorious philosophy.

A recent election resulted in the choice of the following officers for the ensuing year: President, Dr. W. N. Hambleton; vice-president, W. T. Jones; secretary, E. F. Sloan; treasurer, Daniel D. Hale; trustees, Collins Eaton and J. J. Wells.

Miss Susie M. Johnson has been our regular speaker through January, and elicited the highest sympathy and applause of her increasing audiences, as the following resolution, unanimously adopted at the close of her engagement, and her reengagement for March next, abundantly testify:

"Whereas, Miss Susie M. Johnson having filled an engagement with the First Society of Spiritualists of Chicago, and the great satisfaction of her audience, be it therefore resolved, that we hereby tender her our heartfelt thanks 'as an instrument in the hands of the angel-world for her very able and instructive lectures, and that we hereby appreciate and commend her as a valuable worker in our good cause; and bid her God speed, wherever she may go."

Miss Johnson goes hence to Rockford, Ill. Her permanent address is 119 Nineteenth street, Detroit, Mich. And we would cheerfully recommend all Spiritualist societies to correspond with her. In an eloquent discourse last Sunday week, upon the topic, "Shall we drift with the current, or carve out new channels for ourselves?" she struck the keynote of all true reform, and elicited the heartiest applause of her audience.

On last Sunday evening we had the pleasure of greeting, and were cheered by the thrilling eloquence of that staunch veteran in the spiritual phalanx, Thomas Gales Foster. And as we listened to his pathetic narration of his struggles, and scarcely successful efforts, even under the protecting wings of a special policeman, to present the spiritual philosophy to a Chicago audience twenty-three years ago, and his contrast 'twixt the "young Pious" and the "old-fashioned" demonstration that "the world does move."

Mr. Foster and his wife are just en route from Texas—whither they have been seeking health—to their eastern home. Their many friends will be pleased to learn that his health is very much improved, although he does not deem it prudent yet to engage in any very protracted efforts at speaking, though still hopeful that he will be able to do so ere long.

E. V. Wilson is our speaker for this month, giving one of his very interesting discourses each Sunday evening. Prof. William Denton has engaged to give us a few lectures at least, as he returns from Minneapolis and vicinity to the East, though owing to the brisk demand for his services, it seems quite uncertain yet just when he will get back to our city. The indications are quite unquestionable that there is a growing demand here, as elsewhere, for a knowledge of the demonstrations of a future life, which Spiritualism alone can give.

Dr. W. N. HAMBLETON, 85 S. Clark street, Feb. 24, 1876.

Maryland.

BALTIMORE.—Frank T. Ripley writes to us Jan. 29th, sending kindly remembrances to his friends in the North, and bearing witness to the sustaining power of his spirit guides. He also returns his thanks to the Spiritualists of Baltimore, who have welcomed him to their midst as a brother, and have made his residence there for a season of most unprecedented success. He further says:

"In this locality the fields are ripening fast for the harvest, which must soon come; there is a new one of the larger cities of this country in which religious prejudices have been more deeply rooted than in this; and none in which it has been so difficult to get a foothold for Spiritualism, or in which it has been so unfashionable; but the elements of opposition are being fast dissipated, and the people of all grades of society are disposed to listen to and inquire concerning the subject of Spiritualism."

Our spirit-friends say there is something in this location which is peculiarly favorable to the development of mediums and of Spiritualism. There are many persons here with whom I have met, who, if they would make the effort, could, doubtless, in a short time be developed as mediums; some of them would display extraordinary powers; but they are church-goers, and are not in fashionable society; hence they hold back and refuse to be developed.

The meetings at the Lyceum have been largely attended, and I am encouraged to hope that they have successfully awakened the attention of the people to the cause of Spiritualism. I have succeeded, in many cases, in giving to skeptics such indisputable tests as have brought them to admit that there is, after all, something in Spiritualism. The séances of Mrs. Hardy were eminently successful. The most prejudiced skeptics were silenced by what they saw there. They did not even attempt to charge collusion or trickery; they were so effectually confounded that they could only mutter, "It is strange! We cannot comprehend it!"

Mr. Gurnea has been doing good work in the way of relieving the sick, many persons have been thereby benefited. The most remarkable case was that of a Mr. T. S. Taylor, aged about thirty-three years, who had been suffering from disease of the kidneys, and had been given up by his doctors to die. When I first saw him he was

much emaciated, and looked as though the mortal part of him would soon be laid in the grave; but, by the use of the preparation given me by my invisible friends, and which you were so kind as to notice in your columns, to-day he looks like another man—he is restored to health, and will soon resume his business again."

Maine.

DEERING.—Mrs. E. A. Cox writes, Jan. 28th: Being a patient of Dr. Robert Thayer White, magnetic physician, I feel strongly impelled to give to the world, through your valuable paper, the knowledge of his growing success and wonderful cures, during the two years he has been in the city of Portland. The recent case of a lady patient from Union, Me., Mrs. Ellen H. Morse, interested me exceedingly. I was informed that when she came to the doctor's office for treatment, she was a weak, emaciated, and had a tumor of enormous size upon her left shoulder. This tumor had been growing for three years, and extended around and under the arm. She had consulted the best physicians throughout Maine and Boston. All, without one exception, pronounced her case incurable. On her first coming to the doctor's office she had no faith in his treatment, but sought it as a last resort. Both physically and mentally she was greatly prostrated, and had suffered continued pain for months from this disease, while the hand and arm were useless, and rested most of the time on a pillow. After the third treatment the pain wholly ceased, and in two weeks the pillow was thrown aside, the tumor began to decrease and has continued to do so ever since, while her whole system has been rapidly gaining new strength and vigor. In conversation with the lady in question, I remarked, "This power, as exhibited in your case, seems more than wonderful." She replied, "I think so," and yet perhaps no more so than the numerous other cases which come within his skill, such as rheumatism, either acute or chronic, fevers also, and in fact every disease which may be at all curable, quickly passes away when coming within his touch. The restoration of lost voices for months, even for years, is no uncommon thing. And all this is accomplished without any advertising. I have seen much of this treatment, and have been greatly benefited by it, but have never met any one superior in power or reliability to Doctor White, and I think, with hundreds of his patients throughout Maine, that he is second to none, and words cannot express the gratitude felt by all for the benefit they have received. Would that the sick and suffering everywhere could be soothed and relieved by his magnetic touch, this God-given power, the outgrowth of all the divine principles of nature.

AUGUSTA.—A correspondent writes Jan. 9th concerning the work in this place of L. A. Edminster, M. D.: "His father, Mr. Lemuel Edminster, and his mother, Mrs. Emily Edminster, were both spirit-healers, being both healers and clairvoyants, have given him that power to a large degree. He came to this place some seven months since. In that time he has convinced many members of the different churches even that healing the sick by the laying on of hands is a fact. He is in possession of testimonials that will convince the most skeptical of his powers. His grand power is over the mind. In these days, when all things are in the changing process, men have hard work to decide what is right, and death and humanity are the results. Patients who have visited him with their minds so harassed by care and trouble, have found that they were lifted, and although the physical causes were not removed, still they felt cheerful and trusting. The pressure upon the intellect of man from the higher life is one of the causes of so many disasters of the mind. Some very advanced spirits in human bodies see so much of the truth they accept part of it, and try to reject the rest, but sooner or later the mind begins to grow, and if the body does not grow with it, it bursts the bonds and the spirit is free. Such cases he relieves by clearing the channels where the thoughts flow. A severe discipline under the control of his guides has made him a fit instrument for this use."

Michigan.

BREEDSVILLE.—R. Baker writes: It is a long time since I have seen any communication in the Banner relative to the cause of Spiritualism in Van Buren County, Michigan. Allow me to say that there is still an interest among Spiritualists in the work of the Banner of Light. Philosophy, but a great lack of earnest, active workers. Some stimulus is needed to arouse us to animation, something to awaken in us a sense of duty to put forth our efforts to grapple with energy the great practical questions underlying and supporting the best interests of the community. We have frequently met in our Quarterly Conventions, had good meetings, listened to fine speaking, enjoyed the improvement socially, but have never as yet effected very much in inaugurating and carrying to a successful issue any practical reform.

In Breedsville, this County, a Children's Lyceum was organized, flourished for a brief period, then dropped and died. One year ago the present winter, a Society was formed, called the "Young Pious" Society, for the purpose of "Laying on Hands" and "Improvement Society." Large numbers joined, and a goodly number manifested deep interest in its welfare, but a much larger proportion violated the pledge they took with impunity, showing how little they regarded principle and morality. This Society kept up its meetings until warm weather and short evenings arrived, when it was adjourned to meet again in September last, but from the same cause, and the same indifference, it has been abandoned, and no longer exists.

Our last Quarterly Meeting was held in Skimming's Hall, Breedsville, Mich., on the 11th and 12th of December. The meeting was very thinly attended, owing to the inclemency of the weather.

We have now commenced a series of Conference meetings, in which a goodly interest has been manifested. We hope they may prove profitable to those who are endeavoring to do something for the elevation of themselves and consequently to others with whom they mingle.

I wish to call attention, before closing this article, to the good work being accomplished by our esteemed Brother, Dr. Nelson of Paw Paw, whose powers as a magnetic healer, combined with medical aid, are creating a good deal of interest toward her. We hope they may prove profitable to those who are endeavoring to do something for the elevation of themselves and consequently to others with whom they mingle.

I wish also to offer a word of commendation to the very able manner in which the Banner is conducted. It is considered the leading organ of the Spiritualists in this section. Long may it wave in freedom, carrying practical truths to its many readers.

Illinois.

CHICAGO.—W. B. Farnham, 212 North Clark street, writes: Having been a faithful reader of your glorious paper for the past seven years, I have been kept well posted on the different phases of mediumship that are so frequently being talked of in our country. We think Chicago has its quota of good and reliable mediums, as well as the honor of having as a resident the world-renowned Maud E. Lord, through whose mediumship more departed spirits have returned to bless and make happy their friends and relatives than perhaps any other in our land. There are thousands whose hearts overflow with gratitude toward her. We hope they may prove profitable for serving as a channel for the communion with the angel world. We also have a new light recently come among us from the East, a Mrs. Hyde, who deserves especial mention at this time. Hitherto having shrank from the public, she has given her séances all gratis to the believer and skeptic alike, but has now, with great reluctance, consented to let her light shine in a more public manner, that she may do the greater good for humanity. The invisibles make their hands behind her, and fast to the chair; then, accompanying singing, can be heard the guitar, and bells float around the room and often strike the ceiling. Next may be heard the resonant

voice of one long departed, answering questions, scientific and otherwise, to the delight and satisfaction of all present. Beautiful lights like shooting stars often astonish the beholder. It is a glorious privilege to have the spirits converse in an audible and distinct voice for an hour at a time, which has frequently been my happy lot through this heavenly gift, mediumship. As she has consented to go before the public, I trust she may receive the patronage which her truly genuine mediumship deserves.

New York.

NEW YORK CITY.—A. A. Thurber writes, Feb. 1st, as follows: We had a very pleasant séance at 209 West 23d street, last week, where a number of intelligent and honest-minded people were assembled for the purpose of hearing from their departed friends. Among the number was an entire stranger to us—all a gentleman from Texas. His spirit-wife was described minutely by an audible spirit-voice, and a flower was placed in his hand, which, on lighting up, proved to be a white rosebud. When the light was again extinguished, the spirit-wife spoke to him audibly, and informed him that she brought that emblem, as it represented her spirit-name, "White Rosebud." She then told her earth-name, and also his own, and mentioned many other familiar things, known only to himself. She spoke of their only child, a son; said he was soon to be married, which act she fully approved of; that she was happy to know he had given up his materialistic views about a hereafter; that she was at all times around him, and knew all his acts, and impressed him to come where she could prove to him she still lived.

What a glorious boon we are the recipients of in this nineteenth century!

A Mr. Demore's spirit-daughter came to him and gave him a communication of her father, in which she mentioned the names of all her brothers, sisters and mother. I have a friend whose wife has passed over; she was a very zealous church-member and used to get terribly out of temper with Spiritualists, believing they were in league with the devil; she manifested at one of our circles and asked us to forgive her for such harsh conduct toward us, as she then did not realize what she was doing; but now she saw her error and craved forgiveness, which we most willingly granted.

I could write you page after page of what we are getting by a spirit-voice audibly and independently of the medium, who is fully entranced during the séance and knows nothing of what is spoken. Sweet and melodious singing by the invisibles is heard at each sitting, from made and female voices.

Vermont.

GLOVER.—Orin French writes, Jan. 24th: The unorganized band of Spiritualists of Glover have secured the services of Mrs. E. L. Paul as lecturer for five months—two Sundays in each month—to commence the second Sunday in May. Though poor and few in number, we cannot live without the gospel of Spiritualism. Our little village has been besieged for the last two or three weeks by the combined efforts of old theology, called Gospel-Workers, from St. Johnsbury, Newport and Boston; but the people are too intelligent for them to have any success; they have given up the job, and retired from the field, and reported a failure. Cause, too many Spiritualists.

Foreign Correspondence.

London Letter.—The British National Association of Spiritualists.

To the Editors of the Banner of Light: Sir—I have received much kindness and civility from many Spiritualists in different parts of the United States, yourself, sir, not least in this respect, and would find tender my warmest thanks to all through your columns.

In return, I would also, in the name of the British National Association of Spiritualists, most cordially invite all American Spiritualists, without distinction, who may visit England, to call at our offices, No. 38 Great Russell street, Bloomsbury, London, opposite the British Museum. There are other Spiritualist establishments in London, but this is the only one where, from 10½ A. M. to 10½ P. M., Saturdays and Sundays excepted, true information, untainted by any personal or party feeling, or trade interests, can be obtained on all subjects connected with Spiritualism in England and abroad. The Association is founded on the most radical basis. All British Spiritualists are eligible as members, and each member has an equal vote. All foreign Spiritualists are eligible as honorary members. The Association is not connected, directly or indirectly, with any publishing, or book-selling, or other commercial business. It will be readily understood that any information given by the officers of the Association, as well as the action of the Association generally, is therefore likely to be disinterested.

THE OBJECTS of the Association are, briefly: 1. To unite Spiritualists of every variety of opinion, with the view (among others) of organizing a systematic and comprehensive investigation of the facts of Spiritualism, and of presenting those facts to the public under circumstances which are likely to insure their being received with respect by many who have hitherto been repelled by the many excessive exuberances which have been manifested in the United States, have been manifested, *notens volens*, upon this divine science.

2. By these means to secure for Spiritualism that weight in England, and through England in the rest of the world, to which its divine mission entitles it.

3. To take any other steps that may seem calculated to promote Spiritualism, or necessary for the protection of Spiritualists at home or abroad. The Association seeks only to promote a free study of FACTS. It endorses no THEORY and has no CREED, unless it be that perfect freedom is necessary for the attainment of that modicum of truth which each individual is capable of assimilating.

I am sorry to be obliged to caution strangers against a certain bogus institution in London, the plausible proprietor of which is largely in misrepresentation, especially with reference to our Association, which he hates because he was not made president of it, as he modestly proposed he should be, and because he found that he could not manipulate it for his own purposes. Among other misstatements, he is particularly fond of saying that we have tried to injure him in his business. I solemnly assure you and your readers, sir, that we have never done anything of the kind, but on the contrary have done all we could to assist him, as has also, to my knowledge, the editor of *The Spiritualist*, of whom he makes the same false statements, and whom he himself has done his worst to injure in every possible way.

Sir, there was once a certain silversmith named Demetrius, who opposed the reformers of his day because he feared lest they should interfere with his trade. This Dr. Demetrius is the man who gets his living by Spiritualism, opposes and misrepresents us (as he has opposed and misrepresented in their turn all the leaders and fathers of Spiritualism) because he thinks that we divert funds which properly belong to him as the heaven-appointed leader of Spiritualism and Spiritualists of the United Kingdom. As he is quite unscrupulous, and has had for many years a monopoly of the spiritual book-selling and news-agency in England, besides being the proprietor of two periodicals, it is not surprising that he has been more or less successful.

I must, however, confess to feeling some surprise when I see a man like Dr. Hallock lead astray, and Mrs. Hardy, whom I know to have accepted kindnesses at the hands of the Association, writing a notice in which she largely in which, while she thanks him and others for kindness received, she makes no allusion to the Association, and has not done so through any other channel so far as I know.

Yours faithfully, ALGERNON JOY

In New brethren a on "The Church P who took coded the and of with an in necessarily and a v does hist corrects days of the was a sea mon peopl only priest and mult istence. I book that Protestant Catholic, later time scrolls of Chertbury, Voltaire, lists; find the Chris knowledge man nor l the huge p such as ch gelists pe seminari peals to th impel the are only churches, slight, bro and an up open the p from its n

The Reviewer.

BIBLE STUDY—THE ANACALYPSIS—
THE WORLD'S SIXTEEN CRUCIFIED SAVIORS.

BY ALFRED E. GILES.

In New York, a few weeks ago, one of the brethren at a Methodist conference read an essay on "The Promotion of Bible Study among Church People." He, and the other ministers who took part in the subsequent discussion, conceded their general lack of scriptural knowledge, and all of them appeared to be fully assured that with an increase of Bible knowledge there would necessarily follow an upbuilding of churches, and a vastly enlarged church membership. But does history or current observation confirm the correctness of such an inference? The palmy days of the Christian church were when the Bible was a sealed—unknown book—to the common people. The church was in its glory when only priests and ecclesiastics knew of the Bible, and multitudes of them were ignorant of its existence. It was the reading and studying of that book that caused Martin Luther, and many of the Protestant reformers, to secede from the Roman Catholic, which was their parent church. In later times, superior mental powers, and broader spheres of learning, carried Lord Herbert of Chesham, Hobbes, the wise man of Malmesbury, Voltaire, Thomas Paine, and other eminent deists, infidels, and free-thinkers, entirely out of the Christian church, so that they would acknowledge obedience neither to the Greek, Roman nor Protestant bishop, nor to any portion of the huge priestly system. Petty Bible knowledge, such as children and callow ministers and evangelists pick up at Sunday schools, and theological seminaries, combined with threats and earnest appeals to their hopes and fears of a future life, may impel them, as it does many timorous adults, who are only children of a larger growth, into the churches, but maturer mental powers, deeper insight, broader and more careful study and culture, and an unswerving allegiance to exact truth, will open the gates of Doubting Castle, and free them from its miserable bondage. Rev. H. W. Beecher acknowledges that—

"Churches have smothered thousands of men. Churches have deluded thousands of men. Men have thought they had peace with God, because they had peace with ministers. Men have looked upon the church very much as they do upon a railway. A man finds out which the right road is, and goes to the ticket office, and buys his ticket, and gets into the car, feeling that the road is responsible for taking him to his destination. So many join the church feeling, as they do so, that the church exhortations to take them through; and when they get in, they say, 'Now carry me to heaven.' They say to themselves, 'What is the use of joining a church, if it does not do anything for you.'"

None can appreciate more thoroughly than an escaped church-member the truth of the Scottish proverb, "Nearest the kirk, the farthest frae God." To no people more than to evangelical Christians is applicable the melodious caution of the poet:

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring;
There shallow draughts intoxicate the brain,
And drinking largely sobers us again."

There could be little doubt that they are occurring every day—numerous instances wherein persons suckled in Christian creeds, and trained in the learning of the church, after requiring additional knowledge and mental vigor, break their denominational shackles and thereby become conscious of the happiness of larger and surer spheres of existence. They have chipped the shell, and emerged from their embryonic homes. Prof. David Swing, of Illinois, recently an eminent minister of the Presbyterian denomination, having outgrown that sect, lately in an opening sermon as an independent preacher "rejoiced that he had come out of the wilderness of Presbyterianism, where he was lost, starved, and sorely pressed by barbarians, and could now look out toward the wide expanse of liberty, and cry out, like Xenophon's army returning from the mountains of Armenia, 'The sea! the sea! it will now carry us all home.' Other persons, as all mankind will sooner or later, in this or in the next life, outgrow not only a mere bitter Christian sect, but by putting themselves outside of, surpass even the whole distinctive Christian system. They become what is far wiser, nobler and better than being Christians, or any species of sect-men and women—they grow, they become the noblest works of God—they develop into and become honest, fearless, intelligent, whole men and women.

A cursory reading of "THE WORLD'S SIXTEEN CRUCIFIED SAVIORS," by Kersey Graves, a book which has been often and highly commended in the columns of the Banner of Light, suggests another confirmatory example of the truth of this remark.

In the north of England, near York, in 1811, just before our last war with that power, a gentleman of about forty years of age was slowly recovering from a severe sickness. He was a Christian, a member of the established church, possessed of a large property, had been well educated, and after pursuing the usual university studies had read, though he had not practiced, law. During his sickness he had often and in tensely thought of the change he must undergo were his illness to terminate in death. He reflected much on religion, on the church, and on the bible. He marveled at his ignorance as he thought of God, and of Christ, and of the Holy Spirit. After his recovery to health he resolved to devote six hours a day for the following ten years, if he should live so long, to a careful and honest study of these important themes. "To freshen and prepare himself for this work he resumed the study of the classics, he read Euclid, whose demonstrations admirably train the mind to a perception of the nature of absolute proof, and mused and pondered over Locke on the Understanding, and then, already knowing French and German, he acquired a knowledge of the Hebrew language. He had set himself to work, to find out the truth on certain of the most important matters that engage the human mind; and right nobly and persistently did he labor to achieve success. After ransacking the great libraries of Oxford and Cambridge, he found he needed other books which were not in those collections. He sought for them in Italy, France, Rome and Naples, visited the great libraries, and made transcripts from the scarce and valuable volumes and manuscripts

"THE WORLD'S SIXTEEN CRUCIFIED SAVIORS," ON CHRISTIANITY BEFORE CHRIST. Containing New, Startling and Extraordinary Revelations in Religious History, which disclose the original origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and furnishing a key for unlocking the sacred mysteries, both of the Bible and the History of Sixteen Centuries Crucified Gods. By Kersey Graves, author of the "History of Satan," "The Bible of Bibles," (comprising a description of Twenty Bibles), Boston: Colby & Rich, Publishers. Pp. 275, large 12mo.

there preserved. So zealous and indefatigable was he in his labors, that instead of six hours a day for ten years, he toiled ten hours a day for twenty years. He completed his chosen work, and it was published in the year 1836, in two large folio volumes, one of 867 pages, and the other of 518 pages. Very probably the zealous, conscientious Methodist ministers alluded to in the opening paragraph of this article, may never have seen the work, for it is an expensive and somewhat scarce one in this country. Its title is "ANACALYPSIS; an Attempt to Draw Aside the Veil of the Saitic Isis, or an Inquiry into the Origin of Language, Nations and Religions," by Godfrey Higgins, Esq. Did his twenty years' earnest, intelligent and conscientious studies cause him subsequently to love his self-styled ministers of religion any more fervently than when he entered on his work? We infer not; for in his preface he remarks, "In Britain we are a priest-ridden race." He makes no exception in favor of the courtly Episcopalians of England, the rigid Presbyterians of Scotland, or of the devout, unquestioning Roman Catholics of Ireland. In his opinion, instructed and enlightened by the faithful studies of twenty years, all Britons, Protestant and Roman Catholic, are in their spirits sadder by priests, as was the body of Sinsbad the Sailor by the deceiving mermaid Old Man of the Sea.

Mr. Kersey Graves, the author of "The World's Sixteen Crucified Saviors," is another instance of a man being born a Christian and outgrowing that form of sectarianism. By religious descent he was a Quaker, and adopted school-teaching as a profession. Having an inquiring mind, and being possessed of broad sympathies, he from time to time actively participated in promoting the moral and social reforms which have been, and are now going on, among the American people. He was the first traveling speaker and the first corresponding secretary of the Indiana State Anti-Slavery Society. He also lectured upon intemperance, phrenology, photography and other kindred topics. After becoming acquainted with Spiritualism he lectured upon it, and held public discussions with its opponents. Such exercises tend to keep off the dry rot, and to remove the rust which, as may often be seen among mature, steady-going church members, develops and gathers upon the mental and spiritual faculties. He sought for information beyond what Christian theologians and bibliographers possess upon the Bible. At no inconsiderable expense he obtained a copy of Higgins's *Anacalypsis*. It opened in some aspects a new world to him, and put him on the track of other archeological works.

In the fifth chapter of the Gospel of Mark is an instance of a man who, having been relieved by Jesus from demonic possession, and brought into his right mind, went out and began to publish how great things Jesus had done for him. In like manner Mr. Graves, prompted not by a person, as was the Gadarene, but by his own humane impulses, and by gratitude for his release from Jewish and Christian idols, and being now probably not far from sixty-five years of age, publishes his book to aid so far as he can in dispelling the darkness that covers the churches, and the gross darkness that envelops the ministers. On the nineteenth page he thus opens his

ADDRESS TO THE CLERGY:

"Friends and brethren—teachers of the Christian faith: Will you believe us when we tell you the divine claims of your religion are gone—all swept away by the 'logic of history,' and nullified by the demonstrations of science? The recently opened fountains of historic lore, many of whose potent facts will be found interspersed through the pages of this work, sweep away the last ground on which can be predicated the least show for either the divine origin of the Christian religion, or the divinity of Jesus Christ. * * * All its doctrines are an outgrowth from older heathen systems. * * * Will you not, then, give up that your religion is merely a human production, reconstructed from heathen materials—from Oriental systems several thousand years older than yours—or will you continue to proclaim to the world the now historically demonstrated falsehoods that God is the author of your religion, and Jesus Christ a deity begotten Messiah? * * * Only the priest who loves his salary more than the cause of truth (and I fear this class are numerous), or who is deplorably ignorant of history, will have the effrontery or the audacity to do so."

It remains to be seen what reply Christian ministers will make to this earnest address of Mr. Graves.

In "The World's Sixteen Crucified Saviors," the author endeavors to prove that the Bible truths and hopes of religion, and the Bible principles of morality, existed and were taught among the heathen long ages before the birth of Jesus, or the advent of Christianity. He indicates that many, if not all, of Christian institutions and ceremonies are merely outgrowths and survivals of paganism. He strives to show that other systems of religion have made claims in behalf of Almighty Gods and Crucified Saviors with just as much as and with no less probability of truth than does the Christian system.

This view of Christianity is old as it is itself. Keen and independent thinkers prior to Mr. Graves have arrived at the same result. In the second century Celsus said that "the moral doctrine of the Christians was only the same with other philosophers, and contained in it nothing weighty and new."—*N. Lardner's Works*, vol. 8, p. 36. Rev. Dr. Conyers Middleton, the learned librarian of the English University of Cambridge, published several very valuable works in the last century showing the exact conformity of Paganism and Popery; and it needs but careful reflection to see that Protestantism, so far as it is a religion, is only a branch of the Papistic tree. One of our brilliant Spiritualist philosophers, Edward S. Wheeler, now of Philadelphia—whose eloquent voice, many moons ago, was hushed, alas! too soon, by sickness—on one occasion most tersely epitomized the whole matter in the following compact sentences:

"Christianity is Hebraized paganism; a jumble of eclectic and Platonic philosophy and Jewish theology, originating in organic form with the Jew, Paul of Tarsus, and by him arranged to captivate the masses on his avowed principle of 'becoming all things to all men in order to save (i. e. proselyte) some.' Whatever there is in Christianity noble, wise, and true, has been derived from pagan philosophy. Its very saints were heathen gods; its superstitions are alone original."

In looking over Mr. Graves's book we are constantly reminded of the rich, rare and various learning which we enjoyed years ago in reading "THE ANACALYPSIS." Chaucer's divulgence of the origin of many new books, also looms up in memory:

"For out of the old fables as men sailth,
Cometh all this new fable from year to year,
And out of old books, in good faith,
Cometh all this new science that men leere."

Mr. Graves acknowledges his indebtedness to Mr. Higgins, and again and again designates him as "Sir Godfrey Higgins," pp. 11, 16, 96. Grati-

tude, or a venerative instinct, causes Heathen, Jews and Christians to prefix lofty names and sounding epithets to their deities and saviors, and to their church and state officials; but it is matter of surprise that so thorough a radical as Mr. Graves should assume to confer his favorite author a baronial title, which only royalty can grant. It may be an instance of the survivorship of hereditary tendencies—an instinctive exercise not yet outgrown of the regal right of conferring knighthood. We have heard that Mr. Graves can trace his ancestry to the royal house of the Stuarts in England. The title of Sir did not pertain to Mr. Higgins; he was not a baronet, but being a Justice of the Peace, an office of more weight and dignity in England than it is in the United States, could be correctly entitled as Esquire.

Not possessing the many special advantages and facilities for investigation and book-making enjoyed by Mr. Higgins, it is not surprising if Mr. Graves has in some respects, perhaps in many particulars, come short of the charm of novelty, the accuracy of statement, and the fullness of detail which characterize THE ANACALYPSIS. But in one very important respect Mr. Graves has had an advantage which was not open to Mr. Higgins. Modern Spiritualism dates from the era of the Rochester rappings in 1818. A year or two previous, the remarkable experiences and revelations of Andrew Jackson Davis had also to some extent attracted public attention. Mr. Higgins died in 1833. From the altars of Spiritualism, magnetism and clairvoyance, Mr. Graves has had the opportunity to light the torch of learning, and by its rays to dispel the darkness which wraps the origin of religions gods and saviors; but only over a very narrow area of history has he thrown its lustre. In the forty-second chapter of his book he re-examines some of the miracles of Jesus in the light of Spiritualism, and concludes that Christ was a spiritual medium.

As only the excellences of Mr. Graves's volume have heretofore been presented to the readers of the Banner of Light, perhaps he and they will permit a few allusions to some of its imperfections. "Faithful are the wounds of a friend." Even the spots on the sun yield instruction to the astronomer.

Many errors disfigured the first edition of "The World's Sixteen Crucified Saviors," and though the author in the preface to the second edition remarks that it has been carefully revised and corrected, there yet remain, even in the third edition, of which a copy is now before us, many imperfections to be removed and deficiencies to be supplied.

Of merely typographical errors we shall make no other remark than that they are sprinkled through the book.

Any work embracing a multitude of historical matters is not complete without an Alphabetical Index. A Table of Contents such as is prefixed to Mr. Graves's work is useful, but it does not compensate for the absence of a well-digested index. "The World's Sixteen Crucified Saviors" lacks that important feature.

The authorities on whom the author relies in support of his historical citations and references, should be specified by title, volume and page, in appropriate places somewhere in the book. Mr. Graves oftentimes fails to give his readers the clue needed, to enable them to verify the accuracy of his historical allusions. What proof is there, for instance, of his statement, on page 23, that pious followers of the crucified Quaxaleonte of Mexico met in Alexandria, when it was the religious emporium of the world, and interchanged ideas, &c., with the other religionists who he mentions? Prior to the voyage of Columbus in 1492, we know of no historical evidence that any follower of Quaxaleonte, or that any other Mexican, had even a chance to visit Alexandria; and the Vikings, who perhaps skirted along the present New England coast in the tenth or eleventh centuries—is there any probability that they sailed north to the southward of Martha's Vineyard? So that we marvel when and how the pious Mexicans obtained transportation to the Alexandrian ecumenical assembly of religionists hinted at by our author, which event, so far as it occurred, was certainly prior to the fourth century.

When Mr. Graves cites his authority, not unfrequently the reference is so vague, so wide of the mark, that it is hardly worth while to attempt to find it. For instance, in treating of Chinese Messianic prophecies, on page 35, he refers the reader for further information to "Putnam's Magazine," and on page 161 he mentions "Blackwood's Magazine," as treating on the origin of the Creative Word, but in neither instance does he specify volume nor page. Now remembering that of Putnam's Magazine there are sixteen volumes, each of five hundred and fifty pages more or less, and of Blackwood's Magazine, that there are near one hundred and eighteen volumes, each of several hundred pages—the later volumes containing more than seven hundred pages—it is evident that it is about as easy to find a small needle in a large haystack, as to obtain information on the subjects Mr. Graves is discussing, by resorting to his authorities.

Neither do his informants, when found, always back him in the use he makes of the materials they supply him with. Thus on page 275, Mr. Graves declares that "the Roman historian Pausanias states upon his own authority, that Esculapius raised several persons from the dead; and names Hippolytus among the number; and points to a stone monument erected as a proof of the occurrence—thus furnishing, according to Christian logic, the most conclusive proof of one of the most astounding miracles ever wrought." Now to this statement by Mr. Graves of an historical incident, it may be objected that Pausanias was not a Roman, but a Greek historian. Nothing this inaccuracy, which somewhat shakes our confidence in Mr. Graves's scholarship, and raises a suspicion whether or not he is a safe guide to trust in matters of ancient history, but waiving it as unessential to the more important fact affirmed by him, let us refer to Pausanias's "Description of Greece," and see how far Mr. Graves is corroborated by his witness. We there find, in Volume I, chapter xxvi, (Taylor's translation,) not that Pausanias states upon his own authority that Esculapius raised several persons from the dead—but that the Epidaurians assert that in consequence of a splendor beaming from the boy Esculapius, "a report was spread through every land and sea, that such as were afflicted with any kind of disease were healed by the boy, and that even the dead were raised to life."

Neither does Pausanias mention Hippolytus as a person who he knew to have been restored to life, nor does he point to a stone monument as a proof of it—but he does in chapter xxvii mention that in the sacred grove of Esculapius "there is an ancient pillar," and "the reports of the Arieli correspond with the inscription of this pillar, viz.: that Hippolytus died through the imprecations of Theseus, and that he was restored to life by Esculapius." Thus it appears that Pausanias, when carefully examined, does not state of his own knowledge or authority that Esculapius raised several persons from the dead—only that it was so reported, nor that Hippolytus was among the number who had been restored to life—only that there was an inscription to that effect on an ancient pillar. In other words, the witness whom Mr. Graves refers to, for corroboration of his statement, falls in an essential particular, namely, in not having actual knowledge, of the fact alleged by Mr. Graves. It is said that wooden guns, sometimes called Quaker guns, properly painted and mounted, appear as formidable in embankments and corn-holes as genuine gun metal cannons and Columbiads. We have queried whether some, perhaps many, of Mr. Graves's citations may not be Quaker guns.

A successful Latin author—perhaps it was Horace—advised a friend, in case he should ever write a book, to keep it unpublished for at least nine years, so that there might be ample time to correct its errors, and to fill up its deficiencies. Great works are sometimes accomplished in nine months, and if Mr. Graves could have given only three-quarters of a year's additional labor to revising his book, it might have been far less imperfect.

But, notwithstanding all its errors and deficiencies, we believe that Mr. Graves has written a very useful book. Virtue is her own reward, and the preparation of this work must necessarily have enlarged and enriched the author's mind. Spiritualists and Liberals may find in it much curious learning, many telling facts and cogent arguments which may prove very handy in their encounters with zealous pulpitanism. We commend it to the brethren of the New York Methodist Conference, whose zeal for Bible study we hinted at in opening this article. There are many deacons of evangelical churches who, by industry, thrift and what they call God's blessing, having accumulated a sufficiency of worldly goods, and retired from active business, can find in this book a new field for the exercise of their sagacity, and after they have become familiar with the author's style, the volume will afford to them instructive and delightful reading. Carefully combed by the devout laity, it would yield to them a fund of religious knowledge, and bring into a novel and healthful exercise their perceptive and reasoning faculties. A faithful study of it will shed new light upon the Holy Bible, and dispel some of the mystery which now is a cloud darkens much of its contents. It is a pioneer book; let it be widely circulated throughout the villages and towns in our Western States. The wilderness and the solitary place shall be glad for it, and the desert shall rejoice and blossom as the rose. Many persons, now terror-stricken and psychologized by Calvin's lurid atmosphere, will feel a strange, freshening power stirring within their souls as they read its startling facts, and come into sympathy with the author's arguments and appeals. Thought will be aroused, and from the agitation of thought will be born to each person his own true SAVIOR.

Little more than a dozen years ago, a middle-aged man was a member of the Baptist Church, with which he had united in his boyhood. His kindred, his friends, and the dearest member of his own household, were also members of its communion. But with the growth of years there had come to him a change of religious convictions. In the church he felt himself oppressively "cabin'd, cribb'd, confin'd," and mentally and spiritually starved. He saw green and fertile pastures outside of the Jewish and Christian sheepfolds. He wrote a letter to the church, explaining his position and severing his connection with that body. A copy of the letter—for there was afterwards occasion for printing it—was sent to Andrew Jackson Davis. He made glad the heart of the Baptist minister, who, after seceding from the church, had found himself, as he thought, almost friendless and alone in the world, by the following beautiful and comforting note:

"New York, Dec. 10th, 1863.
My LOVED BROTHER—Allow me to congratulate you! You have nobly excommunicated the Church and its dreary dogmas from the sanctuary of your soul. Henceforth you will find your true 'Savior' in the temple of your own immortal spirit, over whom 'no creed can exert authority.' Again, brother, I give you joy! * * * Always fraternally,
A. J. DAVIS.

The person to whom this letter was addressed had for many years previously sought for and trusted to the Saviour preached by Christians. Since he left the church he has found that the indwelling Spirit, not the Jewish god, is his best friend, and that Jesus and all mankind are his brethren. Having to some extent followed studies similar to those treated of in "The World's Sixteen Crucified Saviors," and believing them to be productive of peace, harmony, love and wisdom on earth, he joins hands with Brother Kersey Graves and wishes him much success in diffusing religious knowledge, and helping Christians onward and upward out of idolatry.
Hyde Park, Mass., Jan., 1876.

A Prophetic Vision.

Just before Major Andre's embarkation for America, he made a journey into Derbyshire, to pay Miss Seward a visit, and it was during that visit that he made a prophetic vision to the Peak. Miss Seward told Andre, that besides enjoying the beauties of the natural scenery, he would there meet some of her most valued friends, among them Mr. Newton, whom she playfully called her "minister," and Mr. Cunningham, the curate, whom she regarded as a very elegant poet.

"I had a very strange dream last night," said Mr. Cunningham to Mr. Newton, "while they were awaiting together the arrival of the party, and it has haunted me all day, seeming, unlike ordinary dreams, to be impressed very vividly upon my mind.
"I fancied myself to be in a great forest. The place was strange to me, and while looking about with some surprise, I saw a horseman approaching at great speed. Just as he reached the spot where I stood, three men rushed out of a thicket, and seizing his bridle hurried him away, after closely searching his person. The countenance of the stranger was a very interesting and impressive one. I seem to see it now. My sympathy for him was so great that I awoke. But I presently fell asleep again, and dreamed that I was standing near a strange altar, among thousands of people, and that I saw the same person I had seen in the thicket brought out and suspended to the gallows. The victim was young, and had a courtly bearing. The influence and the effects of this dream are somewhat different from any that I ever had."

Presently Miss Seward arrived with the handsome stranger. Mr. Cunningham turned pale with a nameless horror as he was presented to Andre, and at his first opportunity said to Mr. Newton:

"That air, was the face I saw in my dream."
—The Gleaner for February.

SPIRITUALIST MEETINGS.

CHILMARK, MASS. The Bible-Christian Spiritualists hold meetings every Sunday in Hawthorn street Chapel, near North Main street, at 4 o'clock P. M. Mrs. M. A. Barker, regular speaker. Seats free. D. J. Barker, Sup't.

HAVERHILL, MASS. The Children's Progressive Lyceum meets at South Main street at 12 1/2 P. M. Conducted by: T. B. Barker, President; Mrs. A. Barker, Secretary; Mrs. A. Barker, Treasurer; Mrs. A. Barker, Librarian; Mrs. A. Barker, Corresponding Secretary; Mrs. A. Barker, Recording Secretary; Mrs. A. Barker, Reading Secretary; Mrs. A. Barker, Prayer Secretary; Mrs. A. Barker, Song Secretary; Mrs. A. Barker, Dramatic Secretary; Mrs. A. Barker, Musical Secretary; Mrs. A. Barker, Literary Secretary; Mrs. A. Barker, Religious Secretary; Mrs. A. Barker, Social Secretary; Mrs. A. Barker, Business Secretary; Mrs. A. Barker, Executive Secretary; Mrs. A. Barker, General Secretary; Mrs. A. Barker, Assistant Secretary; Mrs. A. Barker, Corresponding Secretary; Mrs. A. Barker, Recording Secretary; Mrs. A. Barker, Reading Secretary; Mrs. A. Barker, Prayer Secretary; Mrs. A. Barker, Song Secretary; Mrs. A. Barker, Dramatic Secretary; Mrs. A. Barker, Musical Secretary; Mrs. A. 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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 12, 1876.

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the other; yet the theologian is ready to put himself under the hypocritical standard of the ambitious and greedy politician, and to undertake to compel the former to subscribe to his faith. Any one can see that instead of harmonizing the elements in the human character and making them work together in harness, this would rive them asunder and array one against the other in destructive conflict. More politicians, shallow and hasty, cannot see anything of this, and would not care for it if they could. All they want is immediate power, and religious people ought to see it and refuse to play into their hands at so tremendous a risk as they are apparently willing to take. What we want, in this country and in the world, is to advance the spiritual growth of man's nature without doing violence to that nature. Legislation is not going to do it, much less the subsequent attempt to enforce such legislation. It is the spirit alone that gives life—the letter kills it.

Sotheran on Shelley.

We have received a handsome pamphlet of fifty large octavo pages, entitled, "Percy Bysshe Shelley, as a Philosopher and Reformer," by Charles Sotheran, published by Charles P. Somerby, 120 Eighth Street, New York. To Spiritualists this work is of special interest, for Shelley was undoubtedly an unconscious medium. He was susceptible to the mesmeric influence, and much that he has written like the outpourings of inspiration. Not yet has he received his true fame in the world of letters. Mr. Sotheran's interesting essay will contribute something to this end. It is an accurate presentation of the moral and literary character of one of the most genuine of English poets. It is a curious fact, and Mr. Sotheran calls attention to it, that while Shelley, in his prose writings, where he is independent of all spiritual influence, expresses views adverse to a belief in God and immortality, in his poetry he is constantly using expressions which can only be explained by the inspiration of that belief.

"It might appear impossible to any rational mind," says Mr. Sotheran, "that, with the full evidence before their eyes, materialists can attempt to claim Shelley as endorsing their doctrines, for even in the 'Queen Mab,' which has been considered, by those not understanding it, a most atheistical poem, he speaks of—

"The remembrance
With which the hopes of spirit come
To dwell upon the phantoms of earth."

Other proofs in abundance are given of Shelley's refined and believing nature. "He hated," says Mr. Sotheran, "the superstitions of Christian Fetishism and tyranny over the intellect, but loved Christ and the other philosophers with a genuine affection; he loved humanity; he believed in the equality of the sexes. I have shown you Shelley in his writings, his life and poetry. I could have related to you much about his inflexible moral, generous and unselfish benevolent character—his pure, gentle and lovable existence, his utter abnegation of self."

To those who would acquaint themselves somewhat with one of the noblest characters in English literature, we commend Mr. Sotheran's pamphlet as an introduction to a study which will amply requite all who revere what is high and genuine in human nature, as the best reflex of divine truths.

The Industrial Temporary Home.

This recently established Institution has published its report to the Board of Managers at their third quarterly meeting. It states that out of at least one thousand applicants for aid, the Home has been able to receive only about four hundred, owing to its limited means and a want of suitable accommodations. At no time has it been possible for the managers to lodge over forty persons in a comfortable manner, although, if they had the means, they could entertain regularly one hundred. Among these inmates some are music-teachers, some newspaper reporters, others are dry goods clerks, bookkeepers, French teachers, lecturers, merchants, college students, tailors, hatters, sailors, farmers, shoemakers, painters, and so on through a varied list of occupations. The labor performed by these persons has been chiefly in the preparation of kindling-wood; also rearing chairs, making baskets, repairing shoes and furniture, picking hair, doing jobs for people at their residences, and making mattresses, comforters and sheets. The work has produced about \$700, and left a profit of \$230. These four hundred persons have stayed an average of six days in the Home—some staying a number of weeks, and some only one or two days. About fifty persons have had situations obtained for them. The "Boston Union Industrial Association" is doing a good work, which may be greatly extended at this time by obtaining of the Secretary, C. Stearns, its last Quarterly Report, which sets forth in detail the Association's entire plan of benevolent operations.

Dr. H. B. Storer at Paine Hall.

On Sunday afternoon and evening, February 6th, this gentleman occupied the platform in the upper (larger) hall, Paine Memorial Building, Boston, as lecturer in Dr. Gardner's present course. His addresses were crowded with matter for thought, and were attentively followed by those present. We purpose speaking more fully concerning his afternoon discourse in a future issue.

We are informed by Dr. H. F. Gardner that Mrs. M. M. Hardy will, at the conclusion of the address on Sunday afternoon next in Paine Hall, sit for the production of paraffine molds of spirit-forms under "test conditions," and thus satisfy the skeptical concerning the genuineness of this new phase of spirit-power.

Mrs. Thayer's Mediumship.

Robert Cooper, of England, replies in this issue to Prof. William Denton's letter, published in last week's Banner, in reference to this lady's mediumship; and as we go to press, a letter comes to hand from Col. Olcott, in which he says a good word in her favor. We are obliged to defer the publication of the Colonel's remarks until next week.

The friends of Mr. Burrill, a prominent Spiritualist of Chelsea, Mass., assembled at his residence, No. 10 Poplar Street, that city, on Thursday evening, February 3, to keep in remembrance the recurrence of his birthday. Music, conversation, brief speeches, and a collation, comprised the order of exercises.

An article by Louisa Andrews, entitled "Mediums and Skeptics," in type for this issue of the Banner, is, owing to the great press of matter on our columns, delayed until our next number.

Presentation Services.

Since the decease of Mrs. J. H. Conant, the attention paid to the welfare of the Banner of Light Message Department by Mrs. Nellie L. Palmer, an excellent medium, has created in the minds of Messrs. Colby & Rich a lively feeling of gratitude, and by way of typifying the same in a limited manner, these gentlemen decided to present to her a fine photograph album. The plan being arranged, a company of ladies and gentlemen assembled by invitation at the residence of Mr. Isaac B. Rich, No. 43 Chambers Street, Boston, on the evening of Monday, Jan. 21th, 1876, and, after partaking of a splendid dinner, adjourned to the parlors above, where the host and his estimable lady, Mrs. Fannie Rich, made every endeavor to render the occasion an enjoyable one to all. Music by Mr. Edward E. Rice, Dr. F. L. H. Willis, Mrs. Love M. Willis and her daughter, and Miss Nellie M. King, a touchingly rendered declamation by Miss Edith Willis, remarks by various intelligences controlling the mediums present, and the ceremony of the presentation, comprised the exercises.

The matter of the gift had been kept secret from the lady for whom it was intended, also from the majority of the guests, so that when an unexpected request was made by Messrs. Colby & Rich that Mrs. Love M. Willis would make the presentation speech, she was as completely "surprised" as was the donee of the occasion; but though called upon at a moment's notice, she readily acceded.

SPEECH OF MRS. WILLIS.

Mrs. PALMER—I am delegated by these two gentlemen to present to you this gift—an expression of their esteem and gratitude. They have found in you a reliable instrument through whom the angel-world could commune with mortals, and give those thoughts we all long to hear, and they thus tender to you their gratitude and appreciation.

You hold in your hand—or rather in your heart—a gift from heaven, the power to hear and repeat from the spirit-world the burden of the voices that so encourage struggling humanity. Many of us listen to these voices and catch sometimes the whispers from the unseen, but there are but few of us that can give forth these utterances with the power that fully belongs to them. They come to our hearts as voices from without; our hearts repeat them to the understanding, and we feel their glow and inspiration, but we fail to give them forth in words which shall sink into the interior consciousness of men and women. This is a possession more to be desired than all the possessions of the world. It is what constitutes a medium—one that the angels deem worthy to draw nigh unto and speak to the soul, giving expression to the grand revelations that so illumine the era in which we live.

As a medium, and an esteemed friend, I have the pleasure of presenting to you, Mrs. Palmer, this album. But few faces as yet appear upon its pages; they are left for you to fill as affection and interest prompt; but these few will unite in bringing to you pleasant memories of the past, in shedding upon you happy influences for the present, and in speaking to you words of good cheer for all coming time. May never a glance that is reflected from these pages speak to you save of love and affection, and may every reflected smile be an index of the eternally true.

REPLY OF MRS. PALMER.

My FRIENDS—There are times when the spirit is too large for the body, when it feels the incapacity of the members of that body to fulfill its dearest desires; there are times when the tongue fails to move in obedience to the will, and requires assistance from outside of self. That time has come now to me. For this beautiful gift I can only say, "I thank you." Whatever else comes must proceed from some one higher than I.

This book contains a record in itself; a record of a spirit of kindness, and friendship, and affection, which words can hardly express; and when the faces that it now contains look up to mine, they speak a language that none of you can utter in words, which shines out from your souls; I am sure that these faces will live far more brightly in my memory than any that will ever come within the lids of this volume hereafter.

There is nothing more beautiful in the life of humanity than the giving of gifts one to another; there is nothing that brings one into a fuller consciousness of that spontaneity of feeling that goes out, even in the savage, in the deep current of gratitude which stirs the fountains of the soul. I cannot say all that this gift brings to my heart to say; I cannot put into words the promptings of the hour; but I will say that there is a voice that speaks from heaven in all this, the voice of a dear one so long beloved on earth, whom we now mourn as departed, but who is in spirit ever present with us still—one who is ever ready to aid our every aspiration by the strength of her uplifting inspiration—one who is kind, and tender, and true as of old. It speaks of the spirit-world, it speaks of that life which will be forever, and it tells that this is a volume in which is written that love which can never die!

It is not alone that these two gentlemen have felt prompted to bestow this gift; the voice that speaks out of its presence, while it reiterates that they were prompted by the angels to bestow it in memory of that which appealed to their own consciousness, also tells the same story in this regard which she would have told under other circumstances: the gift was prompted by those who are watching over these gentlemen, who love them, and who, from their higher plane of existence, are ever ready to aid and give them good cheer. As such it is accepted by them, and by me.

Prof. William Denton finished his course at Minneapolis, Minn., with great success, notwithstanding the growlings of bigots and the fears of time-servers. The good people of these two classes were very much exercised over the question whether his discourses, which attracted large audiences, ought of right to be reported in the papers of that city the same as the revival meetings and sermons were. These precious individuals experienced from the editor of the Minneapolis Tribune a hearty rebuff; he averring that "it is the duty of a daily newspaper to take full cognizance of any event occupying the attention of a considerable or reputable portion of the community;" and his position received at once the endorsement of the New York Graphic, which paper says in the premises: "A newspaper can be neither a policeman nor a missionary in any technical sense."

The Shaker says of Mary F. Davis's DANGER SIGNALS: "Whoever would escape abusing Modern Spiritualism, and know how to use it properly, should obtain and peruse a copy of this pamphlet." For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

Remissness of Spiritualists.

To the Editor of the Banner of Light:

In your issue of Feb. 5th, Col. Olcott is reported as having said that "the best method of investigating is, when possible, to institute spirit circles at home, among the family." Amen. That method is probably the best possible; and therefore such accumulations of funds, such erections of costly structures, such absorptions of the individual in associations, such hamperings by creeds and philosophies as are prevalent among sectarists and partisans, leading naturally to centralization and deferring from isolated action, would as naturally diminish investigations in the home circle, the best place. An outlay of only ninety-nine cents per capita necessitates extensive resort to "the best method."

The general influences and which the present generation passed its youth, and the specific example of religious sects, political parties, reformatory associations and the like, which is ever before the eyes of all, naturally and forcefully prompt some Spiritualists to seek advancement of their special cause by resort to organizations, free contributions of funds and broadly combined efforts. Desire to copy the prevalent processes and machinery of others, for so reaching and swaying the public mind that it shall come more rapidly to knowledge and reception of our truths, frequently finds expression through lips and occasionally in print. It is wise to comply with such desire?

We surely are doing well, for what other revolutionary fact ever so rapidly gained a lodgment and welcome in the many minds rendered adverse to its reception by education, and effected such aggressive and disintegrating advance upon the domains of religious error and the factitious limitations of Nature's permissiveness by sectarists, as has our belief that departed spirits, as upon man and matter, thereby proving their survival of the body, and their power to tell us of the land, they inhabit, which also is our destined home? Never before has a long dormant fact been waked up to such vigorous and reformatory action as this one has displayed during the last twenty-five years. This youngest of all the isms that teach of the life to come, is the most vigorous, potential and aggressive of them all, and has done and is doing its work with but little aid from wealth or organized bands of embodied laborers. It is under the supervision of supernals, who are our financiers and guides, and whose plans it may be unwise for us to try to supersede or supplement by any that may be hatched in our tyro brains. These controllers have succeeded admirably during the past, are doing well now, and we have faith that as fast as we become fitted to render them more efficient help than at present, they will designate the best methods for us to adopt.

In the autumn of 1853, through the hand of Rachel Ellis, (now Mrs. B. K. Little,) who has been a most faithful and exemplary medium ever since, we received the following:

"Gather in one heap the little facts which have come under your immediate observation. Trust not your brother's eye. . . . Let your foundation be of stone, and angels will wave the glowing banner of victory on the pinnacle."

"Philosophers, in the spirit-world, are seeking new modes to manifest themselves more clearly and forcibly. There are ten modes: 1st, sounds; 2d, movements; 3d, clairvoyance; 4th, spiritual discernments; 5th, hearing; the 6th, 7th, 8th and 9th will be unfolded as the wheels of time roll on. Speak of the past and present; leave the future to be revealed by beings higher than you. From your spirit friend, BENJAMIN FRANKLIN."

Photographing or psychographing of spirits, their materializations, and their furnishings of paraffine figures, socks, &c., the wheels of time have since rolled up to our view. Obviously our appropriate sphere is that of pupils, and not of devisers and applicators of methods, programmes and crude philosophies.

Our remarks thus far are indicative of reasons why many Spiritualists have deliberately judged that neither the rearing of temples, large contributions of funds, formations of guiding and cramping associations, nor any of the means and methods extensively applied by sectarists and partisans, promised to be very helpful to a cause so dependent as theirs upon aid and control by unseen superiors, who often work by methods to us strange and anomalous. Their success has been such in broadening their foundations in the public mind as gives promise of a superstructure that will be vast in dimensions and of impenetrable solidity. Experience indicates that we may well patiently wait for manifestations by all the promised modes, before assuming that we have witnessed facts enough to sustain a philosophy that will not need expansion or at least great modifications. Indeed, our philosophy must be a natural growth from our facts, whose fruit time will bring to maturity, and not a product elaborated by any man, or any body of men. In brief, therefore, the very things which elicited the charges of remissness are to us strong indications that the progress of our cause is under the management of wisdom that withholds rapid presentation of new kinds of phenomena to its most advanced pupils, thus preserving them from liability to such absorbing attention to novel wonders as would naturally sever their sympathy with, and occasion their neglect to help on the more backward ones, till the mass of the scholars shall have become fitted for study of higher wonders than they have yet seen. Yes, we esteem it a matter for congratulation that we are kept in check; that we must wait the advance of the sustaining masses; that we have few spacious temples; small funds; few extensive associations; and no cramping philosophy. In good time, whatever shall be needful we shall be instructed and helped to obtain.

ALLEN PUTNAM.

La Roy Sunderland, the well-known writer and psychologist, has written a poem in three cantos, entitled "THE MYSTIC RAY." The first canto treats of "Christian Mediumism;" the second, of "The Miracle of To-day;" the third, "Modern Mediumism." A correspondent, who has perused the poem, says: "These three subjects are treated by the author with great clearness, good logic, and in a vein that cannot fail to carry weight, if not conviction, to the thinking mind. I believe his object is, while aiming a blow at past errors in theology, to show the superiority of the Spiritual Phenomena of to-day over the minds of the past. He also wishes to do something toward his pecuniary support in his old age, and for that purpose desires to make engagements to read the same before societies or meetings." Mr. Sunderland's address is Quincy, Mass.

We are informed by a New York correspondent that the mold-scances given recently by Mrs. Mary M. Hardy in that city were highly successful, and awakened the universal satisfaction of her patrons.

FREE MEETING.

A Social Gathering at Paine Memorial Hall, on Sunday Evening, Feb. 13th, (to-morrow) in Honor of a Veteran Spiritualist.

By the following correspondence it will be seen that the friends of Dr. H. F. GARDNER, whose untiring efforts in behalf of Spiritualism, from its inception to the present time, entitle him especially to their marked regard, propose to make manifest their appreciation of his labors by a GRAND REUNION—it being the anniversary of his sixty-fourth year—at the above Hall to-morrow evening, several of our prominent speakers having volunteered to deliver appropriate addresses:

DR. H. F. GARDNER: Dear Sir—I have been ascertained that the anniversary of your birthday falls on Sunday, Feb. 13th, and I have been thinking of you very much. For more than twenty years in Boston you have been identified with the cause of Modern Spiritualism, and among its earliest advocates and most efficient supporters; and

THAYER: Your friends are desirous of making your birthday the occasion of showing their personal regard, and of exchanging mutual congratulations on the wonderful progress Spiritualism has made, and expressing their appreciation of your constant and strenuous labors in its behalf; therefore,

We request that you give up to them the control of Paine Memorial Hall on Sunday evening, Feb. 13th, that they may give fitting expression to their sentiments by reviewing old memories and renewing old friendships.

ISAAC B. RICH, LEAH J. COLEMAN, WM. D. CROCKETT, E. S. MOORE, DR. H. B. STORER, A. H. RICHMONDSON, and others.

Boston, Jan. 28th, 1876.

ALL ARE FREELY INVITED. And let the voice of good old Boston reverberate to the furthest ends of the earth its fullest endorsement of the glorious advent of MODERN SPIRITUALISM—the simplest and truest religion ever vouchsafed to mankind, which from a small beginning has come to be a mighty power for good in the land. Let its numbers be heard in no mistaken numbers. Let its orators proclaim that the LITTLE GIANT is rapidly growing in stature, and ere many years have elapsed will be acknowledged as the Saviour of the world.

The Case of John A. Lant.

As the following remarks by our contemporary, the Religio-Philosophical Journal, are just about what we intended to pen upon the subject of Mr. Lant's incarceration for this week's Banner, we transfer them instead to our columns:

"As it is well known, John A. Lant, of New York City, has been sentenced to two years' imprisonment for the publication of articles regarded as obscene. He was arrested for the same offence while a resident of Toledo, Ohio, and deeply regretted that this misfortune has befallen Mr. Lant. But supposing he is pardoned, will he not at once repeat the offence? That the laws against the publication of obscene literature have a most wholesome effect, no one will deny. That they allow the publication of obscenity in the Bible, and permit the same to be transmitted through mails, is also an established fact. That they will not allow that obscenity to be condensed into a newspaper article, and sent through the same channels, is well known to every newspaper man. This may be an abridgement of the freedom of the press, but so far as we are concerned we have no desire to present before our readers a dish composed of 'Bible obscenities.' We should not do it if no law prohibited the same. We deeply deplore the fate of Mr. Lant, and hope his friends will secure his pardon for the sake of his destitute family. As the petition for his pardon has been signed by Peter Cooper, the judge who presided at the trial, seven of the jury, and the prosecuting attorney, we have no doubt a release will soon follow. The petition circulated for his release is as follows:

To His Excellency, U. S. Grant, President of the United States: We, your petitioners, having received information that John A. Lant has, within the last two months, been tried, convicted and sentenced to two years' imprisonment at hard labor, and a fine of \$500, in the District Court of the United States in New York City, upon a charge of publishing obscenity and sending obscene mails in his paper, called the Toledo Sun; and believing it said Lant never to have been in publishing said paper, and that his intent was only to exercise the freedom of the press, and of the press guaranteed to every American citizen; believing that Lant's paper contained even less obscenity than every daily paper in New York and other cities has published month after month, without any action being taken against them; believing that the government has no charge against Lant, the prosecution and ostracism he has received, arose from the fearless expression of his honest religious convictions; believing the powers of the United States courts should not be employed for this purpose; believing it is too far advanced in the nineteenth century for a man in this continental year of our nation's existence to be imprisoned and disgraced for the honest expression of, and adherence to, what he believes to be the truth; and believing the punishment meted out to this worthy citizen already out of all proportion to any offence he has committed, we humbly pray your Excellency to pardon him out of the Penitentiary at Alcatraz, N. Y., where he is now confined to hard labor with felons, and to restore him to his needy wife and little children, who are suffering for the want of his aid and support. We are your hopeful petitioners."

On File for Publication.

Several very interesting reviews and essays by writers of merit, viz.:

"Permissions of Spiritualism in its Present Status," by Allen Putnam, Esq.;

A Scientific Article—"The Lesson of the Little,"

—by George Wentz, Esq.;

An Interesting Review of our Foreign Spiritualistic Exchanges, by G. L. Ditson, M. D.;

An article from the pen of J. M. Roberts, Esq., entitled "What is Spiritualism?"

"The Conflict of Opinion"—a lively essay on a profound subject—by "The Unknown." The writer attacks materialism as expounded by Tyndall, and calls in question the assumption that every movement in Nature is referable to matter and its evolutions.

"Mediums versus Utero-Mantacs," by W. P. Shattuck, M. D. A well-written article.

"The Relation of Mesmerism to Spiritualism," by Prof. A. E. Carpenter.

Spiritualism can be traced by its effects in all the avenues of modern life, and in none more unmistakably than in the fields of art. When even the most Orthodox Minner now seeks to convey to the minds of his patrons a conception of the denizens of the higher life, he discards the old-fashioned wings with which the old masters encumbered their paintings, and leaves the question of locomotion in the next stage of life to be settled on a basis more in accord with common sense. For a notable instance of this fact, see the first page of Harper's Bazar for Feb. 19th.

"A presumptuous skeptic," says Humboldt, "that rejects facts without examination of their truth, is in some respects, more injurious than unquestioning credulity." Some of our hypocritical (not hypocritical!) contemporaries should bear this fact in mind ere they undertake to condemn so readily that which they know nothing of.

What Dr.

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PROF. LISTER, ASTROLOGER, can be consulted by addressing for a Circular P. O. Box 4 New York. 44 years' practice, 27 in Boston. He reads and writes from the position of the planets at birth.
Jan. 8.—12wls

