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Original Essay. RELIGION-SCIENCE-SPIRITUALISM.

BY GILES B. STEBBINS.

"Oh ye of little faith," was the cry of one in Apostolic days ; but I am now constrained to say, as I hear occasionally that "Spiritualism is ended," because a single and striking case of fraud has been exposed in the Holmes case, "Oh ye of little knowledge, or wisdom, or intuition !' On the one side the "Katie King fraud," on the other such a mass of evidence as hardly any department of the vast realm of Science can equal, proving the reality of the life beyond and the return of the denizens of that great world to our narrow earth! The one is but the dust floating in the sunlight compared to the glory of the light in which it floats, and by its slight obstruction all the more fully reveals. I am not glad of the fraud, but can see its uses, calling us all to careful and critical vigilance-a call greatly needed, for in this realm of thought we have been educated to believe, not to know, not to trust outward senses or the soul within, still less both when they agree and confirm each other. So this fraud has its use and value as an incentive to thoughtful care and close scrutiny, but is of no weight or moment as against the accumulated evidence of the truth of spirit-presence and communion. Six months hence we shall see that its effect and influence will be as slight as the holding a straw against Niagara to stop the sweep of its mighty tide.

Abandon the Spiritual Philosophy, give up clairvoyance, mediumship, and the spiritual experiences that come unbidden and unsought to millions, let go as illusion and fraud the vast array of carefully examined evidence, and what then?

Science and Religion are in the field. The first has always conquered, and will again. What men call religion trusts neither sense nor soul,

the facts of clairvoyance, trances, mediumship, and like personal experiences to confirm and verify the voices of the soul-will lift man out of this darkness, will make immortality a truth of soul and sense, will reveal the Infinite Intelligence, Design, Wisdom and Love-the "Soul of Things"-God.

We shall come to see, by its help, that the subtle tides of spiritual force mold and shape, transmute, dissolve and shape again, at their will, this cruder stuff that we call matter-that the body is molded and fashioned, grows but to serve, and dies but to release, in fit time, the spirit which called it into being and action. Thus it may be said that "this (Spiritualism) which the builders (of the churches) reject, shall

become the chief corner stone" of the future and fairer temple of a spiritualized and large-minded humanity. It is high privilege indeed to bear some part

in so great and timely a work as this-the most momentous and important of any in the realm of thought in our age; and if the fine saying of a found that she was entranced, and her spiritlate Scotch writer be true, that "high thoughts lead to true lives," it should lift toward a higher realm of action and duty those who engage in it. In the brief space of this article one must use least possible words, and therefore I would say that it was not just or wise to claim that none save those who may call themselves Spiritualists are helping toward this coming redemption from materialistic tendencies. Others are doing good work in that direction ; but the more clear and perfect their comprehension of the harmonial philosophy, the more broad and accurate their knowledge of spiritual phenomena, the better work they can do. The old legend tells us that when Constantine went into a hard fought battle a bright cross stood out in the sky above him, and he pointed to it and exclaimed to his soldiers "In hoc signo vinces"-By that sign you conquer. We can point to each bright fact of spiritpresence, not as shining miracles, whereby bloody battles may be won, but as proof that soul survives body, and by that sign the truth we serve shall conquer. Washington, D. O., Jun. 22d, 1875.

N. B.-In speaking of the present development of science as imperfect, I did not give my idea of what it is to be with more complete methods and a broader and more receptive spirit. It is now inductive and external, dealing with outward facts and seeking laws behind them. This method has its value: but is fragmentary, as would be a method purely deductive, and therefore speculative and uncertain. It ignores a vital factorthe spiritual, intuitive and deductive powers of the soul. Spiritualism and clairvoyance are indispensable helps to understand the spirit of a man. Take them from within, and the facts gained by inductive investigation from without, each co ing and confirming the other, and we shall learn | it on the floor after the scance. more of the microcosmic nature of man, with its wide reach of relations and powers. We shall see that rock, earth, and all flora and fauna reach up to become his corporeal frame, all subtle forces that hold suns and stars in their places or in their orbits pulse through his form, and that all ideas of immortality, justice, freedom, and the great truths that ever lift up and save this world of man, and all other worlds of men or angels, are in and of his spiritual being.

revelations from within to be listened to, and | Paulina Wright Davis on Mrs. Hardy's Mediumship. To the Editor of the Banner of Light :

In looking over your columns a few weeks since we observed that Mrs. Hardy was to be subjected to an investigating committee; that neither her well-known character for truthfulness, nor yet the sweet simplicity and dignity of her gentle womanhood were protection from the charge of fraud. My sympathles were deeply moved for her, and, as illness held me prisoner to my room. I wrote and asked her to nay me a visit where she might rest and feel herself among those who believed in her at the very least. We resolved to leave her in the most entire freedom as to any manifestations, not even asking for one séance. For myself I did not know much of the form of the phenomena which come through her power, hence my surprise, while conversing with her on ordinary topics, the first afternoon, when heard a child's voice, and a moment after Mrs. Hardy came and put her arms about me, kissed and caressed me as a loving child might do. I guide, little Willie, a three-year-old boy, had taken possession of her. We talked with him for an hour, of the present, past and future. He gave the names of my mother, brothers, and many other friends, not always pronouncing them correctly, but spelling them so.

I had very much desired to see spirit-hands, for I have fully and entirely believed in materialization. Sunday morning Mrs. Hardy said, "I think we can have some spirit-hands this morning." Accordingly two small tables were placed in the centre of my room, which I have not left during the winter, with a small aperture between them. Around these a large gray shawl (belonging to a member of the family) was draped, being pinned to the carpet on the one side, and covering the tables with the other. Mrs. Hardy gave directions as to the arrangement. We then -seven of us in all-gathered around, laying our hands on the table. The room was partially darkened by closing the shutters, but we could see each other and the slightest movement made. In a very few moments more light was allowed, and a wave-like motion of the shawl over the aperture was seen, and then hands appeared for every one present. Some were white and delicately made, others large and strong, while baby fingers fondled some of our hands. The touch was firm, though gentle and soft."

On Monday evening a larger number of friends gathered around the same improvised cabinet, and to all came hands of friends. One large, strong hand beat time while°a piece of music was sung; it then shook the hand of its friend and gave place to a lady's hand, which was small and with lace drapery on the wrist. A ring was placed on a finger of one of the hands, and when t went away we heard the ring drop, and found

Litenany Depantment. THE LIGHTS AND SHADOWS

WOMAN'S

Writton Expressly for the Banner of Light,

BY MRS. ANN E. PORTER.

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

CHAPTER XIII-CONTINUED.

"In a few days after this interview came the battle at Manassas Junction. I wished to go to the wounded, and obtained a pass to the battlefield, taking Le Mark with me. 'How little I thought that this event would enable me to finish my letter! Among other wounded men lay one whom, by his dress of gray, and golden bars, we knew to be an officer on the Confederate side. They were placing him in an ambulance as we came up.

"Le Mark sprung forward, 'Richard ! is i you?' he exclaimed, "Oh God I my brother ! Then turning to me, 'Doctor, help me to save him.'

"We followed to the hospital, where I examined his wounds. He was conscious, but I saw there was no hope for his life. The ball was too near the lungs; I could not extract it.

"I did what I could for his comfort and left him, to return to other wounded men. I was so much occupied that I did not see Le Mark again till near morning. I was surprised to find him living. The man had a fine physique and great power of endurance. His brother had given him opiates, and he was under their influence and not inclined to talk.

"In a few hours I visited him again, when he asked me if it were not possible for him to be moved, 'I know the nature of my wound well enough to know that 1 must die, but I should be glad to die at home."

"It seemed to be impossible; but so urgent was he to make the effort that Robert desired to gratify him.

"' Ile might as well die upon the way, Doctor, he said, 'as in this place, amid the dead and wounded.'

"A pass was obtained, and they left, with no expectation on my side that he could endure the motion of the cars for three hours. Nor would he have done so were not his brother a good nurse as well as a skillful doctor. When arrived at his own home he was conscious; but very weak. For what occurred there I am indebted to Robert. It seems they carried him to Roso's room, it being near and the most comfortable. Aunt Phyllis, whom you know through Lisette, had taken care to keep this room just as her mistress had left it. She had aired and swept and dusted, but there still lay the ornaments she had hurriedly laid aside, the little slippers near the hearth, a crimson silk scarf over a chair, her embroidery and worsteds on the table, her Bible and prayer-book on a bracket near her bed, and over it a picture of her child painted by herself. With what love and sweet patience had she wrought this ! "Amid these souvenirs they laid the dying man. He looked around him with the semi-conscious gaze of one whose perceptions have been dulled by sedatives, closed his eyes for a moment, as we often do when rallying the forces of memory, then turned his head slowly, and seemed to be taking in every object in the room. His brother was by his side. The sick man took no heed of him, but groaned as if in great pain, and exclaimed 'And I must die here! Retribution !' It came out slowly, painfully, syllable by syllable, like one trying to recall⁴ a long forgotten word. Ruby, the young mulatto girl who had nursed him through his long illness two years before, came in with some gruel in a silver porringer. .He turned his head away, muttering 'Not here ! not in this room,' and then waving her back with a motion of his hand, closed his eyes, while over his face a gray shadow crept, such as often precedes death. "His brother raised his head gently and gave him some stimulant. He revived, and looking at his brother, who had not slept for two nights and days, he said, 'Go and sleep, Bob. I do not need you now. Send Aunt Phyllis. She will call you when I need-when I---' "He did not finish the sentence. The old servant came. She was born on the place-had belonged to Le Mark's grandfather, and had been a house-servant for more than thirty years. No joy or sorrow of that family which she had not shared: no secret unknown to her. Av ! many a deed of cruelty and lust had those old eyes witnessed. "'Lors, Mas'r Bob, 'pears as if 't was ole Mas'r Richard come back ! looks jes' like he did," she whispered, as Robert lingered a moment. She had been Richard's nurse in the days when he ived as a child with his grandfather. Those were the happiest days of his life, for the old gentleman, stern to every one else, had been unwisely indulgent to this boy. The sick man fell into a short sleep, as the old servant sat by his side, watching him, but silent and still as a statue. When he awoke, his head was turned to the side where she sat, and the first object on which his eyes rested was her broad, kindly face. Great cause my wife loved her, and I determined to

smiled—the first smile that had lighted those handsome features for many a weary day.

"' Lors, chile, you done look like de ole gemman now. You my baby, dat I used tote round in my arms. Now you drink de warm gruel out de same silber porriger dat you used ery for den.' "She went out of the room and returned with

it. He permitted her to feed him as she would a child, for there was little strength in his arm. Dere now, Mas'r Dick, maybe you get round all right soon.'

"No, Phyllis, I shall die. My strength will not last long. You must make me as comfortable as you can. It is all you can do now. Do you remember when I had the searlet fever, Auntle? I was only five years old then."

"'I do n't forget nothin' 'bout you, Mas'r Dick, my baby. You was mighty sick, but I pulled you through."

"'Yes, you watched me night and day. I remember it.'

"' Your own fader was yere dat summer,' said Auntie.

"'Auntic, you always say, "Master Dick looks like his grandfather." Have I no resemblance to my father?' "'Jes' a little, Mas'r Dick, but not as much

like him as-as-' here the old woman hesitated.

"As Bob, Auntie?"

"' Mas'r Bob aint like him none ; he's mudder all'over; but, Mas'r Dick, I 'll tell you now, 'pears like you didn't know, and old Auntle would tell you afore-she feared Zell would put on airs and make trouble.'

"" What is it, Auntic? Speak out?" "'Zell is your fader's chile. Ole Juno is her mudder l'

"An ashy gray paleness overspread Le Mark's face as he heard these words.

"She looks more like him dan any chile he has. Can't ye see it, Mas'r Dick?'

"But the sick man answered not, He lay,there pallid and gray, with his wide-open eyes, ...

fears the methods of inductive experiment, and fears more the inspirations and revelations of deductive and intuitive thought, fears both when apart and thus imperfect, fears them more when in unison, helping and confirming each other, and thus reaching ever toward perfection and harmony; fears all that can possibly point bevond some "thus saith the Lord" of a dim IIebrew Past. This is what goes by the name of Religion in the churches. Some day a more divine and sacred ideal will prevail, is even now growing in many souls, and the name will mean some spiritual reality, growing with our growth, some truth of God and man, that no truth of rock or flood will harm, but rather help. This religion of the letter, of book or creed, is not rooted in the realities of the world of Mind or the world of Matter, only tied by a dead cord to the old Churches. It is based on miracles which are of human babyhood, and cannot stand the sweep of eternal laws, and so floats off as flood. wood. This is the pitiful weakness of what men call religion, but which is only dogmatic theology. As it decays religion lives, and Science is helping its decadence.

But Science is only half made up. It works only from the surface by inductive thought and experiment-well and valuable, but only half the true method of a perfect Science.

Being inductive, it is and must be materialistic. It knows no "soul of things"; it tells us truths of great value in the material world, of rocks and suns and stars; but when it comes to man, it sees him as a machine, and its every step deals with chemistry and electricity, just as in the granite or the diamond. The poor outcome of all this is, that what we call the vital force is some subtle thing wrought out of food by the chemistry of digestion; that intelligence and thought are fine results of bodily perfectness; that the clay creates, and the soul is but its effect; and as the body grows cold and crumbles away, that is the last of earth or heaven!

Put Spiritualism out of the way, and we have this Religion in the field on one side, and this imperfect and inductive Science on the other; but this Science is far the strongest, for itis fearless and true, loyal to the facts in its realm, and to the laws it reaches behind them, and so will conquer; but its conquest is the death-knell of man's hope and overmastering desire for a future life; its chemistry and implements reach not to the Infinite Intelligence : it knows no God. The Hebrew ideal of a royal ruler on his dread throne, outside of this or of all worlds, is going; but no other ideal, nobler and more divine, comes of inductive thought or experiment alone. As this type of science drives our present religion of the churches to the wall, as it is doing, the result will be materialism. Immortality and God will find no place.

But this is not to be; for Spiritualism, with its intuitions to be reverently heard, its deductive !

Thus shall we learn that man is akin to all realms of matter or spirit. As quaint old George Herbert said :

"Herbs aladly cure our flesh, because They find acquaintance there."

In this spirit, and by these methods, the coming scientist will be both deductive and inductive, will recognize man's interior powers, and ask the seers what their intuitions, imaginings, hopes and revelations tell of geology, chemistry, and all natural science, or of life here and hereafter, testing all these by his inductive processes, and thus making the circle of proof more complete and strong. Science will be spiritualized, religion, too, will be spiritualized and made rational also-as it never has been in its popular aspects-both will be known as accordant and divine truth, and dogmatic theology will die.

UNDER THE ICE.

Under the ice the waters run ; Under the ice our spirits lie ; < The genial glow of the summer sun Shall loosen their fetters by and by Moan and groan in thy prison cold, River of life, river of love ! The winter is getting worn and old, The frost is leaving the melting mould,

And the sun shines warm above. Under the ice, under the snow, Our souls are bound in a crystal ring; By-and-by will the south winds blow, And the roses bloom on the banks of spring.

Moan and groan in thy fetters strong,

River of life, river of love ! The nights grow short, the days grow long, Weaker and weaker the bonds of wrong, And the sun shines bright above.

Under the ice our souls are hid;

Under the ice our good deeds grow ; Men but credit the wrong we did, Never the motives that lie below. Moan and groan in thy prison cold, River of life, river of love ! The winter of life is growing old, The frost is leaving the melting mould,

And the sun shines warm above. Under the ice we hide our wrong-

Under the ice we mue our wrong-Under the ice that has chilled us through. Oh, that the friends who have known us long

In the the literation of the l

The winter is getting worn and old, The roses stir in the melting mould; We all shall be known above.

Words are but pictures of our thoughts.

I do not, however, regard these manifestations as any more remarkable than the writing on the slate, which is done in a light room without pencil. Mrs. Hardy held one side of the slate, and some member of the family the other under a table or stand, while messages were written with the utmost rapidity. We could hear the scratching of the pencil, which must have been materialized from the slate for the purpose. Some of the messages were exact fuc similes of the writing of the persons they purported to come from. Othere were not even similar.

Such are the facts occurring where there was no possibility of collusion or fraud-a statement which I feel it my duty to give, not only for the benefit of the medium, but for thousands of others who are seeking for truth.

Very respectfully, PAULINA WRIGHT DAVIS.

Providence, R. I., Jan. 30th, 1875.

WHY THE CHURCH OF ENGLAND IS RETRO-GRADING.—The blue book containing the evidence laid before the Parliamentary Committee on Church Patronage, has not yet, says the Chris-tian World, received the amount of public atten-tion it deserves. The scandal it reveals is appalling. Clergymen are engaged in transactions not only illegal, but deceitful and corrupt. A class of "clerical agents" have arisen, who man-age affairs with protestations of "secrecy and confidence," and who really require to make good Clergymen are engaged in transactions these promises as much as if they were receivers of stolen goods; for what they undertake to ac-complish is simply to make simony safe. The actual cases related before the committee were shameful. A clergyman, aged eighty, allowed non-residence in his own living because of physial infimity, was appointed rector of Spetilsbury to enable the patron to sell with prospect of early possession; and although the bishop knew the facts, he was compelled by law to institute the tottering and incapable octogenarian. Of course, the poor old man never did any work, and never resided on the living. In another similar case, which happened at St. Ervans, the broken down presentee had to receive wine and water at the reading desk in order to help him through the in-duction service; and when he had got only half through he had to be removed to the inn in a fainting state. At a subsequent service he did contrive to get to the end of his work; but it well-nigh made an end of hin. The presentee in this case was a helpless paralytic, and of course never did more than read himself in. At Bury St. Edmunds a clergyman between eighty and ninety was appointed to a living of £800 a year, where there had been no resident rector for near ly seventy years. Lord Overstone told of a par-ish of 36,000 inhabitants, whose vicar spent twen ty-eight years in habitual intemperance and utter neglect of his duties, and he cannot be got rid of, for to pension him off would be simonia-cal. And the committee, in the face of facts like these, recommended that things should be left alone, for that was really the practical outcome of their report:

The best part of beauty is that which no paint ing can express; the soul beneath which speaketh through the eyes.

out of which gleamed a look of horror.

"The old servant was alarmed, and thought he was dying. She was leaving the room to call Robert, when Le Mark motioned her back. Stay with me, Phyllis; stay close by me, Phyllis. Let my brother sleep."

"Le Mark suffered great pain; which opiates. only could relieve. Aunt Phyllis administered one, according to the directions which Robert had given to her, and her patient slept again. Now how much of what followed may have been the result of these frequent opiates given in large doses, and how much of that remorse which death sometimes wakes, as the burning light of a torrid sun rouses the torpid serpent, I know not. The doctors never think much of the despair or the joy of a dying man, so curious and strange are the operations of our medicines on the brain. When Le Mark awoke from that sleep, which was the last before the sleep of death, a change had passed over him.

"Robert had returned, and was sitting by the bedside. No one else was in the room. Robert,' said he, 'I never loved you; I believe I hated you because everybody else loved you. I was handsome and ambitious; you plain, and naturally indolent. I determined to win all the prizes of life, and disappoint you whenever you set your heart on anything.'

""Never mind about it now, Dick,' said Robert, his own heart giving a great throb when he thought of that prize which would have been the crowning joy of his life; 'never mind; it is all past now.'

"No, Robert, I cannot die without a confession. From the time you laid me down in this bed-and, by-the-way, what an avenging fate it was that brought me here-I have laid on burning coals. Two fair faces rise before me-one, an angel sent to purify and guide my life; but I was possessed of a demon which even her pure love could not cast out. I was determined to win Roso, and I seldom failed when I willed to do. They say I inherited this demon from my grandfather, with the estate. If so, I hope it will leave the world with me. Better that the plantation return to its primitive wildness, than bring with it such a curse.'

"He then related to Robert how, when in one of those fearful storms of passion, he would have taken the life of Zell, Roso came, like an avenging angel, and rescued her. 'Ay, Bob, I never loved my wife as I did then ! Strange, is n't it? And yet, perhaps, if she had been less gentle and loving before, if she had mated me in spirit, I might have been a different man ! The demon in me felt its power over the woman, and used it. I said "two fair faces rise before me." The other, born a slave, but reared in love and luxury, and endowed by nature with a heart as noble and true as any queen-I hated her beweakness often makes us children again. He | crush her to the earth, and make her feel herself

LIGHT. BANNER \mathbf{OF}

the slave that she was in law. Alas ! the Saxon blood was strong within her : she was my equal in will, courage, and spirit; I have learned too late that the same blood runs in our veins !" " Richard " exclaimed his brother.

""Do not stop me; my life ebbs fast; I have more to say. The life which God gave me-this vigorous health and manhood—has been only a curse to myself. It is just that he should take it from me in its prime. Take this ring from my hand; Roso placed it there. Say to her that with my dying I exonerate her from all thought of wrong. She believed me dead when she married Morton, two years after she fled from home. Write this down from my lips, Robert—write it now; she can ask no keener revenge than that and childish gaiety served to draw their minds which torments me now. I lie, as I said, on burn- from thoughts and feelings which, in one at least, ing coals. The past of my life rises before me, as it were, a horrid picture painted on canvas! One emotion filled his soul-thankfulness to God, and even when 1 shut my eyes, I see it still; it [who had thus opened the way to a future of great scorches and burns my brain ! I welcome death, for I believe it an endless sleep. It is, is it not, my brother?"

"Robert's eyes were filled with tears. . He could not assent, he dare not differ, for already the agony of this man's soul was so intense that great heads of sweat stood upon his face. His strength was well nigh gone, and he was racked [with pain. There was no help but in opiates, and they were again administered. While he slept a poor creature lay moaning outside his door. He neither asked for nor thought of her. It was wicked and unlike the kind-hearted Phyllis, but, as she expressed it afterwards, "De debil entered into me,' for when she came with a cup in one hand and a bundle of hot flaunels in the other, she spurned the prostrate Ruby with her foot, sending her a rod from the doorway. Don't you be gwine in dere till he asks for ye. I said once you'd see de end, and such as you allers do -allers !'

"No opiate was of service now, and Aunt Phyllis's hot flannels brought no warmth to the cold feet, for the cold waters of death were rolling over them.

"He could not sleep, and now speech failed him; but,a great agony was in the wide-open eyes turned in muterappeal to his brother. This great pain passed away, and then Aunt Phyllis held the hand whose tension relaxed, laid her large arm under the head that now fell helpless upon it, and thus he died, breathing his last sigh in the car of the faithful creature who perhaps, after all, had loved him better than all the world beside.

"Thus, my dear Captain Melton, I answer your letter. The mystery is solved, and my Roso comes out of the fire like gold from the fur-

"I have taken time to write you because it seemed my first duty, but my head and hands and heart are full in these stirring times. How long this contest may last God only knows, but in him I trust. I feel assured of the final result, but I see before men river of blood. When it is crossed, if my own life is spared, I hope to see Morton Half and Chetney Park, and sit once more on Mount Paradise, to smoke my eigar and talk our battles over with an old soldier, both of which may be allowed in an earthly paradise. " Yours truly, -ADAMS.

"By St. George !" exclaimed Uncle Joe, "I never thanked God before for the death of a man ! But I feel now like shouting 'Glory to God ? like the Methodists in a revival meeting. I cannot hold in. It is all right at last ! Hurrah ! Glory ! There, it has done-

Did you call, sir?" said Mrs. Affleck, looking "În:

"No; yes; come in, Mrs. A. I am the happiest man in England to-day !" said the Captain, who had been on his feet for the last two minutes, gyrating round like a school boy.

"I am delighted to hear it, Captain. Some good news ?!

"Yes; will give it to you to morrow; Mrs. A: Now go and tell John to saddle Sultan. I shall

"Yes," said Morton. Then he lifted his child in his arms and embraced her tenderly. "Ab, papa ! papa ! I love you very much, but

I will love you more if you will go and find Lady Mamma. Davie hasn't come yet, and I look every day, but he do n't come."

"I will go myself, darling, and you shall go with me, very soon."

"Oh papa | papa ! How good you are ! How I love you !" and she rained kisses upon his face. "Come," said Uncle Joe ; "it is two o'clock, and I have n't read my newspaper yet! Such a thing has not happened for ten years."

It was well for these two gentlemen that Mary was with them that day. Her bright presence were so deep and full of joy as to be painful. happiness. Yes, he too had tasted trouble only to find it a tonic to the soul.

[Continued in our next issue.]

ASTOUNDING AND BEAUTIFUL MANI-FESTATIONS IN OAKLAND, CAL.

Spiritual Phenomena.

BY DR. G. BLOEDE, BROOKLYN, N. Y.

For bringing the following spiritual facts, as new and astounding as beautiful, to the knowledge of the readers of the Banner, I hope to earn the thanks of all true Spiritualists. The following communication is not my own, but the verbally copied, plain and unpretending narrative contained in a private letter directed to friends of mine by a lady friend of theirs in Oakland, Cal, which was given to me for inspection. 1 had some difficulty and it required some coaxing on my part to obtain the permission to take a copy of the interesting letter for the purpose of publishing it. The names therefore appear in initials only. These striking and beautiful manifestations of spirit power took place in a family of education and culture as well as social standing, and their occurrence was, as will be seen, entirely spontaneous and unexpected, the medium being a servant girl of fifteen years, perfectly naive, without even rudimentary culture. The correspondent of my friend is no Spiritualist, but of a rather skeptical turn of mind, as will appear from the following passage toward the end of her letter, expressing her wonder how people whom she knows to be as sensible as herself could tell her such stories :

"Mrs. B. says the spirits help her about the iouse, and she talks to them just as she would to a neighbor. I don't know which is more *irrational*, the alleged facts, or the *hallucination* of people quite as sensible as any of us. Mr. M. Says to me: 'I do not expect you to believe what I say,' and proceeds to tell me the most extraordinary things."

These are just the class of facts we want for the corroboration of our dectrine, coming from the private homes of educated people through reliable channels, and not bearing the slightest tinge of professional mediumship and moneymaking interest. But now for the letter itself:

-OAKLAND, CAL., Dec. 8th, 1874. You know perhaps that Mrs. M., my especial friend, went to Paris, more for her health than any-thing else, about two months ago. Her husband went with her as far as Alta and returned, having arranged that she would write or telegraph from Omaha, and afterwards from New York, just he fore leaving. The evening he returned here, he was at B—___'s, (Mrs. B. is a sister of Mrs. M.) and chain, a nucleoking man, with white hair. "But," she said, pausing in her description, "she says she has written you two letters." Mr. M. thought he had trapped her, having only left his wife a few hours before. So he laughed and said, "I will bet something on the letters." The medium replied, "You will get her letters in the morn-ing." Sure enough, *hedid*; the first letter telling hun that a physician from Sacramento, traveling with a sum who were out of baction to be the sum. with a son, who was out of health, had joined her immediately after Mr. M. left. She described his appearance and said she liked him very much. In the second letter she said : "There is some thing very queer happening to me, and I write to tell you that all last night, and while I am writ ing, there is a constant *rapping* around-me, exactly like that we have heard in scances. It has been constant ever since you left." A night or two afterwards, when dinner was over, Mr. M., the B--'s, and a friend who was there, were sitting in the front parlof, which was only lighted by the ball light and the full light of the back by the hall light and the full light of the back parlor, the folding-doors being open. The only servant in the house is Sarah, a young uneducat ed girl of fifteen, lately taken by Mrs. B. out of charity, and, I believe, half-Indian. Sarah came into the room on some errand, and her hands) were laid on the centre-table. Suddenly a very loud rapping was heard on the table, and Sarah, apparently frightened, ran out of the room. The previous week this girl Sarah was not well, and Mrs. B. found her asleen in her room. and Mrs. B. found her asleep in her room. She let her sleep until she thought she ought to wak-en her, but she was unable to rouse her for more than a few minutes at a time. She slept some sirty hours, and Mrs. B. asked the doctor if she should do anything in the case? He said no, and Sarah came out apparently all the better and brighter for her long nap. Just before the rap-ning began, she had a second sleep lasting some thirty hours. When the noises occurred the possibility of their connection with Sarah suggested itself, probably in consequence of so much newspaper comment about the Indians who have figured at the Eddys', and other performances. Mr. M. the Eddys', and other performances. was disposed to experiment a little, and had ar-ranged some tests in his own mind. He caused Sarah to sent herself at the table, laying her hands upon it as before, when a perfect storm of raps immediately followed. "Is there a spirit in this room?" Mr. M. asked aloud. Three dis-tinct raps followed. "Do these raps mean Yes?" Three raps. "What means No?" One rap came. Looking at Sarah, her head had dropped. on her breast and she was to all operations. on her breast, and she was, to all appearance, fast asleep. A voice (not at all like Sarah's) as of a dying person, spoke with evident difficulty, when interrupted by coughing, and said : "I put Sarah asleep." "To night?" Mr. M. inquired. "Yes, and last week," was the answer. They brought in a light, and the voice ceased, but Sarah did not wake. Her right hand was mov-ing as if to write, but the girl, as far as they knew, had never learned to write. Mr. M. put knew, had never learned to write. Mr. M. put a pencil and paper in her hand. She wrote with lightning-like rapidity, Mr. M. said, "H. E. L." Mr. M. laughed: "she has written 'Hell,'—a good beginning!" But there came other letters very faint, which they could not make out, among them "B-Z G." "Perhaps," Mr. M. said, "they may mean a name; 'H-e-l' may stand for Helen." Then came three very strong raps. "Are you Helen?" Three raps. "Why cannot you communicate?" said Mr. M. The auswer was written out: "Sarah is afraid of us." That was all that night: but Sarah slent ouite a That was all that night; but Sarah slept quite a long time, and when she woke apparently re-membered nothing that had accurred. They asked her if she had a friend named Helen She said once she had—Helen B., who gave her the beads she wore. "When was Helen B. dead?" "When?—long ago, when Sarah was a

Sarah in the yard, where she had stayed all day, not daring to go into the house on account of the noises—raps on the machine, raps on the kitchen table, whereas the machine raps on the kitchen

noises—raps on the machine, raps on account of the noises—raps on the machine, raps on the kitchen table, wherever she was alone. Again, in the evening, Mr. M. held a family séance, Sarah readily entering into the trance condition. "Helen," Mr. M. said, "will you tell us something of yourself, and why you come to this house?" "To make Sarah know that we love her and watch over her." "Who do you mean by 'we?" "Sarah's mother, and a child Sarah had known in another family." "Will you show us by some tests reason to believe what you say is true?" "If I can." "What will you do?" "Shut the piano and I will try." They shut the piano, and chords where played and long passages ran, as if a finger was drains over the keys. "Will you give us some flowers?" Mr. M. asked. There were none in the room. In a few minutes Mr. M. felt a hand patting his foot ; looking down, a very large geranium leaf tay belooking down, a very large geranium leaf tay be-wile his foot, and the edges of the leaf were stuck full of violets. No one had moved from his or her seat. Then Helen began to sing, and neither Mr. M. nor any one in the house had ever heard the song or words. No one in the house had ever heard Sarah sing.

To make a long story short, for four weeks the B— house has been full of other world folks, and very lovely ones at that. The house is a two-story one. One day last week Sarah was leading out of the upper window to detach a ball of worsted which had rolled out and caught on the woodwork of the window below. She says something passed over her eyes, but a moment after Mrs. B. saw her, looking very pale, standing after MFs. B. saw her, fooking very paie, sacharing on the ground-walk in the garden, many feet from the window. Helen's mother had said to them the night before: "We could carry Sarah right out of this room if she was not a fraid of us." Mr. B said, "Can you lift me?" They immedi-ately raised him to about the height of the table, and gently lowered him again. "Is it hard to do these things?" Mr. M. asked. "Very bard comptings?" Where do you get the forceand gently lowered him again. "Is it hard to do these things?" Mr. M. asked. "Very bard sometimes." "Where do you get the force— from Sarah?" "From all in the room, and also from her," was the answer. Mr. C. was then invited, and they did not talk

or play that night, only rapped. "Don't you like Mr. C.?" asked Mr. M. No answer, not even a rap, but the moment he was gone, "Don't you like Mr. C.?" was spelled out, as if in mis-

Mr. X., asked to dine with them on Thanks Mr. X., asked to dine with them on Thanks-giving day, saw in broad daylight the knives, forks and spoons disappear, and clean ones take their places. "Frank," said Mrs. B. to one of the spirits, "please go up stairs and bring my braid from the bureau." Instantly the braid dropped into the fap. "Helen rapped one day that she wanted some-thing. Through Sarah she spoke and said : "I want needles, thimble and thread." Mrs. B. had a very choice piece of old brocade put away in a drawer up stairs. That evening Mrs. B., hav-ing put the needles and thread where Helen told her to have them, a scaled packet was drop-

her to have them, a sealed packet was drop-ped on the table before Mr. M. It contained a ped on the thole before Mr. M. It contained a curious little reticule or needle-book made of the brocade, with Mrs. B.'s needles and thimble in-side. It was exquisitely made, the stitches like a part of the fabric! "Can you not show us your picture?" asked Mr. M. Helen replied that she was not strong enough in that way. Mrs. B. says she don't know what put it into her head but she wided we seeme there he do dwa Mrs. b. says she don't know what put it into her head, but she mixed up some starch in cold wa-ter and put it in a flat shallow dish. When the starch settled, a *beautiful face and bust appeared in high relief*, and a great many mottors, which contained beautiful thoughts, apparently original. At the last scance, three or four nights ago, Sarah was led to the plano by the soluti Helen. She advect fixed, and suga over theory is ong She played finely, and sung over toonly songs, one of them, as Mr. M. says, in a fine barytons. They have twenty or thirty little flower baskets of fine wire which Helen made after asking Mrs. B. to furnish wire. Mrs. B. took a bunch of the wire and laid it on the kitchen table. It disappeared at once, as the knives did from the table, and in the evening the baskets, most delicately woven, the evening the baskets, most delicately woven, were placed on the parlor table. Sometimes the room is brautifully decorated with flowers from Mrs. B.'s garden. One night Mr. M. was awak-ened by a kind of continuous tune played on the metal bed springs. He called out: "Helen, this is too much; I want to sleep," and the noise stopped. Then the same tune was played or rapped out softly on the door of Sarah's room. They told Mrs. B. if she would go to a medium, Mrs. —; in San Francisco, a sister, who died five or six years ago, would appear in form. Mr. M. had a similar message. Mrs. B. says last-night her lost daughter, Viva, came to her. She is in a very happy state of max en says "her lit-tle home is the very gate of heaven!" I cannot close this article without drawing the

I cannot close this article without drawing the attention of Spiritualists to a coincidence mentioned in the beginning of this narrative, which

Written for the Banner of Light.

MORN AND EVEN. Suggested by the remark of a young friend You seem tolove the very young and the very old.

BY MRS. C. L. SHACKLOCK.

Ay, I love the buds that, blushing, Nestle in the lap of Spring; In their op'ning beanty flushing, Fragrant in their blossoming ;

And the pure, sweet hour of dawning, With its clouds of rosente hue : Vocal with the songs of wild birds, Jeweled with its pearls of dew.

For akin to heaven and angels Seems the blessed morn of life; Free from all the fevered noontide, With its weariness and strife.

And the holy calm of even, Nearing the divine repose Promised to the well beloved, When the pearly gates unclose.

Then the glory of the sunset, Flushing all the western skies, Seems a glimpse of radiant brightness From the gates of Paradise.

Ay, I love the day's declining, When the work of life is done, When the goal is reached in triumph, And the victory is won.

Autumn leaves ! the sunset's splendor Mirrored in their gorgeous dyes; They have caught the rainbow's promise

And the glory of the skies.

Like the golden grain they ripen, And they have their time to fall; They are gathered with His jewels . By the Harvester of all.

Silvered hair and tresses golden, Early morn and eventide,

Seem to bear a wealth of promise, Richer far than aught beside.

La Porte, Ind.

(From The (Philadelphia) Press of January 25.) DEBATABLE LAND-ROBERT DALE OWEN IN HIS DEFENCE.

re Spiritual Gifts of God or Satan? –Is the Dia-bolical Theory Bational? – Alleged Evidenco therefor Answered, namely, that Spirits Rap; that there are Dark Seances, and that the Communication, Received are Worthless-The Main Point in Spiritual Teachings-Belief in Satanle Agency Incapacitates for Spiritual Research – Examination should Precede Judgment.

to the Editor of The Press:

SIN - In studying Spiritualism two distinct juestions come up: the first, as to the reality of he phenomena ; the second, as to the inferences the phenomena; the second, as to the inferences therefrom. Your correspondent in Monday's "Press" (of whom I am glad to know that he is "a distinguished clergyman of this city") con-cedes the first, and that is so far satisfactory. Speaking of my work entitled the "Debatable Land," he says: "Admitting the facts as pre-sented by our author, I join issue with him on the character of entitle clause belowing them to be sented by our author, 1 join issue with him on the character of spirits alone, believing them to be demons." An old doctrine, this! It was plausibly set out twenty-two years since by the Rev. Charles Beecher, in his "Review of Spirit-ual Manifestation;" read by him, in 1853, before the Congregational Association of New York and Brooklyn. It was put forth by the Phari-sens obtem. sees cighteen hundred years ago, when object-ing to Christ's teachings; but, like your corre-spondent, unable to deny the wonderful phe-nomena, they said : "This fellow doth not cast out devils but by Beelzebub, the prince of the devils.

The reply to Mr. Beecher and the Pharisees and your correspondent is, that all analogy is opposed to such an explanation of spiritual phe-nomena. In this world God does not, indeed, shut his creatures away from carthly influences tending to deception and error. But the good is the rule; the evil (often good in disguise) is but the exception. If it enter into God's economy to permit evidences and influences to come over to us from a higher phase of being, are we to be-lieve that he excludes from these all that is true and good, and suffers only deceptions and false teachings of diabolical character to reach us? If

ter, can be best so studied. Baron Reichenbach's wonderful experiments on odic light and odis force, prosocuted throughout ten years, were hiefly wade in pitch darkness. Were Reichenbach and I to blame in this? In

God's economy physical darkness is as necessary as physical light. "Tired Nature's sweet restorer" seeks darkness rather than light ; is sleep, for that reason, a demoniacal state?- The aurora borcalis cannot be witnessed except in darkness ; are its brilliant lights therefore to be termed infernal? The photographer manipulates his neg-ative in a darkened chamber? is he to be set down as a devil's agent on that account? Or again, your reverend correspondent anonymous-ly reviews my "Debatable Land;" am I to imagine him an emissary of the evil one, merely be-cause he sees fit, modestly to conceal his name under the veil of darkness? Such reasonings are futile. The real objection to dark séances is that they afford facilities for deception.

Your correspondent's strictures as to the char-acter of (alleged) spiritual communications carry more weight. These communications are of every grade, from the most trivial to the most elevated; the diversity is as great as that which we find in communion with our fellow-creatures. And just communication with our renow-creatives. And just as each human being has his own experience of men, so has each investigator his own experience of spirits. Mine has been favorable. Adopting Christ's excellent rule of judgment, "By their fruits ye shall know them," I find but faint traces of evil character; much less than I have found in this world. Out of many thousand superposed in this world. Out of many thousand autoounce nrents one only (and that consisting of but five words) was profane. The great majority were either simple messages of affection from deceased relatives or friends, or else earnest asseverations

relatives or friends, or else earnest asseverations touching the immortality of the soul, the reality of a life to come, and the vast superiority, both as to happiness and character, of that future life as compared with the present. Of these simple messages I have room here for but a single sample. It purported to come (March 10th, 1864.) from an old and valued friend of mine, Dr. A. D. Wilson, a well-known Now York physician of large practice, who had died about a year before, and it was spelt out by heavy poundyear before, and it was spelt out by heavy pound-ings rather than raps, in these words : "I am little changed. My knowledge of the

"I am little changed. My knowledge of the spirit-world is not so great as you would suppose. I am sure of the things I once hoped for. I have found my beloved friends in Heaven, and I know I live in immortality. A. D. WILSON." Not much, if one will; not much, as a super-ficial mind may receive it; only a brief, homely message. Yet, if it be true, how immeasurable its importance! How infinitely consoling the simple truths it unyells.

simple truths it unveils.

Beyond such utterances as these, the teachings which have come to me are mainly these: that the next world is a supplement to this, a world of activity and of progress, with occupations, duties, enjoyments as varied as those of our own earth; that we enter that world, freed, indeed, from the earth-clog of the body, with its sufferings and infirmities-with new powers, too, of locomotion, of perception, of intelligence-yet substantially the same in mind and spirit as when we lay down on the death-bed; that death neither deprives us of the virtues, nor relieves us of the vices with which he finds us possessed; both go with us. Now this may not square with your idea of the next world, but is there anything diabolical to such a conception of the great future? Again, Spiritualism teaches us that man's hap-piness or misery in the life to come is not settled by an arbitrary flat of the Creator, but is deter-mined by the operation of changeless laws, simimined by the operation of changeless laws, simi-lar to those which recompense a well-spent, un-selfish life with peace and rational joy, and which repay drunkenness with delirium tremens, and debauchery with disease of body and decadence of mind; that we are the architects of our own future destiny; we inflict our own punishments and select our own rewards; not that we carn Heaven either by follow works but that in the and select our own rewards; not that we earn Heaven either by faith or works, but that in the next world we simply gravitate to the position for which by life on earth we have fitted our-selves, and that we occupy that position because we are fitted for it. You may believe that far other agencies decide our future state, chiefly, perhaps, dogmatic beliefs touching the Trinity, vicarious atonement, original sin, election by faith, and the like. But will you venture to call it a satanic conception touching our fate in the hereafter, that man's doings, feelings and habits in this world, the ruling elements in his charac-ter, the controlling loves, be they for good or for evil, of his life, shall shape and fashion his state in the world that awaits him ?—well-doing here entailing well-being there. I think such a view of the next world is wholesome and reformatory, tending to good morals and civilization.

A few words in conclusion to the reverend gentleman to whom 1 am indebted for a review of my book. Do not, I pray you, imagine me as denying that ignorant, or false, or evil communi-cations may come from the denizens of the next

ride over to see my brother, Morton, and bring him here to-day. Give us a Christmas plum pudding."

"I wish T could, Captain, But you know a Christmas plum pudding should be ordered the day before. It needs nine hours' boiling."

"Then get up some of your best dishes, for my brother will be here to dinner."

In justice to the Captain I must add that the first moment past-a moment, it must be remembered, which ended a long period of suspense and sadness on his part-he thought of the dead man whose life had stood between the happiness of those he loved, with more of pity.

"Let the dead rest." he said to himself, "and his Maker be his judge."

He rode rapidly in the direction of Morton Hall, Mr. Morton was at home; he remained there most of his time now-a days, hoping as the weeks and months went by to hear tidings of his wife. He was in his garden when the Captain came. She had been fond of the garden, and he tended with his own hands her favorite flowers: He was alone, selecting some pansies of rich growth and color. He often put them in the little vase in her painting room in the tower, where everything remained as she left it : the unfinished picture on the easel, the dry, withered flowers that Davie had brought to her, and even the delicate handkerchief, around which lingered the aroma of roses.

The Captain had entered the garden unseen. When Morton turned, his brother-in-law could not fail to remark the sad, pale face and sunken eyes that now looked up at him.

"Come in, Henry, and read a letter from my old friend Dr. Adams."

"Good or bad news?" said Morton, his lips quivering and his eyes fixed upon the Captain. 'I call it good, but it is a little like a savage to rejoice when your enemy dies."

Morton seized the letter.

"I am going to the cottage for my niece," said the Captain. "When I return I hope you will give us your company to dinner."

"Yes, yes," answered Morton absently, already absorbed in reading.

The Captain and Mary amused themselves for a long time that day, as they rode slowly through the woodland path. When they returned to Morton Hall the master was nowhere to be seen. The housekeeper, after looking in the library and garden, ventured to knock at his own room. He was there, and said :

" Tell my brother I will be with him directly." He came down with a calm face and quiet manner, and a look in his eyes as if he had talked with angels. The Captain was surprised and awed. They shook hands as if they had not met for years.

For a moment not a word was spoken. The Captain broke silence by asking in a low voice, "Will you ride with us?"

little girl."

may escape their notice, but would seem to deserve further research. Mrs. M., in the second of her letters, so unexpected to her husband, mentioned that she heard "a constant rapping around her, "exactly like that we have heard in scances." Are we to infer from this that Mrs. M. is a medium herself-of which there seems to have been no knowledge before her departureor was the constant rapping she heard while many miles away from her home caused by the far-reaching influence of the yet undiscovered powerful medium in the house of her sister? The one or the other must have been the case ; but the former is perhaps the more probable, since, as appears from the narrative above, the whole B. family seems to be endowed with remarkable mediumistic gifts, which, united with the still more powerful force of the girl Sarah, were able to produce the beautiful manifestations above related.

Let such palpable proofs of the truth and realty of Spiritualism console us for such occasional cclipses" as are caused by so-called exposés of the "frauds" of the Spiritualists, supposing that they are really exposés, and not rather fabrications on the part of the implacable enemies of our great cause, as, in my opinion, is the case in the Owen-Child "Exposure" of a false Katie King. The glorious light is getting brighter every day, and its victorious rays are breaking out every moment in new and unexpected quarters all over the world. Let us, therefore, stand up boldly, and manfully profess the Eternal Truth!

PHRENOLOGY AND MEDIUMSHIP.

In the Banner of Dec. 26th, in the reply to a juestion in relation to the Holmes exposé in Phildelphia, the controlling intelligence through the medlumship of Mrs. Conant urges phrenological examinations of mediums, "to ascertain their phrenological developments. If mediums," says the controlling intelligence, "have acquisitiveness, approbativeness, secretiveness and cautousness large, with conscientiousness small, and ideality perhaps in the ascendency, we may be very sure that if they are tempted, they will fall; if they at any time lose their mediumistic gifts, they will seek to substitute them-with deception, if possible.'

The above points out the surest way of ascertaining the degree of reliability that may be placed in mediums, and unmistakably merits the attention of all *honest* mediums, and likewise of Spiritual Associations. That a practical phrenologist such as O. S. Fowler or Dr. J. R. Buchanan can point out the leading traits of any one, with scarcely any liability of being mistaken, there has been ample proof. A phrenological chart from a reliable phrenol-

inthe girl." A few days after Mrs. B. was away all day, and had left some plain sewing for Sarah to do on the machine; but on returning she found

such were the Divine plan, then-in the words of a modern poet :

** Then God would not be what this bright And glorions universe of his— This world of wisdom, geodness, light, And endless love—proclaims in is.**

Your correspondent writes in Jesus' name, nd as "his servant." I remind him that Jesus himself did not regard the powers and gifts which he possessed as exclusively his, or as restricted to the age in which he lived. In speak-ing to one of his disciples (John xiv: 11-12) he blds him believe in him "for the very work's sake;" and as to such a believer he expressly adds "The work's that I do shall he do also, and great r works shall he do, because I go to my Father." St. Paul tells us (I. Cor. xii:4-11) that what Jesus prophesied did happen. After Jesus had "gone to his Father," a "diversity of gifts" (verse 4) remained among his followers—the gifts of healing, of faith, of prophecy, and of tongues; the discerning of spirits, and what was then called the working of miracles. St Augus then called the working of miracles. St. Augusthen called the working of miracles. St. Augus-tine—the greatest name of the Patristic Age— devotes a long chapter (Book XXIL, ch. vii.) in his celebrated "City of God" to minute details of the spiritual gifts or "miracles" appearing in his day. Jesus sets no limit as to time, nor does St. Paul, nor does St. Augustine. Now did Jesus promise to his followers works that are to be interpreted as coming only from an infernal source? Were the diverse gifts of St. Paul's day no better than southsaular for

St. Paul's day no better than soothsaying, for-tune-telling, necromancy? Did the early disci-ples discern evil spirits only? Your correspondent will protest against so monstrous a supposi-tion. Very well. Then by what authority does he assume to decide what Christ never decided, what St. Paul never ventured to declare-namely, that,these "manifestations of the Spirit, given to every man to profit withal." (verse 7), were after a time to cease? Or who informed him at what period of the world, at what age, in what control their operations of the spirit. century their character. was changed from divine to diabolical? Does he expect us to take his bare word for it that, at some undefined epoch or oth er, they were thus transmuted? Or has he given us more than his bare word in proof of such a transmutation? Let us see.

Our spirits, he takes great pains to tell us, peep and mutter." If he has heard their peepngs and mutterings, I have never had that privlege. But they rap, too. For once he is correct; sometimes they do rap. Is that a Satanic pro-ceeding? If a stranger, approaching a dwelling and seeking communion with its inmates, knocks at the door, is it a fair conclusion that it is the devil who wishes to enter? If the chairman of a meeting, by way of calling the attention of his andlence, first raps with his gavel, are we to as-sume in advance that the communication which will follow will be mere demonology? "Knock, and it shall be opened unto you," may be an in-junction addressed to spirits as well as to men.

But there is the darkness; that is especially insisted on; physical, not mental or moral dark-ness, of course, being meant. One would sup-pose, by your correspondent's insistance, that the Spiritualists attended none but dark scances; nineteen twentieths of those I have attended ere in the light; I usually avoid those held in the dark. I care nothing about such feats, be hey genuine or spurious, as those of the Daven-ports. Some dark scances I have attended to asports. certain, by experiment, what effect earthly light, natural or artificial, has in intensifying the phe-nomena. Others I sought, because some phe-nomena, especially those of a luminous charac-

world—just as they do from the inhabitants of this. Spirits, like men, must be tested; but, like men, they ought not to be condemned until this. they are tested, and tested in a fair and reverent spirit, too. If you approach your fellow-crea-tures with the feeling in your heart that, as a whole, they are deceifful above all things, and desperately wicked, and that the thoughts of their hearts are buly evil continually, your inter-course with them will be neither pleasant nor course with them will be neither pleasant nor profitable. For similar reason, so long as you are convinced that the devil is a powerful and ever-busy agent, seeking whom he may delude, and that all spiritual powers and gifts, in modern days, are granted by him, not by God—while such remains your belief I advise you to refrain from intermundane seekings or experiments. The Puritans of Salem, two hundred years ago, held just such opinions; and you remember what a mess they made of it. If I, as a stranger, were to call upon you, and you were to address me in words of avoration or of avil question. me in words of exoreism or of evil suspicion, I should bid you good morning, not to return. In any one, knowing be would be so received, still entered your house, he would be, not a demon,

entered your house, he would be, not a demon, indeed, but a very poor specimen of humanity. But if, for these or other reasons, you avoid all spiritual scances, is it fair to prejudge what may happen there? A wise man of old (Proverbs, xvii: 13) has told us: "He that answereth a matter before he heareth it, it is folly and shamo unto him." ROBERT DALE OWEN. Philadelphia, Jan. 21st, 1875.

Minnesota.

MISSIONARY REPORT. -- My report for January is as fol-ows: Places visited-St. Paul, Stillwater, North Branch, Cambridge, Newport and Hastings. Ha e given nineteen ectures. Three have joined the Association as members. Have received in collections and yearly dues, forty-eight lollars and seventy-six cents; expenses have been seven dollars.

Thus we commence the New Year. Some items of interest have come before us, of which we will speak. At North Branch the Orthodox did their best to keep the people away est have come before us, of which we will speak. At North Branch the Orthodox did their best to keep the peopleaway from the lectures, but-as they always do-failed to accom-pish their object. At Cambridge we contested the ground with the Methodists, who were holding a quarterly meet-ing. Some of the *weeker* ones in the failt thought the people would not come out to hear, but they also were sad-ly and happily disappointed, for our house was crowded after the first night, which of course caused the preacher in pray for us. Just how he prayed you can guess. St. Faul has some items of general interest spiritually. Mrs. Mar-sion. of lakab, thas opened a Spiritual Circulating Libra-ry, that, if conducted upon correct spiritual principles, will prove a success, and be of great help to our cause. Another liem of general interest spirituality in the failed but the Barter and the barts and the spiritual circulation and help and the barber of Light and Kellgio-Pillos ophi-cal dournal upon the table, and help the full com-wer claited the Barber of Light and Kellgio-Pillos ophi-cal dournal upon the table, and help the your scales that Bro. He barber of Light and Kellgio-Pillos ophi-cal dournal upon the table, much the Will see that you are cared for temporally as well as spiritually, and at reason-able figures also. His house is on Seventh street, be-tween Jackson and Roberts. But the most interesting time we had was at Newport. The Barbits and Motho-dists were in the midst of a big *revisal*-they wore shoul-ing at the top of their plous volces to save sing inter out of *hell*, they said. The leaders said no one would leave their meeting it ogo and hear infidelity, but we keep galning in mambers until our house was full, and some that hell been somewhat Interested in the prosperity of the revival de-sired me to save longer. The leaven is working; time will leave the working in the end. The alows is respectivity submitted to the Spiritualists of Minnesvia. A sever in the working. J. L. POTES. Address Northfiel

ET Surely we know not who our angels are They look into our eyes; they go in and out of doors; they serve us, they love us, they die for us; and we see them not, till we perceive them by our spiritual sight, beyond the clasp of hand or the reach of our mortal arms .- Mary Clemmer

BANNER \mathbf{OF} LIGHT.

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Banner Correspondence.

Pennsylvania.

WEST PHILADELPHIA .- Ed. S. Wheeler, 3700 Darby Road, writes, Jan. 13th, as follows : We have just returned from a sojourn of several days in Vineland, New Jersey, and thinking a few notes of passing events would be of general use as well as interesting, 1 communicate. Proposing merely a visit of friendship to acquaintances, it occurred that we were there upon an occasion of much importance to the liberal and spiritualistic portion of that community, in which all your readers would have been glad to participate, and whose record characterizes the progress of the time, illustrating courageous perseverance and consistent good sense in the service of the

Without further preface : The Liberalists and Spiritualists of Vincland, calling themselves Spiritualists of Vineland, calling themselves "Friends of Progress," have reconstructed and remodeled the famous "Plum-Street Hall" in their town, at an expense of about three thou-sand dollars, all told, and on Saturday, the 9th, and Sunday the 10th inst., gave the premises a regular house-warming and dedication in the name of the ever glorious Trinity.—not that bo-gus firm, "Father, Son and Holy Ghost," but of "Liberty, Equality and Fraternity," which sacred words were emblazoned above the platform, and thus presented to all eyes, divine titles, whose esthus presented to all eyes, divine titles, whose es sence and substance were embodied in all that was said and done upon the holy occasion.

Vineland has long needed such an audience room as the one just completed, which I believe is to be now called Cosmic or Cosmopolite Hall. The old hall was a roughly finished structure, with a flat roof, one story high. It was inexpensive and roomy, but the numerous pillars ob-structed the view, and the low level ceiling gave a speaker the sensation of being engaged in ex-horting to repentance from underneath a snowor proclaiming the gospel while boxed up bank: with a feather bed for company! The old hall never cramped the mind, however the voice might be affected, and many an utterance which seemed to fall dead before it reached across the room, has rung around the world, awakening the age, and still choes in the memory of the free and inspires the hopes of the brave; or shocking prejudice at first among the bigoted, yet thrills with terror spiritual cowards, while arousing the spite of intolerant fanaticism.

The remodeled Hall has a new floor, smooth as the deck of Noah's ark, whereon the light fanas the deck of Noah's ark, whereon the right fah-tastic toe has ample verge to evolute, while the ceiling, nearly twenty-three feet above, is a splendid pyramidial arch, without pillar, break or obstruction, almost sixty feet across. The whole—the walls and ceiling being smoothly finished, the room well lighted from the sides by day, and by elegant clusters of clear-burning lamps at night, with thorough skylight ventila-tion, and ample entrances directly level with the street—makes the best and most convenient hall I have ever spoken in. Besides, the builders having in philosophic view the spiritual, social and educational uses of the drama, a commodious stage and ante-rooms are provided, with a considerable amount of artistic scenery in store.

The roof is Mansard, and the general appearance of the building plain, but not unpleasing. There is one feature, however, connected with the improvement I know is not quite agreeable to our friends; it is not a part of the building, but is said to "hang over it" in the shape of a debt of about one thousand dollars. I hope it may not check aspiration or inspiration, but as the people and the angels wish it soon removed, may I say here: "The hall, being the best in Vineland, will be rented, whenever not occupied by the Society, at fair rates for any legitimate

use." Vineland is rich in "home talent"-few places more so, but its citizens always look abroad for good things in time, as well as exhibit their own products. On the occasion of this dedication products. On the occasion of this dedication Cephas B. Lynn was called from distant Michi-gan, being invited to remain two months, speak-the second second second for fossile and semi-defunct antiquities, your correspond-ent was foisted upon a long-suffering communi-ty; and then we had the Vineland folks themselves. Dr. David Allen, ever active and reliable, gave us a history of the Society and build-ing, which was amusing as well as instructive most of all, encouraging. Augusta Cooper Bris-tol read in an eminently pleasing and eloquent manner a poem composed by herself, which, for rare classical beauty and spirit thrilling power and grace befitting the occasion, was unequaled in all my experience—books or hearing. Rev. Mr. Harrison of the Unitarian Church, now located in Vineland, delivered an address, in vhich h€ gave utterance to such broad catholic humanitarian sentiments and principles, that you or I would have supposed him a Pagan like Plato or Socrates, had he not taken pains to warn us that he was "a Christian minister!" Our Cephas then took up his er(oss)utch and bore witness-bless me! how the boy has grown I Well, I won't puff him; but when I say that the best judges who heard him had most praise to give and wonder to express, I state the simple truth. Mr. Edwards, of Vineland, made an earnest appeal for immediate practical re-formatory and benevolent effort; and Mrs. Briggs(?) read an essay setting forth the ethics of social relations in a truly high-toned and spiritual degree; and so we kept on for two days, the weather being fearfully cold, but the I forgot to say that I woke up a little, and "made a few brief remarks;" with which excep-tion the entire proceedings were eminently proper, orderly and harmonious.

houses to the audience. Who can tell but that more good may, in the course of time, result from calling attention to spiritual publications than from a three hours' lecture. It is a matter that is too much neglected by lecturers. I might say that I have established a free cir-

I might say that I have established a free circulating library, or, rather, opened my library to the public. It contains several hundred volumes, but I have *rery* few spiritual or reform books, although I do not know of any place on earth where the latter class of books is more needed. Where the natter class of books is more needed. My reading of spiritual books has been from the library of others. I have only Taylor's Diege-sis, Science of Evil, Hindoo Bible, Eye-Opener, Judge Edmonds's Tracts, Witch Poison, Vestal, and The Philosophy of Spiritual Intercourse. Should any person feel inclined to donate books or pamphlets, not to myself, but to a public igno-rant of Spiritual Philosophy. Justi particular rant of Spiritual Philosophy, I will receive them and see that they are properly circulated. It will be some time before I can increase the number.

California.

SACRAMENMO CITY. - Mrs. P. W. Stephens writes as follows : Some time has elapsed since I spoke, through the columns of the Banner of Light, to my many friends, and I take the present opportunity to remind them that the ties of memory are not severed, though my heart has been sorely tried since parting with them. From Ogden, where I wrote you last, I visited Salt Lake, Brigham Cañon and Little Cottonwood, in Utah; then started East; stopped in Laramie, Cheyenne, Greeley and Denver. In the latter place I witnessed some powerful demonstrations of spirit presence through Peter West. In all these places I lectured and found true, earnest souls standing for the right. Full houses greeted me, and an urgent request to come again. Through all this section there is an earnest call for mediums and workers. The middle of Sep-tember I visited the northern part of Iowa, where I once lived, and held soul-communion with the loved of other days and gave lectures and manifestations in Eldora, Ackley and Xenia, and then went to Chicago. I was present the last day of the Convention of the Northern Illinois Association of Spiritualists, which held its sessions in Grow's Opera Hall the first of October. At its close I accompanied my brother, E. V. Wilson, and family, to their pleasant home in Lombard. We had not not for threat for the second for the second s We had not met for twenty-five years. I stopped with them but five days. For several weeks I had been oppressed with a fearful sense of some impending evil to a son of mine then in business in Sacramento, and it hurried me away ere I be-came half acquainted with them and their surroundings. I stopped a couple of days in Chica go ; gave a lecture and scance there. I stopped at Rock Island, near where reside my other two brothers and other relatives. The feeling of impending danger overtaking

my son continued to oppress me, notwithstanding I was in receipt of letters from home, assur ring me that all were well and I need not hurry back. Being urged, I stopped over at Eureka Nevada, a few days to work in behalf of Spiritu alism. While there I received a telegram stat alism. While there I received a thereful man-ing that my son Alvah had just met with a fatal accident, and died that day. In thirty-seven hours (by the aid of steam) I reached home. We buried him by the side of his brother, who preceded him to the spirit-world, five years ago, just as suddenly—both young men in the early bloom of manlood. /Thus another link is broken that bound me to earth. Mr. Isaiah Johnson President of the Sacramento Valley Railroad and Mr. Goethe (Alvah's teacher) both spoke a the funeral, and bore testimony of the good character of the deceased, who was esteemed by all who knew him. I shall remain in Sacramento during the winter.

In the spring I may resume my labors in the lec-turing field. Our Lyceum is in a flourishing condition.

New York.

BROOKLYN .- George W. Young writes, Feb. 4th, as follows : Please lay before the readers of the Banner the following tribute to our worthy brother, Austen E. Simmons, the lecturer, adopted at a meeting of the Spiritualists of this city, where he closed an engagement Jan. 31st, having delivered a series of eighteen lectures, which were of the highest order. It is devotion to the cause of truth entitles him to all honor. He came among us a stranger, but his kind and genial manners and his social qualities soon won for him many warm and sympathizing friends, who will ever cherish him in grateful remembrance, hop-ing at no distant day to have the pleasure of welcoming him here again, and listening to his thrilling utterances:

A TRIBUTE TO AUSTEN R. SIMMONS, OF WOODSTOCK, VT. Deer Sir: You have during the past two months rendered Dear Sir: Youthave during the past two months rendered preat and valuable services in the Interests of truth and humanity by your powerful and eloquent loctures here. You have presented to us the grand and subline truths of Spiritualism, and we desire to express our appreciation of your efforts. Those inspired words which have fallen from your inspire they presented in a globular data sublime have fallen from your inspire our presented in a globular data sublime thereby. You have presented in a globular solution in the spiritualists of Brooklyn, assembled in conference, have therefore Recorded, To conflatt, and earnest precommend your appreciation of the position of Spiritualists throughout on the spiritualist of Brooklyn, assembled in conference, have therefore Recorded, To conflatt, and earnestly recommend you a program of the position of a public teacher. And we do furthermore commend you to all Spiritualists throughout on the spiritualist strong beau to suffering humanity, as you have to the people of this city. Dr. A. BARTLETT, W. M. A. LUDEN, GEO, W. YOUNG, Brooklyn, N. Y., Jan, 31st, 1875.

The Rebiewer.

AROUND THE WORLD; or, Travels in Polynesia, China, India, Arabia, Egypt, Syria and other "Heathen" Countries. By J. M. Peebles. Boston: Colby & Rich. Pp. 414, octavo.

REVIEWED BY HUDSON TUTTLE.

The voyage around the world by Mr. Peebles created a deep interest in the ranks of Spiritualism, as it was understood that he went as a pilgrim to preach its glad tidings, wherever he might find listeners in the countries through which he passed. He had special engagements to do so in San Francisco, New Zealand and Australia — A considerable portion of his experience appeared as " Letters of Travel " in the Banner of Light, and was so cagerly read that he was induced to publish a full narrative of his voyages. This he has done in a large and beautifully printed volume. His object in making the journey was to learn the ways of "Heathen" lands. He doubted the tales of the missionaries and bigoted travelers, and wanted to personally inform himself in the ways of the Orient and of the Islanders of the Sea. He is the first traveler who has viewed foreign climes and peoples in the light of Spiritualism, and his book is as much a reflection of spiritual as of natural phenomena. Mr. Peebles went to see the heathen, and to compare them with Christian peoples, and it must be confessed that he makes a good case for them. The missionaries by instructing them have done some good, but they have inevitably been a canker, eating away the vitality of the races they have attempted to save. It would seem that the happy children of nature are compelled to lose everything in this life to be saved in the next ! The missionaries carry the Bible, and are followed by syphilis and rum, and between the incomprehensible dogmas and incomprehensible disease and poison, melt away. They at first roasted the missionary, but the missionary has succeeded in overcoming them, and exults in the eternal fire which will roast them in the hereafter. By this means the missionaries have reduced the inhabitants of the Sandwich Islands, the Eden of the Pacific, from 400,000 in Capt. Cook's time to 40,-000, and these a degenerated race, and the same process is going on in all the Pacific islands. In this statement Mr. Peebles is not alone. Mr Seward in his "Travels" expressly states, on the authority of those best able to judge, that missionary labor is a failure. Of the Samoans, he observes : "Already they exhibit hopeful signs of civilization in wishing to barter for tobacco, whiskey, and fancy-colored clothing, and lime preparations for bleaching their hair."

He says the Feejees have been terribly libeled; and that their side of the story has not been told. 'They stoutly deny having been aggressors, yet. admit themselves good at retaliation." Cannibalism he regards as originating in necessity, and thinks Christians cannot consistently rulse their hands in abhorrence when they sit down at the communion table to partake of the "veritable flesh and blood of Jesus Christ." What is the difference of feasting on a fellowman, or a crucifled God?

On the authority of Rev. Dr. Eitel, he says, The morals of Chinamen would compare very favorably with those of Europeanseven, . . . and just so far as traders and foreigners exercised any influence, it was in tendency demoralizing."

"The Maylays of these regions (Malacca) never-no, never drink intoxicating liquors of any kind. Such-practices are forbidden by the Ko ran."

The missionary fund is a nice way for the church to beg! They beg a cent, and then demand ninety-nine dollars and ninety-nine cents to send it to the heathen ! All the millions thus given might as well be sunk in the sea. The exportation of that large class of clergymen who would sympathize with the "easy virtue " of the heathen, which at home they so deeply deplore

animal, man is polygamic and promisenous ; as a spiritual being, he is monogamic in marriage and chaste in marital conduct ; and as an angel, he is a celibate." It by no means follows, however, that a Shaker because he claims celibacy is an angel !

On the Indian Ocean they were becalmed, and the Chinese sailors went through a mummery for rain :

"At sunrise there came on deck a dozen or more serious visaged China passengers, with dishes of rice, bowls of tea, different colored paper, slim, dry, incense reeds, slender red topped wax candles, and matches. . . . A mong the num-ber was the Chinese doctor and another gravelooking, shaven headed individual evidently endowed with some priestly function. Putting themselves in position they touched matches to he paper, throwing it overboard while in flames ; then, fighting their reeds and candles, they went through certain pantomimic incantations, becomthrough certain pantomimic incantations, ing their method of prayer, ending by throwing the rice and tea into the ocean. Result, a fine breeze from the right quarter ! "There !' ex-claimed a Chinaman, 'the Wind-God has heard

Which the author thinks as rational as for the Christian clergy to pray for rain, "to stay the grasshoppers," etc.

He visits the Burning Ghauts, where the dead are cremated, and adds his testimony to that of science in favor of burning the dead. All effluvia is prevented, and the body is at once returned to the elements from which it sprang. Burying the dead is a custom cherished by the Christian superstition of the resurrection of the dead.

Mr. Peebles allows his benevolence to get the better of his judgment at times, as when speaking of New Zealand he says the natives are allowed four representatives in the General Assembly, and adds : "May we not hope to see, at no distant day, both Indians and women in our American Congress?"

A brief review like the present 'cannot do justice to this work of Mr. Peebles. So varied are its contents, stretching over such a vast field, that to cull here and there a stray passage so illy represents it, as to appear invidious." India with its castes, Egypt with its ruins, and the sacred places of Palestine, all receive his care. In all that relates to "holy places," Mr. Peebles reveals his early theological training. He does not believe them holy, but they create in him a far different impression from their historic value. Mark Twain and Mr. Peebles never could agree. He never consents to ridicule the most ridiculous sacredness, and is almost ready to receive the pious lies, they run so exactly in the current of his thoughts! He enjoys an ideal pleasure in visiting the tomb of the Saviour, where the Saviour never was lain, and the thousand other famously named places, just because they are so named. The chapter devoted to the support of the reality of Jesus seems to us quite unnecessary. Whether such a man as Christ did or did not exist, or whether he did or did not gather up a dozen ragged fishermen as his apostles, is of little concern to us. The ideal Christ impressed on the ages is very distinct from the carpenter of Nazareth. This ideal appeared in Christma on the banks of the Ganges thousands of years before Jesus fell asleep in his manger.

Interesting as the book is to all classes of readers, it has special attractions for Spiritualists, and will be eagerly read by them.

· LIST OF LECTURERS.

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

ormed. J MARY A. AMPHLETT, Inspirational, 15 South Haisted dreet, Chicago, III. MRS, N. J. ANDIOSS, trance speaker; Delton, Wis, C. FANNIE ALLYN, San José, Cal, STEPHEN PLARI, ANDREWS, 55 West-54thst., New York, MRS, M. A. ADAMS; tranco speaker, Brattleboro, VI, MRS, FMMA HARDINGE BUTTEN, 155 West Brookilue street, Boston, Mass.

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Kansas.

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MANHATTAN, RILEY CO.-A. M. Burns writes, Dec. 28th, as follows : I have never written very encouragingly about the progress of liberal ideas here; there are a small number of people who are advanced in Spiritualism, but Orthodoxy has been king. There are quite a number of persons in different sections who are free from the slavery of the church, and the time has come when the mass of the centrel, and the time has come when the mass of the people will listen to all that can be said against the errors of the ology and in favor of Spiritualism; but we can-not get the preachers to meet us in debate. Not long since I traveled about twenty miles to meet a minister in debate, but he was non est internatus. I attended a meeting, on the 22d inst., at Ran-dolph, a small town about twenty-three miles from Manhattan, up the Big Blue River, and ocfrom Manhattan, up the Big Bille Filver, and de-cupied the platform over three hours. There had never been a lecture in the place before on any subject. I was told that the "meeting was larger" than ever attended church. On the 23d of January I am to have a debate with Mr. Rob-ert Thompson, of Carnahan Creek. Mr. T. left the church about nine months ago. He says lie will only size has view and oncose my "oninwill only give his views and oppose my "opin-ions" when he differs from me; the difference will not be very much, but we gain the public ear in a region rotten "all over" with Ortho-doxy, and that is a matter of great importance; the people will think afterwards.

If it had not been for the drouth and grasshoppers (locusts) I would have spent the winter in lecturing at different places, but, in this locality, among the most substantial farmers, there is neither grain, flour, corn or vegetables to sustain them more than two or three months, as a rule; the exceptions, I am informed, are very few; therefore money is out of the question with me, and I cannot leave home unless my expenses are As growing small fruits and propagating the plants (my seedling raspberry, the best and bardiest black cap in existence, being a specialty) is my occupation, and not lecturing, (only in the winter season,) I, therefore, make no charge, and find it very unprofitable; but re-gard it as a dufy, if I can do any good, to give my time gratis in the winter season, whenever and wherever invited. I adopt a rule that every speaker should adopt-of calling attention to and urging the people to subscribe for spiritual and liberal papers, showing samples and giving terms as I name the paper. Many may in time send for them, after reflection if they do not immedi-ately; also to advertise the book-publishing

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Connecticut.

ROCKVILLE.-Eli Johnson writes as follows: There are about five hundred dollars now due to the heirs of Mr. Lester Day on account, for money paid by him to save a persecuted medium from imprisonment for doing that which God and the good angels authorized him to do. I belong to the poorer class of Spiritualists, yet

I am willing to be one of one hundred to pay one dollar each to the Lester Day fund, and I hope there are others more able than myself who are willing to pay two dollars each. If fifty such can be found, that would make two hundred dollars; then if there are enough others willing to pay some fraction of a dollar each, to make up another hundred dollars, perhaps those Spiritual-ists who are worth their tens of thousands will feel constrained to come forward and contribute their mite to make up the remainder of the debt.

I hope you will be able, dear Banner, to an-nounce that the above-named sums have been paid, or pledged to be paid to you, before the 10th day of March next; but if the full amount should not be raised by that time, I hope the rich will feel disposed to make up the balance imme-diately, and send it to the needy family, so that they can truly say by the 31st day of March next (the conjugate day of Modern Snjrithalism) (the anniversary day of Modern Spiritualism) that the Lester Day debt has been fully paid. Enclosed you will find \$1,00.

Ontario.

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DURHAM .- S. E. Legate writes thus : The position, in the Holmes' controversy, of that charming writer, Mr. Robert Dale Owen, reminds me of the fable of the stag with one eye, who, wishing to avoid enemics, fed beside the ocean, keeping its good or weather eye on land, not dreaming that there might be danger from the water, and was thereby surprised and cap-tured. Has not Mr. Owen fallen into a like error? Supposing, for the sake of argument, that some mischief loving Diakka could seduce or betray him into the belief that what he had seen at the him into the belief that what he had seen at the several scances, and so graphically described, could have been counterfeits; what then ? Coun-terfeits imply something worth counterfeiting. The evidences of that great and glorious doc-trine or fact of spirit-return cannot now be set aside by any accident or deception, however adroitly performed, for they rest on a foundation more enduring than granite or Corinthian brass in the consciousness of thousands and tens of in the consciousness of thousands and tens of thousands of carth's children. Mr. Owen need have no fears for Spiritualism. Truth is eternal.

might tend to purify the home atmosphere, and perhaps not materially make that of the Cannibal Islanders worse.

Perhaps there never has been a book of travels comparable with this in style, method and subjects treated. The scenery is sunk in the effect it has on the beholder; the present is a medium through which the past is reflected ; sights, accidents and incidents are occasions for lengthy philosophical reflections. The reader has Mr. Peebles's eyes to see through, his mind to think for him. When all other resources fail, as when months pass in monotonous stretches of wave and receding horizon on the Pacific and Indian Oceans, the spirits of the mighty dead communidate whole chapters of strange and curious information, which is a distinguishing feature of the book, interesting even to those who may dispute their source.

As a specimen of the manner he weaves philosophy into every page, we take the following passage in the description of the Voyage from San Francisco to the Sandwich Islands :

"How calm the seal What a quiet life, read-ing by day, and gazing by night at the glittering stars—those shining altar-lamps set in the heavens by the finger of the Eternal ! . . . Half dreaming and philosophizing, I fancy myself a sort of moral equation; consciousness is the algebraic 'equal;' eternity the unknown quantity. Laws are deific methods. Mathematical laws are uniare define methods. Anthematical laws are universal. Every atom, every particle of iron circu-lating in my body follows the law of its strongest attraction—follows it mathematically. Results are true to their producing causes. Moral equa-tions, because relating to moral actions and the moral possibilities of the soul, admit of self solution only. I am the problem. 'I solve myself.'

The modern apostle is not allowed to travel on roses when those sent forth in early times to preach the Gospel walked on thorns. The clergy connived with the press, and by the time he reached Australia they had a hot reception for him. He was called a "long-haired apostate," "a rabid lunatic," a "vulgar blasphemer," and it was recommended to have "his hide stuffed and preserved to posterity," for the ages would nevermore look on his like again. But he overcame this prejudice, and met with wonderful success both there and in New Zealand, at both of which places creditable journals devoted to Spiritualism are established, and all the spiritual publications are kept for sale.

The climate of New Zealand is so fine that no one ever speaks of the weather. The fuschia there is a native tree thirty feet high and eighteen inches in diameter. The tree ferns of the ancient coal flora give the landscape a unique appearance. The wild birds will come and feed out of the traveler's hand. There are wonderful hot mineral springs or geysers, and magnificent scenery: The natives excelled in some manufactures, dressed themselves ornamentally, produced

music on a flute made from a human bone, and practiced polygamy. The latter Mr. Peebles passes over with the reflection, "As a religious

¹⁰⁰ WILLIAM BRUNTON will lecture in Philadelphia during WILLIAM BRUNTON, N. Y., during March: in Stafford Springs, Cono., during April: in Waverly, N. Y., during May, Address Sixth street, Troy, N. Y., Mass, NELLIE J. T. BRIGHAM, Elm Grove, Colerath, Mass.

Mus. R. W. Scott Buiggs, West Winfield, Herkim'r

Muss, R. W. SCOTT BRIGGS, West Winfield, Herkimer Co., N.Y.
PHOF, S. B. BRITTAN, Newark, N. J.
WILLIAM BRYAN, boy 53, Canden-P. O., Mich, HERVEY BAUBLE, Warker, Mass.
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MRS, S. A. BYRES, 1552 Washington street, Boston, Muss.
MRS, A. DY, BROWN, SI, Johnsbury Centre, VI, MRS, ABDY N. BURNIAR, Inspirational speaker, D. S. CADWALLADER will answer calls to deliver his new and prophetic lecture " Monarchy the Road to a Freet Republican Government." Also, when desired, two others. centiled. "The Downfall of Chirstianity," and ">Fron Mormoulsm to Släkerism, " by addressing him 525 West Seventh street, Wilmington, Del.
ALBERT F. CARTENTER, '20 Congress Street, Troy, N. Y. ANNIE DENTON CRIDGE, Wellesley, Mass.
WANNER, CHANER, Colfax, Jasper Co., Iowa, Ull further notice.

notice, Mus. M. L. CLEAVES, inspirational and trance speaker, Lowell, Mass,

owell, Mass, DR. DEAN CLARKE, Tubbs's Hotel, Oakland, Cal, MRS, AMELIA H. COLBY, 27 W. Madison street, Chi-age, III. A. B. CHILD, West-Eatrice, Vt. A. NIE LORD CHAMBERLAIN, 160 Warren ave., Chicago, JAMES M. CHOATE, Inspirational, No. 7 North Pine street, Salem, Mass.

reet, Salon, Mass. HETTLE CLARK, trance speaker, 24 Dover street, Boston; JOHN COLLIER, from England. Address, care Banner

Joins Collier, from England. Address, care Banner of Light. Mus. S. E. Chossman, trance and Inspirational speaker. Address, Pawilion, Tremont street, Boston, Mass. DR. J. H. CURRIER, 36 Wall street, Boston, Mass. DR. J. H. CURRIER, 36 Wall street, Boston, Mass. Mass, JENNETT J. CLARK will answer calls to lecture in any part of the State. Address, 25 Warren avenue, Bos-ton, Mass. DR. J. M. CURRIER, 36 Wall street, Boston, Mass. DR. J. M. CORRIER, Bellefontaine, O., will lect zre and take subscriptions for the Banner of Light. REV. Norwood DAMON, 22 Tyler street, Boston, Mass, DR. J. R. DOTY, Cowington, La. WM, DENTON, Wellesley, Mass. Miss Lizzte Bortes. Pavillion, 57 Tremont St., Boston, DR. E. C. DUNN, Rockford, III. ANDREW JACKSON DAVIS, 24 East 4th street. New York, J. HAMAN DEWEY, M. D., will answer calls for Sun-day lectures on the scientific phases of Spiritualism and re-form. Address 478 Washington street, Boston, Mass. Miss NELLIEL, DAVIS'saddress, 25 Washington street, Salem, Mass., care of Frank Tyler. Miss, ANNIE T, DAVIS, Whitehall, Greene Co., III.

Mus. ANNIE T. DWYER, 355 Washington street, Mem-phis, Tenn. P. DAVIS, Whitehall, Greene Co., III, A. E. DOTY will attend funerals in Herkimer County, N. Y. and yielmity. Address, Hous, Herkimer Co., N. Y. FRANK DWIOIT, Montana, Iowa. Mus. I. E. DIRAKE, normal speaker, Plainwell, Mich, A. BRIGS DAVIS will answer calls to speak on Spiritual-ism, the Woman Question and Health Reform. P. O. 'ad-dress, 135 Jay street, Rochester, N. Y. Mus. C. A. DELAFOLLE, Hartford, Conn. DR. D. DAVIS, Inspiratonal, 66 Leverett st., Hoston, Mus. S. DICK, 65¹/₂ Washington street, Boston, Mass. R. G. ECCLES, Kansas City, Mo. JOHN & EVARTS, Inspiratonal, 96 Leverett st., Hoston, Mus. S. DICK, 65¹/₂ Washington street, Boston, Mass. R. G. ECCLES, Kansas City, Mo. JOHN W. EVARTS, Inspirational speaker, Centralia, III, JAMES FORAN, M. D., KNOXVIIE, Pa. HIOMAS GALES FORSTER, 238 West 14th street, New York City. MIS, SUSIE A. WILLIS-FLETCHER, 9 Montgometry Place, Boston, Mass.

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on, Mass John M. SPEAR, 2210 Mt. Vernen St., Philadelphia, MRS J. H. STILLMAN SEVENANCE, M. D., Milwaukee,

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F. L. H. WILLIS, M. D., Willmantle, Com., box 382, N. FRANK WHITE will speak in Trop, N. Y., during February, Addressasabaye, JAMES WHEELER, Lifehineld, N. Y.
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WARREN WOOLSON, trance speaker, North Ray, N. Y.
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LIGHT OF BANNER

FEBRUARY 20, 1875.

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BOSTON, SATURDAY, FEBRUARY 20, 1875.

Banner of Light.

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

AGENTS FOR THE BANNER IN NEW YORK.

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PUBLISHERS AND PROPRIETORS.

AT Letters and communications appertaining to the donal Department of this paper should be addressed to UTAKE COLEY; and AT BUSINESS LETTERS to ISAAC BUCH, BASISTER FLIGHT PUBLISHING HOUSE, BOS-WASS

The Number of Spiritualists.

Not a little comment, intended to be of a disparaging character, has been indulged in by that portion of the press that thinks to signalize itself by assailing Spiritualism, in relation to the number of believers in this beautiful and soul-satisfying faith in the country. It having been stated many times that there were at least eleven millions out of the forty-odd population in the Union, the inquiry would be jeeringly made how it was possible for any one to tell, and if any other mere guess would not be just as good as that one. And so these religious-irreligious jesters have been in the habit of expressing their contempt for Spiritualism, saying that if nothing more definite was known about it than that, there could be nothing in it worthy of belief.

Harmony Hall was crowded at 11 A. M., Feb. 14th, only standing room to be had. Frank T. Ripley and Mrs. Stanwood, test mediums, occu-The above estimate of the number of Spiritual ists in the United States has usually been credwith truth were given to entire strangers, who acknowledged them as true before leaving the ited to the late Judge Edmonds, who underlably place of meeting. Some twenty five scaled let-letters were answered through Mr. Ripley, the did give circulation, to it, but never by virtue of its being an original statement. He merely enpersons holding the same acknowledging the truthfulness of the answers given. Good hardorsed it as having truth because of the circumstances connected with it. We have at this momony prevailed throughout the entire séance. ment a letter of the Judge's dated in May, 1873, in which he explains the whole matter to us for story, That signed "A. P. S." is youched for by such use as we might see fit to put it to; and the full name of its writer, but the name is with until now we have never considered it worth held at request of said party ; while to indulge in any special reference to the To the Editor of the Banner of Light This may certify that Frank T. Ripley gave a sitting to myself and wife on the evening of Jan. matter. Prefacing his explanation with the pertinent inquiry-"Of what consequence is it how 22d. Mr. Ripley was an entire stranger to my wife, and knew nothing of her surroundings. many Spiritualists there are ?" he adds that "we are not seeking power; if we were, numbers He gave a remarkable test : The spirit of a cousin, who passed away a number of years ago, would be important. We have all the freedom wrote a message through the medium, signing her name, stating how she died, the thought of we want, and we are spreading the doctrine as fast as the people can bear it. We seek to build up no sect, and therefore converts or believers are not called upon to avow their adhesion to us." Meantime, says the Judge, we can see all To the Editor of the Banner of Dight: around us, in every walk in life, the effect of Frank T. Ripley, trance and test medlum, a few days since. At the sitting a lady who recently our principles among men. Reverence for God and love for our neighbor are constantly extenddeceased made her presence known, gave her name, and stated that she had left a present for ing their dominion, and I, for one, am content with our progress. It exceeds that of any other faith known among men, and why should we not be content? And then the Judge proceeds to state the grounds on which the eleven million story is based. He insists that it was by no means his original statement, but that of our enemies. It was first made, he says, before an assemblage of the Roman Catholie elergy of the United States, and compiled by them from re-ports brought together by themselves, from all parts of the country. He adds, that as he could discover no motive they could have for exaggerating, and as the statement likewise agreed with his own knowledge of this spread of Spiritualism throughout the country, he was inclined to adopt it for the actual truth, and he hesitated not to say 50.

thinking of it at the time, knew nothing about it, and it was my first sitting with Mr. Ripley. Truly yours, W. H. BOYNTON. Truly yours, Boston, Feb. 9th, 1875.

.Boston, Feb. 13th, 1875.

The Importance of Co-operation.

There is no one thing so much needed at the It gives us great pleasure to present to the pubpresent time, among the acceptors of the Spiritulic the claims of this gentleman, whose powers as al Philosophy, as a warm, kindly feeling which a test medium we have personally investigated and shall rejoice to mark the triumph of the cause, found, in our own case, to be genuine; and we through whatever chosen instrument advanced. are gratified to receive the assurance from many Peculiarities of opinion and varied methods of others who have visited him at his residence, 20 action are to be logically expected from those Winthrop street, Charlestown District, or met who have laboriously burst the bonds of creedhim at his public séances held the past fall and ism, and can truly join with the chief captain at winters at Lurline, Harmony and other halls in Jerusalem, when he said : "With a great sum ob-Boston, that they have also found in him a reliatained I this freedom !"-such "sums" amountble instrument for spirit communion. Mr. Ripley is one to whom nature has given a modest, ing to nothing less than perfect social ostracism In many cases; but, while it is not necessary or retiring and perhaps painfully nervous temperaeven expedient that the bounds be again set for ment, which any sudden shock may temporarily the tracing out and establishment of a creed disturb in its normal vibrations, but which if founded on the phenomenal revelations of Spiritallowed to work (as such delicate machinery ualism, it is indeed most important that "the should) quietly, and without any disturbing elebrethren should dwell together in unity" in rement-either of spoken word or antagonistic gard to the main purpose, that of spreading the magnetism-will give the investigator who may knowledge of man's integral superiority to the call on him the highest degree of satisfaction. fiat of physical change, and his ability to com-We have of late received various communications municate with those yet left behind amid the signed by responsible parties, wherein are contained most unequivocal acknowledgments of the trying scenes of material existence. value of the service which Mr. Ripley has been

As we stated in a recent issue, the Controlling Intelligence of J. J. Morse, the eloquent English trance speaker-Tien-Sein-Tie-gave utterance, in the course of his farewell speech at the Rochester Hall testimonial, to valuable views on the necessity of harmony and coöperation among Spiritualists, some of which we now propose to eproduce :

We were all laboring, he said, for the enfranchisement of human souls, that men, being freed from all bonds and chains, might be able to truly live their lives, work out to the fullest degree the satisfaction of their needs, and fear lessly tread the path which their highest conceptions led them to pursue. And how did we, as Spiritualists, propose to accomplish this great work? By internal wrangling and disaffection? By morbid jealousy or open enmity? Most certainly by this course we would fail of the object sought to be attained. Would success attend the display of mere personal prejudice and passion, or the exhibition of that intense individualism toward which we seemed to be so rapidly drifting? These methods, if followed, would certainly insure failure.

He did not desire to be understood as taking ground in favor of organization, at least such as was generally understood when that term was made use of, because of the tendency to fossilization which followed in its train; but yet while opposing stated organization, and favoring individualism in the highest degree, he recognized the value and necessity of cooperation among the family and brotherhood of man. Coöpera tion was the solution of the difficulty. He did not desire the believers in the new dispensation to bind themselves by lines and orders which might result in a narrowing down of the scope of their progress, but he would have them recognize as brethren all who were struggling for the cause, and to accord to each one a proper and personal right to decide what to each was truth as viewed from the standpoint of present development. When a common object demanded an united effort, reason counseled that all should sink their prejudices and personal differences, and work shoulder to shoulder for the grand result! Spiritualists must, in this way, assume an aggressive position, and not always remain on the defensive; the truth as it appeared to them-the mighty demonstration of man's immortality - must be spoken fearlessly, in the face, it might be, of a frowning world, but that world would learn to respect them and their cause if they boldly presented its claims.

vestigator, and still continues to hold sittings By cooperation and fraternal feeling among with Mrs. F. and other mediums, finding his its advocates would Spiritualism-the consumfaith gradually deepening into knowledge. mation of the inspiration of the ages, and the grandest revelation which earth had ever seenbe most effectually advanced. There were those who claimed that all religious systems would be interest and value from the pen of Robert Dale swept away, and much that science held to be Owen, in reply to his clerical reviewer in Philatrue must fall if Spiritualism were demonstrated to be a verity; better then that theology, science and all else that was untrue should perish! Those institutions which base their claims on faith are not wanted in this age, for the age of faith is dead ; we want the man who knows, not the man who believes.

Mr. J. W. and Mrs. Susie Willis-Fletcher,

alists" Listened to an able discourse from W. S. Bell. at Beethoven Hall, Boston, on the afternoon of Sunday, Feb. 14th. His subject was "The Resurrection of Jesus," and in his remarks the speaker aimed to prove it to have been a spiritual manifestation, and not a physical or material one. As we shall print this discourse in our next issue we will at present make no further allusion to it, save that it bore evidence of careful study and deep thought, and was delivered in a manner calculated to chain the attention of any

audience. Mr. Bell, as is well known, has just thrown off the mental feiters of the Universalist ministry, and sallied out into "the green fields and pastures new " of the glorious truth displayed by the new dispensation, and the evidences now are that he is destined to do a great work toward the dissemination of spiritual light among men. So pleased were the members of the society by his opening lecture, that he has been reëngaged to address them at Beethoven Hall, Feb. 28th, on which occasion he will speak of "The Relation of Science to Religion." Mr. Bell is a man in the prime of life, of commanding physique. pleasant manners and elegant address, and the friends of the cause throughout the country cannot do better than give him a call. He may be addressed care this office.

Edward F. Strickland,

Formerly a Baptist clergyman, but who has heard the call of a Higher Truth, and has decided to devote his energies to the advancement of the claims of the Spiritual Philosophy, will address the society at Beethoven Hall, Feb. 21st. Mr. Strickland was a favorite minister among the Baptists, and has gained in power by his course in yielding adherence to what he believes to be a verity, his addresses before Spiritualist societies elsewhere having given the highest satisfaction. Perhaps some of his former admirers may have the courage to listen to his new views, and certainly the spiritual friends in Boston and vicinity should afford him an attentive hearing next Sunday.

Humanity and Society.

Not long since Albert Brisbane lectured in New York on the duty of humanity to society, saying that throughout Nature we see that organs imply functions, and hence that humanity has a plain duty to perform in the social state. He said that it is now in the early stages of its existence, is building its social edifice, is living in the embryonic phase of society. It has not yet completed its social organism ; we are to progress until all the nations of the earth shall combine together and spread a unity of government over the world. There will be, he said, only one great social organism over the globe, a grand combination for realizing the destiny of the race of this earth. This day is not far distant. Our humanity is in unity of spirit with the Cosmos, but not in harmony with its development. Man has been created by Nature, to act as Nature's overseer. Humanity's first work is to take this world in its present crude state, and to develop it and bring it up to perfection.

In man is the standard of all there is of per fection in Nature. The time will soon come when industry will be organized and considered honorable, and when it will be engaged in not as a task, but as a charm work of delight. And the world will then be made a beautiful work of art. There are forces yet undiscovered in Nature, more powerful and influential than the electricand magnetic powers. The first work, then. is to exercise overseership of the globe. Humanity must develop on earth a divine and social order. We should cultivate a true spiritual life on this earth, and bring down upon it the spirit of justice, of morality, and what is termed the Kingdom of God. We must perfect our own social institutions. We want to wipe out the distinctions of class and condition. When all our delphia. In this connection the Boston Herald | social elements are systematized and elevated, the divine spirit will flow from us, and we will see human nature blossom in all its grandeur. Man creates the instruments by which this is to take place, and when he brings this day to pass God will live on the earth.

Are accomplishing much good in the capacity of test, business and medical mediums, at their office, room No. 4, Banner of Light building ; and the rostrum also bears witness to their influence as speakers. We give below the following evidence as to the power of the medical intelligences controlling Mr. Fletcher, premising it with the facts that the parties named are respectively the Unitarian minister of the town and his wife, and that Mr. Fletcher did not visit the patients, or indeed see the children during their sickness, the whole details being carried out by the spirit physicians :

DEAR FRIEND FLETCHER : We believe that our two children have received very great and permanent help from taking medicines by your prescription and preparation. The youngest, after vaccination, seemed full of disease, and de-clined till few had hope of his recovery. On taking medicine by your prescription he began immediately to gain, and in a little while ap-peared perfectly well. The older child took medicine by your direction, for catarrh of about a year's standing. In six weeks he seemed free from it, and has remained so nearly two years. Very truly, W. A. CRAM. Mus. S. F. CRAM. The youngest W. A. CRAM. MRB. S. E. CRAM.

Westford, Jan. 16th, 1875. We have received information concerning

many surprising evidences of personal spirit

identity which have been given to different par-

ties through the mediumship of Mrs. S. A. Willis-

Fletcher, and from among the number, as an ex-

During the session of the late Mechanics' Fair,

held at Fancuil and Quincy Halls, Boston, a gen-

tleman-not a Spiritualist-from Providence, R.

I., who was deeply interested in an invention of

his, which was on exhibition at said Fair, called

on Mrs. F., with whom he was totally unac-

quainted, and desired a sitting, receiving from

the spirits influencing her organism what he

considered to be valuable thoughts concerning

the subject in hand. He returned to Providence

and told his friends what he had heard, and as

is too often the case, was met with ridicule and

unbelief, and was informed that some one in the

body had probably enlightened the medium re-

garding his affairs. Finally, as a test of the

matter, it was proposed by his friends that he

disguise himself as fully as possible and obtain

another sitting with the lady. He accordingly

metamorphosed his appearance to such a degree as

to be unrecognizable by any one not in the secret,

and so presented himself to Mrs. F. for a séance.

On the medium's passing under control his spirit-

mother at once addressed him by name, and ridi

culed the masquerade whereby he had hoped to

impose upon the inhabitants of the unseen world.

Other friends, whom he recognized, came, and

added their admonitions. When the medium re-

gained her normal state the gentleman demand-

ed to know if she recognized him; to which she

replied that she was not aware of ever having

seen him before. He insisted that he had had

one sitting previous to the present one, when-

still ignorant of his disguise-she informed him

that if she had seen him but once, she could not

undertake to identify him now. He then ac

knowledged the whole facts in the case, removed

a portion of his disguise, brought to mind the

occasion when he first called, and said he was

satisfied that Mrs. Fletcher could have had no

means of knowing either of his personal affairs,

his business or social relations, or his plan to en-

trap her, and that he was assured that it could

have been no other than his mother and other

spirit-friends who addressed him through her

lips. The skeptic in this instance became an in-

Demonology.

On our second page will be found an article of

ample, we select the following for publication :

He said he had never seen any reason for changing his opinion, yet he did-not regard the question of numbers as at all important to a faith that neither sought to build up a sect nor to consolidate power. And it is well to let the assailants of Spiritualism fully understand that it is not a faith that depends upon mere outward proselyting for any element of strength. It aims at the silent and steady dissemination of the truth. Its banner bears no motto but what is written in letters of light. Were it disposed to crowd in through the low portal of an Organization, its freedom would be gone however much its power might increase. But it would not increase. The sole condition of that is, that there shall be no limitations of any kind. The moment ambition begins to lead, faith goes to the rear. and progress by the newly opened paths is difficult, if not impossible.

A. J. Davis and the "Summer-Land."

Mr. Davis having been interviewed by a re porter of the New York World, stated in substance that he "had seen the 'Summer-Land' in a vision, and it is sixty-five billions of miles from this earth. In it are mountains, trees, seas, skies, clouds and rainy weather. It also has cities, and one of the chief towns is 'Spring Garden,' which rejoices in newspapers, theatres, well-planned streets, and even a 'Congress of Spirits,' in which Benjamin Franklin, Theodore Parker, John A. Andrew and Thomas Paine are associated.' They are in receipt of daily news from the earth, have an interest in all mundane affairs, and are even said to be preparing a code of laws for our benefit. Far beyond this 'Summer Land' is a purer realm still, reached by 'celestial rivers, leading to heavenly shores.'' Statements corroborative of the above have been made by spirits through the mediumship of Mrs. Conant.

Matters in Cleveland, Ohio.

In a private letter D. C. Eddy, Esq., writes "The altar fires which have burned dimly here for some years past, are breaking out and casting their cheerful radiance into every nook and corner of society. Too much credit cannot be given to-Brother Lees and the managers of the Lyand discouragements."

To the Editor of the Banner of Light:

Frank T. Ripley, Test Medium.

instrumental in performing for the spread of the

cause and the consolation of sorrowing hearts-a

Ira Davenport, Sr., father of the-Davenport

Boys, writes us under a recent date from Buffalo,

"There has been but little life manifested in

the cause of Spiritualism in this city for some time past, or up to the first of December last, when Mr. Frank T. Ripley came on from Bos-ton with me. This gentleman seemed to give the cause a new impelus here with his remarka-ble tests, which were so convincing and wonder-ford. There are very many parsons here to whom

ful. There are very many persons here to whom he gave proofs which convinced them that Spir-

itualism was no delusion or empty show. He proyed himself a good test medium here, afford

ng to many of our prominent citizens some of

the most striking evidences of spirit identity that have ever been given here. His labors here have aroused some of our best minds, and they

have now inaugurated Sunday meetings in Ten

perance Hall, 414 Main street, America Block,

every Sunday at 2:30 and 7:30 r. M. If any of our speakers who are passing through Buffalo desire to stop over and replenish their purse, we

We have received the following report from

the proper authorities of the doings (and the ac-

count is only a fair exhibit of what transpires

there each week during the public test scances)

the platform, and many tests in harmony

The verifications given below tell their own

the above spirit not once entering the sitter's

wish to state a test which I received through

it from the executor of her will. I was not

A. P.S.

at Harmony Hall, Boston, last Sunday:

will do the best we can for them."

To the Editor of the Banner of Light:

few of which letters we here append : - >

N. Y., as follows:

itualism

the room, I received one that was unmistakable from my dear mother. I feel it my duty to stand as a witness of what I know to be true. Yours in faith, hope and charity, LOTTIE F. YORK.

In concluding the present tribute to the honest worth of an unassuming young toller in the barren field-as far as earthly remuneration goesof modern mediumship, we will give the following facts, vouched for by the parties, wherein a direct test was given-under circumstances beyond the power of collusion-by Mr. Ripley to a gentleman at that time in Buffalo, N. Y., concerning the whereabouts and welfare of his sons, then absent on the voyage to Europe :

In the month of January last, Ira Davenport (as above stated, father of the world-renowned Davenport Brothers) sent word from Buffalo to Mr. Ripley, asking that his (R.'s) guides would inform him (D.), if possible, as to where his sons then were, he not having heard from them for a considerable period. Shortly after receiving the request, Mr. Ripley had occasion to call on Mrs. Wing, 24 Mount Vernon street, Charlestown District, and while there he became entranced by a spirit purporting to be "John King "-well and familiarly known as one of the guides of the Brothers Davenport-which spirit stated that the boys" were then off the coast of France, but were unable to make a harbor because of the heavy storm then raging; he further assured the parties present that no anxiety for their safety need be felt, and desired that Mr. Davenport should be notified of the statement. On Mr. Ripley's regaining consciousness he was told what the spirit had said, and wrote to that effect to the father. We were privileged a few days since to see a private letter from Mr. Davenport to Mr. R., in the course of which he acknowledged, among other matters, the truthfulness of this message sent as above, he having received confirmatory information by a letter from his sons which arrived after said message came to hand.

We have always defended bona fide mediums through good report and through evil report to the extent of our ability, and shall continue to do so, for they need all the aid that we and every lover of truth can render them. But we must not be expected to bolster up impostors, who profess to be mediums when they are not, to the injury of those possessing the beautiful gift of true mediumship. Neither shall we, under any circumstances.

Long-winded essays on metaphysical subceum for untiring perseverance under difficulties jects, which contain a grain of wheat to a bushel of chaff, we have no room for in these columns. | lum Oracle."

Spiritualism in Australia-Letter from J. Tyerman.

We are in receipt of a private letter from this worker in Melbourne-who, as our readers are aware, was once an Episcopal minister in good standing in the colony-from which we propose to make a few extracts: After referring to certain books and pamphlets from his pen forwarded by same mail, (which were duly received by us, and are to be noticed hereafter) he speaks as follows/:

"I have taken the Banner regularly for some time past, and before that I saw it occasionally. It is not necessary for me to say anything in com-mendation of it, save that it has a world-wide reputation—a reputation won, so far as I can judge, by a fearless and honorable exposure of what is believed to be error, and advocacy of what is known to be truth. reputation-

regret that I have been obliged for the present to suspend—after considerable pecuniary loss —the publication of my paper, the Progressive Spiritualist, for want of adequate support."

Mr. Tyerman states that the cause of Spiritualism "is steadily progressing in these colonies, and that "Messrs. Peebles and Foster did much good during their visits," and further says :

"Of course there is still much public prejudice and opposition to overcome. Ignorance in some cases and self interest in others, are at the bottom of this. You will not be surprised to hear that Christians, especially the elergy, are our bitterest opponents. They see that their craft is in danr, and hence their wrathful misrepresentations

After referring to a proposed movement there looking toward the propitiation of bigotry by endeavoring to put the new wine of Spiritualism into the old bottles of Christianity, and truly stating that if such a course were possible, " might as well have remained in the church still, which would have been much better for my worldly interests than being an advocate of our as yet unprofitable cause," he says :

"But I could not reconcile the two, and have never regretted the steps I took which led to my xclusion from the ministry. I am thinking of oing over to America about the middle or latter part of next year, if no unforeseen event occurs to prevent me. Should I do so, I hope to have the pleasure of seeing you in due course. My object will be to lecture on Spiritualism and Free Thought."

Mrs. C. M Sawyer, and Mr. Jones, of Chicago, were recently giving séances for materializations at the rooms of Mrs. Cotter, No. 10 Stockton street, San Francisco, Cal.

EF Read the advertisement on our fifth page of D. Doubleday's great curiosity, "The Pendu-

of a late date thus expresses itself :

The critic expressing a belief that the manifesting spirits of modern times are demons, Mr. Ower asks if the early disciples discerned evil spirits only. If not, he wants to know at what period their character was changed from divine to diabolical. He admits that spiritual communications are of every grade, from the most trivial to the most elevated; that the diversity is as great as that which we find in communion with our fellow-creatures in the flesh. Just as each human being has his own experience of men, so has each in-vestigator his own experience of spirits. Upon this point Mr. Morse, the eloquent inspirational speaker, remarks that so long as we send a large per centage of bad, indifferently good and stupic people into the spirit-world, we may reasonably count on the return of a large per centage of that sort of spirits, especially as, according to the faith of the Spiritualists, death makes little or no immediate change in the moral or intellectual natures of men. Mr. Owen reminds his critic that this idea of demoniacal possession is the same as that entertained during the era of socalled witchcraft, and combats the notion that Divine Providence should restrict spirit communion to malign and injurious ghosts. This had been contrary to his experience, which he in part details. Another point in the faith of the Spirit ualists, of which Mr. Owen makes no use, is that undeveloped, or so-called bad spirits, return to the familir sphere of the earth, not only in obedi-ence to the law of mental and moral gravitation, but as a necessary step or incident in their "un-foldment." To assist in this return and in the manifestations is the office of those sensitives called "mediums."

Cape Town Psychological Society.

A Society is in course of formation in Cape Town, South Africa, having for its object the development of Spiritualism in all its branches, including mesmerism, phrenology, phreno-mesmerism, clairvoyance, electricity, galvanism, magic arts, Pagan mysteries, and other occult phenomena. In connection therewith a library will be established containing numerous volumes in connection with these interesting subjects, as also the local literature of the day, and other works. It will also embody special facilities, affording an opportunity for discussion and the interchange of ideas and opinions. Séances will be held nightly, and in course of time, should sufficient encouragement warrant it, a professional medium will be procured from England The subscription is 15s. per quarter, payable in advance. Subscribers are invited to send in their names as early as possible to the Secretary, as the number will be limited.

IS Recent numbers of the San José (Cal.) Mercury offer clear evidence that Dr. Dean Clarke is doing much good work in that part of the "Golden State," and that at least one member of the secular press fraternity is determined to show him justice therefor.

Paulina Wright-Davis endorses the mediumship of Mrs. Mary M. Hardy in a most unequivocal manner, on our first page.

Ethics and Phenomena of Spiritualism.

These should ever go together as far as possible. We furnish our readers with the ethics and philosophy of Spiritualism, and also with the history of phenomena, but a peculiarity of this wonderful movement is, that every one longs for and demands a personal experience in these blessed visions from the better land. Appreciating this fact, and to meet this demand, Dr. T. B. Taylor, of Chicago, has entered the field as a lecturer, and engaged one of the most remarkable mediums in the country to accompany him in his lectures, and give the "Proof Positive" of the after-life, while the Doctor, in his able and eloquent discourses, will give the ethical and philosophical. This plan will undoubtedly meet a demand that is not fully met according to our present plans of work.

New York City will be head-quarters for the present, and he may be addressed by parties near or in the State of New York, or elsewhere within a hundred miles or two of the city, who desire such work as he proposes to do in connection with the medium-a first-class test and materializing medium. This work at this particular time is specially opportune. Address No. 4 Grand street, New York City.

. Mr. Taylor is engaged to speak in Beethoven Hall, Boston, March 14th and 21st.

While skeptics everywhere are overjoyed at the thought that there is a possibility that the Holmes' mediums, of Philadelphia, may be frauds -as fraudulent manifestations were admitted in their presence on certain occasions-our readers will be gratified with the account which we publish elsewhere in the Banner of the recent most marvelously wonderful materialization manifestations which have just taken place at Chittenden, Vt., at the residence of the Eddy Brothers. The account is verified by worthy and reliable people, whose names are appended, establishing BEYOND THE REMOTEST DOUBT THE FACT OF SPIRIT-MATERIALIZATION IN THE LIGHT.

Robert Cooper, Esq., who is now traveling in the United States, has a pleasant letter in the London Medium and Daybreak for Jan. 29th, giving some of his American experiences, and stating that Dr. Slade, the delebrated slate-writing medium of New York City, "contemplates visiting London at no distant date."

We shall publish, in our next issue, an article from the pen of D. C. Eddy, Esq., of Cleveland, Ohio, in defence_of_mediums_and Spiritaalism.

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BANNER OF LIGHT.

J. J. Morse in Greenfield, Mass.

This gifted trance lecturer and genial brother in the faith has found a warm welcome at the above-named place, where he is to labor during February. His addresses there have drawn together large audiences, when the size of the town is considered, and the awaking of a decided interest in the revealments of the Spiritual Philosophy has been the outcome of his efforts even at the present early stage of his stay. The meetings occur weekly at Grand Army Hall, Main street, at 21/2 and 7 o'clock P. M., each Sabbath. On Sunday, Feb. 14th, the theme for the afternoon lecture was: "A New Theory of Evil, with special reference to the Personal Existence of the Devil;" and in the evening the subject, chosen by the audience, was: "The Union of Religion and Science."

On the evening of the same day the Episcopal minister of the town took occasion to exhibit his polemical combativeness by delivering a sermon severely opposed to the teachings of the Spiritual Philosophy. His remarks excited considerable interest, and called out a large attendance. Mr. Morse at once, in connection with Mr. Robert Cooper, issued a challenge to the clergy of the town to discuss the following question : "Is Spiritualism necessary to the progress of humanity?" Whether the reverends will have the courage to come to the front in defence of their theologic views remains to be seen ; it is hoped that they will; otherwise they will have to confess by their failure that they are-through the known weakness of their cause-afraid to join issue with the champions of the young giant, Spiritualism.

Decease of Mr. Samuel Guppy.

We learn, from the columns of the London Medium and Daybreak for January 29th, that this gentleman, who has for many years been most intimately associated with the spiritual movement in England, has passed from the scenes of time. His decease occurred at Cork, Ireland, Jan. 18th, and he had reached ere his transit the ripe age of eighty-four years. The Medium bears high testimony to the worth of this gentleman, "whose hospitable manner" and "liberality," it says, "find but few parallels in this cause." The transportation of his wife [neé Nicholls] "by spirit-power from her home in Highbury to Mr. Williams's séance has rendered the name of Guppy famous throughout the civilized world. Once convinced of the true nature of the spiritual phenomena, Mr. Guppy applied himself to the work of promoting a knowledge of Spiritualism by every means in his power. * * Of his clear-headedness and diligence at an advanced age our columns furnish abundant testimony. Mrs. Guppy is left with two children, the youngest being about two years old."

👋 🍻 The Davenport Boys"

Are (so we are informed by a letter from their father, Ira Davenport, Sr.) at present located at Lisbon, Portugal. Mr. D. writes that the brothers sailed from New Orleans in April last for the West Indies, where they passed several months in endeavoring to call the attention of the people to the spiritual phenomena ; after which they visited South America and devoted two months to some of the largest cities, their efforts being very successful. In their South American journeyings they met with many friends of Spiritualism, and made the acquaintance of numerous colaborers in the cause of reform. The climate proving too severe for their constitutions they decided to sail for France. After three weeks of wind and storm they landed safely in Havre about the 17th of December. Their sudden appearance again in Europe furnished matter for newspaper editorials and favorable notices of their wonderful manifestations. They are now in Lisbon, Portugal, where they intend to spend about four weeks. after which they will visit Spain and Belgium.

Our Dumb Animals.

BRIEF PARAGRAPHS. A religious riot is reported as having recently taken place

n the city of Bethlehem, Palestine. The Greeks made an attack upon the quarter of the city inbabited by Armenians, and several on both sides were killed in the fight.

Something must be done about "old Newbery." We are gravely assured by the daily press that "oven the urchins in the streets" of that place "talk glibly and learnedly of the pyrites, auriferous, argentiferous, of tetrahedrites and the pyrites, auriterous, argentiterous, or terraneurites and gypsum, of crosscuts and winzes, of gnelss, porphyry and granite, of carburets and sulphurets, "

" Dr. Austin Phelps, of the Andover, Mass., University, has just astonished the "straight-backed " among the Orthodox persuasion by a statement regarding the administration of the sacrament, in the making of which we fear he is alone in his church: viz. : " That the Divine order, in administration of anything, is [seconding to the general principle of Congregationalism) flexible to the demands of common sense.

When Jonah's fellow-passengers pitched him overboard, they evidently regarded him as neither prophet nor loss.

The London National Reformer thus classifies the tribes of persons:

"A. The Pedantic A. The Fedantic. B. The Soporific, C. The Saccharine, D. The Acidulous, E. The Lachrymose, F. The Pugnacious, G. The Delirous, "

The Boston Catholic Cathedral Fair notted \$36,000.

A defeat of the Alphonsists, by the Carlists, in Navarre, is the latest news from Spain. Valmasedu will try his hand again to reduce the "ever faithful isle" of Cuba to subjection.

Digby says cremation is a skim-milk idea.

BIG INVENTION .- Lloyd, the famous map man, who made all the maps for Gen. Grant and the Union army, certificates of which he published, has just invented a way of getting a relief plate from steel so as to print Lloyd's Map of American Continent-showing from öcean to ocean -on one entire sheet of bank note paper, 40x50 inches large, on a lighting press and colored sized and method for on a lightning press, and colored, sized and varnished for the wall so as to stand washing and mailing anywhere in the world, for 25 cents, or unvarnished for 10 cents. This map shows the whole United States and Territories in a group, from surveys to 1875, with a million places on it, such as towns, cities, villages, mountains, lakes, rivers, streams, gold mines, railway stations, &c. This map should be in every house. Send 25 cents to the Lloyd Map Company, Philadelphia, and you will get a copy by return mail.

A colored preacher remarked : "When God made de fust man, He set him up agin de fence to dry." "When God made de fust de fence?" interrupted an eager listner. "Put dat man out !" exclaimed the colored preacher, "such questions "as dat destroy all de theology in de world."

San Francisco has had several earthquake shocks recent -much fright, but little harm.

The first train through the Hoosac Tunnel entered the bore at 3: 10 P. M., on Tuesday, Feb. 9th, at Florida, and came out in half an hour.

"My son," said an old man, "beware of prejudices; they are like rats, and men's minds are like traps; prejudices get in easily, but it is doubtful if they ever get out."

A bill to abolish the death penalty was defeated in the Maine Legislature last week,

Digby says he is not particularly interested in the " donestic relations" of other people, neither has he "the time or inclimation to inquire into them."

Australia and Tasmanla-have about-fifty million-sheep, and more than five and a half million head of cattle; and New Zealand's cattle exceed half a million, and her sheep welve million.

"Father, what does a printer live on ?". "Live on !the same as other folks, of course. Why do you ask, John-nie? "Because you said you had n't paid anything for your paper, and the printers still send it to you it

There is absolutely no reason why a woman owning prop-erty in hor own right or in joint right, should not have a voice in the municipality which assesses and taxes that property. A woman is a full-grown human being, arrived at years of discretion, and as likely to be possessed of it as man. Why should sho be taxed and not represented? That's the question 1

NEWSPAPERS, - Professional Gentlemen, Libraries, Clubs and Reading Rooms desirous of gotting their Eng-lish Newspapers and Magazines punctually, av only the prices of publication and postage, will be glad to know that Stevens's List is to be had gratis upon application to his New York Agents, Tice & Lynch, 31% Pine street.

COMPLIMENTARY CONCERT TO ALONZO BOND .- This veteran musician was tendered a concert in his henor at Music Hall, Boston, on the evening of Saturday, Feb. 13th. The exercises were conducted by himself, and consisted of a rich programme of popular selections-rendered in fine style by a full military band of sixty pieces-and songs by Mrs. Jenny T. Kempton and Miss Amelia Wright.

In this concert the band of the beneficiary was assisted by Frown's Brigade Band and several members of the Germa-

the Executive of the United States, the State of Massachu-setts, Representatives of the different departments of the National and State Governments, and distinguished individuals from all parts of the republic.

IMPORTANT TO SOLDIERS .- The following letter from Gen. Butler contains information of value to those having such claims:

HOUSE OF REPRESENTATIVES, WASHINGTON, D. C., Feb. 12th, 1875. } SIR—Whenever you have a claim for prize money, by corresponding directly with the Fourth Auditor of the Treasury you can get your money. You need not employ any prize agent. Yours truly, (Signed) BENJAMIN F. BUTLER.

NEW MUSIC.-We have received from White, Smith & Co., 298 and 300 Washington street, Boston, an instrumental theme (for plano) with brilliant variations, by E. O. Snow, entitled "Angelic Hands shall guide thee,"

Many thanks come to the charitable from the destitute poor. The present severe winter has tested pretty thoroughly the heart-strings of the wealthy, and with gratitude be it known Boston has done well. Our own mite, "God's Poor" Fund mite, and its friends' mite too, have alleviated the sufferings of many. Their gratitude returns to us in blessings; and our angel friends carry these blessings on wings of love to those who have aided the deserving poor.

We have received No. 1, Vol. 1, of THE SPIRITUAL INQUIRER, a new journal devoted to the advocacy of liberal and free thought, and published at Sandhurst, Australia. The number before us is lively in tone, and interesting as to contents, and we hope the venture will be sustained. By its "correspondence" department we learn that a project is on foot there for the celebration of the 27th anniversary of the dawn of Modern Spiritualism.

Rev. M. B. Craven, Richboro', Bucks Co., Pa., has just published for gratuitous distribution a pamphlet of some eight pages, wherein the "Origin of the Christian Trinity" is considered, much more information being furnished on this difficult subject than has ever appeared in so small a space. This tract, also one entitled "Rational Review of Theology," will be forwarded free by the author on the receipt of a three.cent stamp.

197 The Spiritual Magazine, published at London, Eng., and edited by George Sexton, LL. D., has come to hand for February. It contains much matter of interest both to believers and investigators, and is offered for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

137 Young girls visiting Boston in search of employment this winter must beware. The daily press is teeming with narratives of sorrow and misery which have befallen those who have trusted of late too much to the soft-spoken words of strangers.

P. H. Bateson, of Toledo, O., gives to the public a splendid number of his LYCEUM for Feb ruary, in which work he is assisted by Geo. W Kates, and many valuable writers.

Mrs. Cora L. V. Tappan is doing good work in London, Eng., at present, her meetings at Cavendish Rooms being reported as well pat ronized.

The price of "The Bhagavad-Gita" is reduced from \$3,00 to \$1,75, postage free. See advertisement.

An interesting and timely essay entitled Spiritualism and its Claims," from the pen of J. D. Maxwell, will appear in our next issue.

Beethoven Hall Spiritual Meetings. Admission 10 cents, and 10 extra for reserved seat.

"The Music Hall Society of Spiritualists" meet in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston street, Boston; regularly every Sunday afternoon, at 2¾ precisely. Lectures by talented speakers.

Edw. S. Strickland, formerly Baptist Clergyman, will lecture Feb. 21st; W. S. Bell, Feb. 28; N. Frank White, March 7th ; T. B. Taylor, A. M., M. D., (author of "Old Theology Turned Up Down," etc.,) March 14 and 21;" then possibly Thomas Gales Forster for one Sunday.

Colds and Coughs .- Sudden changes of weather are sources of Pulmonary and Bronchial affections. Take at once "Brown's. Bronchial Troches," let the Cold, Cough, or irritation of the Throat be ever so slight.

The Eureka 10 yds. twist for Button Hole and the 50 and 100 yds, spools for hand or machine sewing, are the best.

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THE STATE FAIR. FOR

OUR DUMB ANIMALS,

Horticultural Hall, Boston, Feb. 22d to March 2d, 1875.

THE following articles are solicited : Fancy and Usoful Goods: Apples, Vegetables, Pouliry, &c.; Domestic Animals, Birds and Pets; Home-made Pickles and Pre-serves; Books, Flowers and Toys; Manufactured Goods; Ferns and Mosses; Home-made Cake; Works of Art, &c.

In aid of the Society for the Prevention of Cruelty to Animals, we desire to call attention to their work, and notice their Fair, which is announced in our advertising columns to open at Horticultural Hall, Boston, February 22d. The work and influence of the Society is world wide. It deprecates cruelty, and encourages kindness to all God's creatures; tends to the humane education of all people, and thus toward peace, good will and concord among the human kind. Contributions of every kind and nature are solicited, and may be sent at any time by freight or express (without cost to the contributor), to Frank B. Fay, Secretary, Boston.

Abraham Florentine.

In our last issue was contained a rescript of the remarkable chain of evidence by which the spirit of the above-named soldier in the war of 1812 was identified, though manifesting in England at a circle of strangers. We present on our eighth page an interesting article from Eugene Crowell, M. D., (author of Identity of Primitive Christianity and Modern Spiritualism.) in which he gives additional testimony, founded on personal inquiry, to the truthfulness of the claims put forth by this spirit.

Our message department this week will be found of marked interest. Darwinianism, the truthfulness of the Bible, the rise and fall of animal life, and other topics are considered by the intelligences controlling the medium; Minnie Elliot, of Bath, Me., communicates with her grandmother ; Charlotte Going, of Lowell, Mass., desires to enlighten those of her friends who remain on earth, concerning heaven and the hereafter; Thomas Sturtevant answers questions asked him by persons in earth-life; John Callender (colored), of Boston, advises his friends "to live true, honest, upright lives here, if they want to be happy when death comes"; Nancy R. Smith, of Boston, sends message to her children ; Hannah Tobit, a Quakeress of Philadelphia, bids Friend Joseph "pray for strength" "to speak of the revelations that thy God hath given thee "; James K. Hill informs his Eastern friends of his decease in Gold Hill, Cal.; and Oliver T. Robinson, of Cornwall, Eng., speaks in behalf of his .80n.

The Santa Barbara (Cal.) Index of Jan. 14th says:

"Come from whatever source they may, Miss Jennie Leys delivered two most entertaining dis-courses [in Cook's Hall] on Sunday last [10th]. Her deportment is easy and graceful, her manner earnest, and her speech abounds in those well-rounded periods that mark the natural orator, and that by their euphony and emphasis go so far toward winning the sympathies of an audience.

Read the valuable essay on our first page from the pen of Giles B. Stebbins.

nia, with some amateur and professional pupils. Mr. Bond is the "Nestor" of our Boston musicians, and has been a highly successful teacher and band leader in New England for forty years. He has given his whole energies to the advancement of military band music, almost without regard to profit-in fact, he has been either the founder of or a prominent worker for all the consolidated band conventions, excursions, picnics, etc., which have been hold here for the pasttwenty-five years. Holnaugurated at an expense of about fifty dollars the open air concerts (National) on Boston Common, and originated, with two others, the Policeman's Ball series, furnishing the music very acceptably at the first one, at Fancuil Hall. Nearly all of the best American musicians started in their course with Mr. Bond: among them may be found Messrs. P. S. Glimore, H. C. Brown, F. F. Ford, G. A. Paty, H. D. Simpson, J. S. Knights, O. A. Whitmore and many others. In addition to his musical record he is broad and liberal in his views. and a Spiritualist of the most uncompromising type.

Mark Twain says: "The most sublime thing God ever uttored is in Genesis i :3, 'Let there be light, and there was light;' and the most ridiculous is in Exodus xxxii : 10, where God says to Moses, 'Now, therefore, let me alone; and Moses would n't-let him alone!"

> THE INDIAN VICTIMS. They died amidst their dying people's cries! No more I weep. They do not sleep. On yonder cliffs a griskoy band I see them sit and linger yet-Avengers of their native land! -[0] -[Grey.

Says the Brooklyn Eagle: "Whatever the vague term Infidelity' may denote, there could be no more effectual way of popularizing it than the attempt to make men religious by act of Congress, and Orthodox by statute."

The Edison automatic system of telegraphy, which has just been put into operation at the State street office of the Franklin Division of the Atlantic and Pacific Telegraph Company in Boston, promises to be of great use. All messages handed in for transmission are first printed verbatin on bands of paper run through a "perforator," a neat machine, which, by the manipulation of a simple alphabetical key-board somewhat on the plan of the "type writer " and various composing machines, cuts the dashes and dots with great rapidity. The paper bands are then taken by the operator and wound on a reel, from which they are run rapid-iy through the automatic machine. A "sending pen" catches in each dot and dash, and transmits the message as fast as the operator can turn the reel. It is claimed that over 30,000 words per hour, or 500 per minute, can be sent over the lines a distance of about 300 miles.

The cold weather of the last three weeks has played sad have with navigation. Quite a fleet of fishermen are frozen in off Cape Cod, which prominent part of the Commonwealth is reported as "fringed with an Arctic ice-belt for ten to thirty miles out to sea, in some places giving one some idea how the Massachusetts coast looked during the glacial period." The ice in and around the harbor of Gloucester extends some two miles down the coast.

The Pope has appointed seven new Bishops and four new Archbishops for the United States.

Hon. Samuel Hooper, United States Representative of the Fourth District of Massachusetts, died of pneumonia at his residence in Washington, D. C., Sunday morning, Feb. 14th.

The British steamer, George Batters, for Gibraltar, is supposed to be lost, with twenty-one persons on board.

Rev. Edward H. Lesserman, Methodist minister at Andover, Mass., and regular correspondent of the Boston Globe, was instantly killed in that town by the Portland express train from Boston, on the Boston and Maine Railroad, on the morning of Tuesday, Feb. 16th. He was about forty years of age, and leaves a widow and one small child.

Loxington, Mass., will celebrate the one hundredth anniversary of the battle, on the 19th of April next. It is expected that the occasion will be honored by the presence of

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

The small sum of ten cents admission will not pay half the expenses, therefore in order to raise pay hair the expenses, therefore in order to raise more funds to help sustain the meetings, the fol-lowing prices will be charged for season tick-ets, securing reserved seats: \$3 and \$2 on the lower floor, according to location, and \$2 for the front row around the balcony. These moderate rates come within the means of a great many Spiritualists who no doubt desire the continuance of these meetings, and whose help would ensure so desirable an object. LEWIS B. WILSON, Chairman and Manager, 9 Montgomery Place, Boston.

Children's Progressive Lyceum No. 1, Of Boston, will celebrate the 27th anniversary of the advent of Modern Spiritualism on March 31, 1875, in Rochester Hall, 554 Washington street, to which commemorative service all Spiritualists are respectfully invited. "G. H. LINCOLN, Secretary.

Charity Donations

Received since our last report in the Banner: Fon Gon's Poon FUND.-From W. B. B., \$2,00; Mrs. H. J. Severance, \$1,00; friend, 10 cents. Fon KANSAS SUFFERERS. -From Mrs. C. M. Emmons, Baltimore, \$2,00; Mason S. Peck, 35 cents.

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

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the arst, and fifteen cents for every subsequent in-

ertion.

sertion. SPECIAL NOTICES. — Forty cents per line, Minion, each insertion. BUSINESS CABDS. — Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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meetings.

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FRANCIS J. LIPPITT,

Counsellor at Law,

13 PEMBERTON SQUARE,

BOSTON, MASS. Room 13,) Feb, 10, --ftf

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Ditol. Terms \$1,00. M. J. R. NEWTON, Cosmopolitan Hotel, San Francisco, Cal. P. O. address, care of H. Snow, Box 117. N. B. – Persons desiring to be curred by magnet-ized letter, must enclose a fee of from two to ten dollars, If they state their inability to pay, the money will be re-funded. Feb. 20.

Tunded. Feb. 20. MRS. HARVEY, Business Clairvoyant. Mag-mete treatment. 266 Carroll street, below Smith, Bouth Brooklyn, N. Y. 4wt-Feb. 20.

AF For all Advertisements printed on the 5th page, 20 cents per line for each insertion. AF Advertisements to be renewed at continued ates must be left at our Office before 12 M.ou

LIGHT. BANNER $\mathbf{O}\mathbf{F}$

Message Department.

6

Each Message in this Department of the Banner of Light we claim was speken by the Spirit whose name it hears through the instrumentality of MRS. J. H. CONANT.

while in an abrormal condition collided the transe. These Messages indicate that splith carry with them the charac-teristics of their earth into to that beyond swhither for good or eval. But these why have the carthesphere in an indexcloped state, eventually progress into a higher con-dition.

dition. We set the number to receive no doctrine put forth by opirits in these columns that does not comport with his or her reason. An express as much of truth as they per-ceive no more.

The Binmer of Light Free Circle Meetings Are held at No. 9 M algomery Place, pseudol story, bear-mer of Provine street, every Moxinay. Theshay and Titlins vive V & Linsson, The Hall will be open at two objects, survives obtaining at pielicely three, at which time the dens will be cooked in the allowing entrance of absorbates even in the survives and entrances. The survive should neitify the Chairman, when permissiones the party should neitify the Chairman, when permission will be provide the event of the events of the ministrices the party should neitify the Chairman, when permission will be provide the events of the events of the ministrices. Our reasons for these will be cooked by the ministrices. Our reasons for these will be cooked by the events of the the ministrices permission of the event of the events of the ministrices. Our reasons for these will be cooked by the these ministrices will ready particularly encline on the more and the model's ballots will ready conform to our encliest in this particular. Mer the observations answered at these Scaness are often prevanded by indexide and these Scaness are often prevanded by indexide and these the these reads in the entrestances in the figure? By the Chairman, are sent in the entrestances of the events as a methed by the stores will ready and the stores in the reads of the observed and these the onderses. Core will be even visitors at her residence on Mondays, Encodays of theorements, until after six of clock P. M. She gives multivity slittings. Skaled letters on the table for ballershing the split is. First with one of two proper questions, addressing the split is. First with one of two higher questions, addressing the split is. First withe one of two proper questions, addressing the split questioned by his on her full transe, then put them in an envelope, seall, and write jour own addressing the output the letter to the write. One stores should not place let-ters for answer goon the entre bastones the output place be-t The Banner of Light Free Circle Meetings

Invocation.

Spirit of all Good, whether thou art Brahma, Allah, Vishnu or Jehovah, we praise thee, and, laying upon Time's sacred altar our gifts, such as they are, we ask thee to bless them. They are our thoughts, our aspirations, hopes, fears, doubts, and all that go to make up the intellectual of our being. Mighty Spirit, baptize thou them with thy blessing, and send them out over all so happy together. My father was killed, my the world as messengers of good to thy creations, and give thou us strength wherewith to do battle with evil, that we may come in successful conquerors, bringing with us the ripe fruits that hang from the everlasting tree of life. Amen. Nov: 10.

Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, I will now consider them.

QUES .- As spirits differ in toto, through their QUES. - As spirits unler, in toto, through their indorsing and some, repudiating the Darwinian théory, the writer of this question would like to know why it is that spirits of intelligence should so differ, if they have the whole, spirithal realm-to learn the facts in ? In a because through Mrs. Tappan, in London, the spirit positively asserted that the evolution theory was a myth, otherwise everything would be chaos, chance. In the Banner Circle spirits-endorse-Darwin, no speaker, I believe, having given an adverse opinion.

Ass .- No spirit, in or out of the body, makes any pretensions to universal knowledge, but nearly all are gifted in some direction. One will advance high in a knowledge of the geography of the earth, another will advance high in another direction, and so on, but none claim universal knowledge. "This evolution theory is a very vast theme. Many spirits believe in certain ideas or truths that it presents, doubting certain others. Some believe in it entire ; some endorse what is called the Darwinlan theory as a whole; some gather up only a few grains of it, and call it good. To suppose that any two spirits can give the same opinion, absolutely, concerning any such a vast subject as the evolution theory, is to suppose something which is entirely out of the ordinary course of Nature. "But," say you, "it is one of the facts in Nature, if truth it be." Yes, but presenting so many different sides that it is impossible-almost, at least, impossible to grasp the whole. It has pleased the Creator to make up the universe of mind and matter of an endless variety : therefore, mind being true to itself, must manifest that endless variety in expressing itself. It would seem, to the careless observer, that this endless variety with regard to mental expression would overthrow the entire foundation of fact and trath; but, on the contrary, it is the corner-stone upon which truth and fact rest; and, so long as life is, this variety will exist and manifest itself in just the same way. 1 may declare a rose the most beautiful flower that blooms on earth; another may see no beauty in it, and yet both expressions be true to nature; absolutely true. $Q_{\rm eff}$ [By C. B. M.] A "Dr. MDwin," who has been lecturing against Spirituatism, says he has had a good deal of intercourse with "Spirituatistic." mediums and the phenomena they exhibit, and has come to the Conclusion that the religion of Spiritualism is the most mournful calamity that has happened to the human race; that it is the revival of the dark ages in the nonday of the interenth century." What has the con-trolling intelligence at this circle to say in reply to the learned gentleman, who has thus unqualifieldy condemned the beautiful religion of mil-lions of the most intelligent and honest people in the world? Please give the true merits of the case in detail, as seen from your standpoint, and oblige many investigators who are anxious to know more upon the subject. As Mr. Marvin's lectures are circulated in hook form, it seems necessary that the invisibles themselves should speak in print in regard to his statements, that the truth may be arrived at. A,-That the learned gentleman (so called) is very unlearned concerning the science of Modern Spiritualism seems to be a fact, for surely no enlightened spirits, having made themselves fully acquainted with the religious merits of Modern Spiritualism, can ascribe to it the darkness that he has seen fit to. It is quite possible that he has not met with the brightest side of this noonday revelation; it would seem very probable that he had not, because Modern Spiritualism is a something which appeals to the needs of every living soul ; under different circumstances to each one, nevertheless it appeals to each one, and opens up for each one a brighter heaven, a more glorious hereafter than anything else has ever done. No religion, either Pagan or Christian, has ever given to the soul the substantial feast of reason that Modern Spiritualism has. This "learned gentleman" is an exception and not the rule, for it is a well-attested fact that even those who have but taken a superficial view of Modern Spiritualism are not ready to pronounce upon it as he has. Although they cannot indorse it, cannot feel the fullness of its warmth and love and beauty, yet they are not willing to class it where he has. So, I say again, he seems to be an exception and not the rule. Whereas he may be learned concerning other subjects, it is palpably evident he is not learned concerning this-the science of life. Q.-[By Dr. B. Franklin Clark, Charlestown Mass.] Will the controlling spirit kindly explain to us the cause or conditions which produced the

be likely to interest every one, especially the farmer, whose property is destroyed by them, if the spirit has the time and inclination to investigate the subject thoroughly. A .- It is well-known to those who have been

dwellers in the Western locality of this continent, that these pests return periodically. So then we are to suppose, at least, that they exist, and return to certain localities in consonance with law, the action of natural law, whatever that may be in the premises. That being the case, all efforts toward their extermination will be futile; but as the soil changes, a corresponding change will

take place in the atmosphere, and then it is to be housed and expected that the law will not give such an unpleasant manifestation—that the atmosphere and soil will not combine their forces to bring forth such a result. Scientifically considered, it is known that these insects are born of a direct action of the atmosphere and soil that could not exist in this locality. And why? Be-cause the same action would be wanting here between the soil here and the atmosphere. No natural laboratory is at work here to bring them forth, but it is there, and as Nature and Nature's God are greater than the creature, we must, if reasonable, bow to the exigencies of the case, and wait until, by a change in the soil, and a corresponding one in the atmosphere, these pests will be born no more. It is in vain to try to drive them out by all the means that have been used or can be. Unless you can go all over the West and change the condition of the soil, you cannot prevent these periodical disturbances in insect

Minnie Elliot.

life.

Nov. 10.

I am Minnie Elliot. I am from Bath, Me. J was six years old. I want my grandmother to be happy, and, to know that Minnie and mother and father and Georgie all live together, and when she comes we will be all ready for her, and mother was taken sick and died of consumption, and Minnie died of diptheria, but grandma took care of me after father and mother died, until I went too, and so that's why I come back to her. She's all that's left, and when she comes we'll. all be together and be happy... Good-day, mister. Nov. 10.

Charlotte Going.

My name was Charlotte Going. I was fortytwo years old. I was born in Northfield, Vt. I died in Lowell, Mass. I have been dead thirteen years. I should be glad to enlighten those of my friends who remain here, but 1 know it is very hard to leave the old-very, very hard. They all have views of heaven and the hereafter that are so widely at variance with truth, I know it will be hard for them to break away, but I would advise them to do it, nevertheless. I would advise them to do it. Nov. 10.

Thomas Sturtevant.

Some friends of mine who are interested in the case of my nephew, have called upon me, asking me to come, this way to give an opinion in the matter, to say what I, if it were left to me, would want done with William. Well, I can't say "let him go." No, nor can I say "hang him "; but since you have no place on earth fit for the proper education of such people as he is, I suppose he will be more justly dealt with and properly cared for in this new life. Mind you, I don't say "hang," but I say you have got no place here fit to receive him, or any such as he is, so I should be glad if he was out of that, body. You ask "Do you forgive him?" Yes, I believe we do, but we would n't stand, not one of us, in the way of justice, in the way of his getting his just deserts, whatever they may be. I would n't want to decide myself, but I believe there is a just recompense waiting in Nature for every deed done in or out of the body. So then, you see, 1 believe he will get his just deserts, anyhow, anyhow. I would n't stand in the way of his get-

have preceded us-and that it is a fallible work, like all others, is a self-evident fact. No one can read the Bible with an unprejudiced understanding, but that he will so determine; and yet, taken as a whole, it is a sweet revelation of God to man, perhaps no more so than many other revelations that bear not the seal of holy writ upon them.

Q.-Are human and animal life decreasing in vears?

A.-The rise and fall of animal life depend upopppatural conditions. Now it is determined by some that people do not live as long in this age as they lived in the long ago; but it is determined by others, and the more scientific, I think, that the average age of humanity has not differed very materially for many hundreds of years. Animal life becomes spiritualized in proportion as the planet becomes spiritualized, but the growth is very, very slow, so slow that it would take millions of years to determine concerning any step in Nature, with reference to animal life, that Nature might take. It is believed that, as the spirit rises in the ascendency over the animal, the animal becomes short-lived. No doubt sion ere it is too late. that is true, and in that sense animal life is becoming shorter and shorter in each succeeding

century.

Q.—The majority of children die very young, and this life, to them, is a failure, and so they might as well have not been born at all, if this is all of life, as Horace Seaver thinks. The Bible states that the first man, Adam, fived nine hundred and thirty years, and that Methuselah lived inine hundred and sixty-two years; Jared lived nine hundred and sixty-two years; Seth lived nine hundred and twelve years; &c. I doubt very much whether any such man as Adamever lived at all, because the Bible Story of his crea-dor is unconcodel. Bible Story of his creation is unreasonable. But the question is, Did anybody ever live to be nine hundred and sixtynine years old, on this earth? And if the age of human life is decreasing, where will it stop? A. B.

A:-This fact should be taken into consideration : that the years of the ancients were by no means so long as those of the present time, and does, until they are vomited. He contends that also that they did not measure time by the revolutions of the planet, but by events, by periods embracing events, which would give them a pretty fair headway with the patient. Certainly length of year of about three months and nine the remedy is a very simple one, and well worth days. Nov. 12.

John Callender.

I don't know much about these things, but I believed in 'em before I died, which was about eighteen months ago. My name was John Callender. I was a colored man. I lived in Boston. I was, as nigh as 1 know, forty-three years old. Though I was a Methodist, and a member of the church, I believed in these things, and I said so before I died, because I myself had some of the manifestations that other mediums have; so I knew it was true, and I said I should say so if my Saviour was standing before me, asking me what I believed about it. So I've come back to tell my folks I was right, and that I am happy, though I don't enjoy just what I expected to; yet I am happy. I would advise them all to live true, honest, upright lives here, if they want to be happy when death comes. I've not got any particular roward for any particular good deed I done here, but, from the good things I have got,-I judge my life wan't so very bad. I tried to do the best I could. I gave what little I had in help. to the poor. I cursed nobody; I helped everybody I could ; and if I did n't believe as another did I did n't blame him for his belief. I lived, as nigh as I could, honest to myself and my God, and I am satisfied with the heaven my God has given me. 'T is a glorious thing to be able to come back and say to your friends that you live, and that God has been good to you. Good day. Nov. 12.

Nancy R. Smith.

My name, sir, was Nancy R. Smith. I was fifty four years old, and I died in this very house, nineteen years ago. I have three children : two in California, and one in New York. My daughter is married, and living in New York. My sons

does not belong to them or to him, I would not have made the effort to come here to-day. He is innocent, although circumstances look darkly against him. If one Thomas Morley will tell what he knows, my son will be proved innocent and set free, and I here charge him by all his hopes of a happy future, or even a comfortable future in the spirit-world, that he will hasten even at this late day to make restitution, and do his duty. It is not for me to say how much of evil will fall into his life if he fails to do his duty, but certainly I know it will be enough, and far more than he will be able to bear and bear well. I beseech of him in the name of all that is good and holy, that he save the innocent, even though in doing that he shall bring his own brother to justice. That the dead can return, he fully believes, and that he will be made the happier, and his brother none the worse off, he may be assured by one who was his religious teacher and friend here, and would still save him from crime and darkness in the other life. I have the permission, Mr. Chairman, to ask you to publish my poor call in advance, that it may accomplish its mis-Feb. 8.

Cure for Membranous Croup.

QUES.— A lady who has just lost two children by croup, says the old school doctors cannot be depended upon in such cases, and asks if the con-trolling intelligence will prescribe a remedy for membranous croup?

ANS,-Medical men are of the opinion-most of them at least, with us-that when the membrane has been formed, there is no cure. Membranous croup generally attacks childhood, and I believe that those remedies that might prove efficient in destroying the membrane, are too powerful to be administered to children, and therefore they die. One very eminent physician with us tells us that there is nothing better known in the first early stages of membranous croup, than a moderately strong decoction of alum water given to the child or patient, in teaspoonful in most cases it will prevent the formation of the membrane, and even arrest it after it has got the trying, because if it does no good, it can do no harm. Feb. 8.

MESSAGES TO BE PUBLISHED.

Monday, Nov. 16.—Ann Murray, to her brothers; Albert t. Baxter, of Boston: John Henry Denny, of New York, o his father: Annt Phillis Perkins. *Tuesday, Nov.* 17.—Edward Physion Hamilton, of Bridge-ort, Conn.; Nancy Miller, of Dorchester; Eliha Jarrett; Forers Stanles.

Ite Rither; Autor T. - Edward Payson Hamilton, of Bridge-port, Conn.; Nancy Miller, of Dorchester; 'Ellhu Jarrett; George Stables.
 Thursday, Non, 19. - Mary L. Woods, of Auburn, N. Y.; John Randolph Watkins, of Galveston, Tex., to his father; Bela Garfield, of St. Lonts, Mo.; Patrick O'Malley.
 Monday, Nov. 23. - Thomas Crozler; Charlotte Carson, of Indianapolis, Ind., to her mother; Ezaklei Adams; Paul Lindall, of New York City, to Richard Havelin, Tuesday, Nov. 23. - Thomas Crozler; Charlotte Carson, of Indianapolis, Ind., to her mother; Ezaklei Adams; Paul Lindall, of New York City, to Richard Havelin, Tuesday, Nov. 23. - Eldridge Carson, of Boston, to her mother; Arthur Andrews, of Potsdam, N. Y.; Joseph Illi-liad; Join Metowan, of Ireland, Monday, Nov. 30. - Eldridge Carson, of New Orleans, to his father; Danlei Wendel, of New York; Katle Golding, Tuestay, Dec. 1. - Nelle Williams, of Boston; Nanog Hermmenway, of Franhgham; Willie Delano, Thursday, Dec. 3. - Hyaschund; Lillian Page, of Buffa-lo, N. Y.; to her sister; Tom Ericsson; Sallie Harrison, of Leeds, Eng. Monday, Dec. 7. - Estella Yunce, of Richmond, Ya.; Join Hogan, of Boston, to his brother; Mary Wallare Ha-ven: Annie Farkhurst, of Worcester, Mass., to her mother. Twesday, Dec. 8. - Duniel N. Haskeli; Luia Castro, of Hoston; Benjanin Nathan; Androw Robinson, to his brother.

These and the second se

James, Johnson, of Boston; Susle Hyde, of Medford Mass.; Ellen Carnes, of Boston, to her brother; Joseph Borrowscale.
 Monday, Dec. 14.—Alfred Silles, of Windsor, Com,; Ella Stimpson, of East Boston; Ruth Perkins, of Salmon, Falls; Conway.
 Tusaday, Dec. 15.—Ellza Dunbar, of Boston; George W. Watkins, of East Cambridge; Mary Godin, of Eduburgh, Scotland; to ber parents.
 Thursday, Dec. 17.—James Cobley Cartwright, of London, Eng.; Alitor Wallace, of Hoboken, N. J.; Lillian Salvage, of Washington, D. C. Monday, Dec. 21.—Mary Adehide Gaines, of Monton, N. S., and Hardley, Barger, Status, and Hardloy; Datal Chamber, Tursday, Dec. 22.—Paylol Garrison, of Portsmonth, R. I.; Simon Hower, N. H.; Nettle French.
 Thursday, Dec. 24.—Black Swan; Jonathan Parker, of Exeter, N. 11.; George A. Barclay, to his father, of Chatlan Square, New York City; Charles Dennett, of Pittsfield, N. 11.; Jannie Johnson.
 Monday, Dec. 24.—Black Swan; Sonthers, of Salt Lake City, to her mother: Jaulan Frazier, to his forther; Capt. Thomas Neale, of Portsmonth, N. II.; Ninna Vibbert to her mother.

Thomas Neare, of Persmonth, N. R., armin russics to her mother. *Thesday, Dec*, 29, -Jean Ingalis, of Edinburgh, Scot-land, to her mother: Mercy Foster, of Hilbsboro, N. H.; Caroline Adams, of Worcester, Mass.; Martha Fabens, of Philadelphia; Tom, to Miss, Mary Elizabeth Saunders, of Charleston, S. C.; Selastian Streeter, *Mondow, Jon. A. -*D. D. Byerley, from Philadelphia, Ionst on the Morning Star; Joshna Harrison, of Dover, N. H.;

FEBRUARY 20, 1875.

Peace Commissioners, the whole management of the Indian Department is more on a basis of war than of peace. And therefore, as these Indians are our NEIGHBORS, and are robbed by officials whom the people have elected, it follows that the people are responsible, and that so long as we are indifferent to the Indians' wrongs, retribution and suffering must be ours, as naturally as effect follows cause. Respectfully, John BEESON. Chapinville, Conn., Jan., 1875.

A MYSTERY.

[This extract, from a poem thus named, deals with a starting but not uncommon experience; the sudder sense at given moments and places that what now seems to be for the first time has all been before.]

No clew of memory led me on, But well the ways I knew ; The feeling of familiar things With every footstep grew.

The river wound as it should wind; Their place the mountains took; The torn white fringes of their clouds Wore no unwonted look;

Yet ne'er before that river's rim Was pressed by feet of mine, Never before mine eyes had crossed

That broken mountain line. A presence strange at once and known

Walked with me as my guide ; The skirts of some forgotten life Trailed noiseless at my side,

Passed to Spirit-Life:

From Greensboro', Ind., Jan. 0th, Sister Martha A. Bond, wife of Jonathan K. Bond, aged 47 years 11 months and 9 days.

and 9 days. It was my good fortune to have been acquainted with Sister Bood for many years, and 1 have ever found in her an earnest and full believer in the philosephy of Spirilual-ism. She often spoke with evident satisfaction of the change called daib. During her last blekness, which was short, she remarked to her hoshand that he had provided her with a very comfortable callful how, but it would not compare with that home which she would soon occupy. She died in full triumphof the living faith of Spirilualists of Greenshore. In her the family have lost a devoted wife and mother, and society one who was beloved and admired by all who knew her. SUSTEFENTINESS.

From West Embden, Me., Feb. 24, Sophronia Pierce,

From West Embden, Me., Feb. 21, Sophronta Pierce, wife of John Pierce, aged 52 years 5 months and 27 days. She was aiway is a Christian Spiritualist, and accepted its philosophy as soon as it became known to her. She was a medium for personating, and also for heading, Arst by the laying on of hands, but for the past five or six years she has healed at a distance by making the electrical passes over herself. Many who were suffering with acuto pains and other diseases she would relieve by her vital magnet-ism. Other, when under spirit-control, she would discuss theological dogmas with much ability. -Con.

From Bridgewater, Mass., Feb. 6th, Mr. Isaac Sturte-

From Bridgewater, Mass., Feb. 6th, Mr. Isage Sturte-vant, aged 85 years. Mr. S. was a good man, and had won the sincere respect of his fellow-chizens for the excellence of his character. His has years were brightened by a realization of the Spiritual Philosophy, of which he had been privileged to learn much practically as well as theoretically, through the beneficent mediumship of his son's wife, Mrs. Wm. Sturtevant, the widely-known spiritual physician, whose name has long been associated with what is good, and pure, and helpful in Spiritualism.

(Notices for insertion in this Department will betwenty cents per line for every line exceeding twenty-twenty lines or less inserted gratuitously. No poetry admitted under the above heading, 3

To the Liberal-Minded.

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

test of law: "I give, devise and bequeath unto Luther. Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression.'

Quarterly Convention.

Quarterly Convention. The New Jersey Stato Association of Spiritualists and Friends of Frogress will hold their First Quarterly Con-yention for 1855 in: Library Hall, Newark, Saturday, Sun-day and Monday, Feb. 20th, 21st and 22d. Three sessions each day, commoneing at 10 A. M., 2 and 7 P. M. Among other important subjects to be discussed, will be the "Fiel-ative Rearing of Spiritualism to Habits, Labor, Wages and Fashion." De egates and others on their way to the Massachusetts Conventions will also part in the deilbera-tions, The Convention will coso on the evening of the "2d with a grand sociable." L. K. COONLEY, Pres., Newark. D. J. STANSBERY, Secretary, do.

Social Freedom Convention.

Social Freedom Convention. The friends of Social Freedom and all interested in any one of the various issues covered by the words "Social Reform," "Social Freedom," "Free-Love," &c., aro invited to meet in Convention at Pathe Memorial Hall at 10 o'clock A. M., on Sunday, Feli, 28th, and if thought best, continue two days, to investigate and agitate Social Re-form, and probably to organize a plan for more effectual work, Moses HULL, and theory-four others.

ting 'em, if I could. Do I pity him? Yes, with all my soul I do, but I pity his mother more, because she is more sensitive than he, and will feel the keen edge of trouble more than he will. He is n't made up so that the things of this worldwill cut him very hard. If he had been, he never could have done what he did, that's all. Well, yes, I suppose he had outside help. You ask, Did he have outside help in doing that evil deed? Yes, I suppose he did, but that outside help found something natural in him to act with, else they

never could have done it.

Now for your last question-"Am I satisfied with my present home?" Yes-yes; God was better to me than I deserved. I aint got as good a place as I see others have, but I've got as good as I deserved. God was better to me than I could have had any reason to expect. I am not wondrously happy-no-no; I am thinking too much of what I might have done while I was here, and what I ought to have done. While I am in that condition it's a sort of a hell, but I shall outlive it; and thanks to a wise provision made by a wise Creator, I shall, by-and-by, I think, be perfectly happy, because I shall try for it. Your friend, Thomas Sturtevant.

Nov. 10. . . .

Seance conducted by Rahmohun Roy.

Invocation.

To thee, oh Father God, we lift our souls in prayer, forgetting not to praise thee for all thy blessings; we pray unto thee for those things which, it would seem, had not come unto us; for that wisdom that shall give us strength to overcome evil; for that loving-kindness which-shall be as a shield to us, defending us from the sharp arrows of the enemy, that would, from time to time, enter our being. Oh Mighty Spirit! the age is calling for new revelations from thyself, and thou art giving them, and thy sons and thy daughters, though they receive them, understand them not. Open thou their eyes that they see, and their ears that they hear, and all their senses entire, that they perceive the blessings that thou art showering upon them. The wonderful revelations of the hour that thou art giving them have lessons teaching them of the coming life and of the necessities existing in the present life to perfect the soul for that which is to be. Amen. Nov. 12.

Questions and Answers.

QUES.—[From Dr. B. F. Clark, Charlestown District.] Is the Bible untruthful?

ANS .- As much so, certainly, as any other fallible work of man. It is untruthful in the sense that it does not always convey correct ideas con-

are in California ; and I do so want them to know of this blessed religion, that I have made the effort to get back. And to think that I should come back right in the very spot, almost, where I went- out! Isn't it strange? Oh, isn't it strange? right here where I breathed my last when I was in my own body. I only gome to show them that I can come, and if they desire to know more about the world they are coming to, if they'll ask for it God knows I will be glad to give 'em all the light I can. Nov. 12.

Hannah Tobit.

Thee will never receive thy reward for keeping the way open in this way between the two worlds here in this life, but thou art sure of it in the life to come, because in that life thou wilt meet thy friends who have received great strength in coming in this way, who will be ready and willing to aid thee, and lift thee high in the scale of life in the beautiful spirit-land. Thou wilt see then what thou canst not see here, and rejoice that thou art called and chosen of God for that mission of holiness which is veiled here, but will be unveiled there.

To my friends who know me I would say Heaven is not what it hath been preached unto thee it was. There is no golden city, there is no white throne with the king thereon; but there are millions of homes filled with loving families, and these homes make up the great heaven of the spirit-world. Friend Joseph, thy mission on earth, though it will be but half fulfilled, because thou art a coward, will contain many rare gems of truth, and bring thee its own reward. Thou art afraid, Joseph, to speak of the revelations that thy God hath given thee. Pray thee for strength, and when it comes, use it, and let thy lips utter what thy heart contains, and thou wilt be all the better for it. Hannah Tobit, a Quaker lady of Philadelphia. Nov. 12.

James K. Hill.

I wish to say to my friends in the East that I, James K. Hill, have shuffled off the mortal coil, and made my exit from this life, and an entrance into the land of souls. This took place at Gold Hill, California, this morning. As I belong to a fast race, I have hurried up matters in coming here to announce my entrance upon the new life, and my readiness to do what I can for the poor unfortunates who remain here. Good day. Nov. 12.

Séance conducted by Rev. Jared Powers.

Oliver T. Robinson.

My name was Oliver T. Robinson. I am from Cornwall, Eng. I am here to speak a word in behalf of my son, who is under sentence of death

Mondau, Jan, A. D. D. Ryerley, from Philadelpkia, lost on the Morning Star; Joshua Harrison, of Dover, N. H.; Colonel Tom Leavitt, to his son-in-law: William Sanford, Warker and Sanford, Sanford, Jan, S. - Elizabeth Peters, to her sister, Harriet Ellen Peters, of Minnesota; Charotto Kendall; Thos. Hill, Rahd Johnson, of Boston; Ellen Carney, of Boston, to his son-the law of Boston, to his children; Law, Jan, Z. - Sanwel Mason, of Boston, to his children; Law Page, of Augusta, Mer, to her mother; Montaday, Jan, Z. - Sanwel Mason, of Boston, to his children; Law Page, of Augusta, Mer, to her mother; Montaday, Jan, Z. - Sanwel Mason, of Boston, to his children; Law Page, of Augusta, Mer, to her father, Edward Warkers, of Lawrence, Mass., to her father, Edward Walters, of Lawrence, Mass., to her father, Edward Walters, of Lawrence, Mass., to her father, Edward Walters, of St. Louis, Mo.; Donnink Ladzi, of New York City; Sannuel Adams Pryor, of Roston, Twasday, Jan, 28, - Margaret Barelay; of Boston; Paran Stevens; Harry Smith; Black P. Ince, to Mrs, Sally Henderson; Margaret Calaban, to her sister; "One Who Knows" (Anonymous).
 Thursday, Jan, 28, - Angella Sampson, to her mother; Capt. William Grederod, of Kennehnuk, Me.; Mary Eliza Robinson, of Brighton, Eng.; to her children; Solomon Stebbins, of Stebinsville, Ohio.
 Monday, Feb, 2, -Marg Darlington, of St. Louis; George Hop-lins, of Williamsforw, V. I.; Jacob Hodgden, of Charlestown, Mass.; Paul Jaquith, of New Orleans, to his son; Saney Page, of Rye, N. H. Tweaday, Keb, 2, -Mary Jane Ogden, of Ogdensburgh, Y. A.; Major HenryW. Denning, of Second Alabama Infantry; Elizabeth Atwood, of Blackstone, Mass.; Col. Tow Onder, Feb, 2, -Mary Jane Ogden, of Canbana Infantry: Elizabeth Atwood, of Blackstone, Mass.; Col. Tow Online Kernly.

N. Y.: Major Henry W. Denning, of Second Alabama In-fanity: Elizabeth Atwood, of Blackstone, Mass.; Col. Tom Chickering. *Monday. Fib.* 8. -Offver T. Robinson, Cornwall, Eng. ; Bennie Talbot, of Fracklin, N. H., to his mother; Thom-as, to Francis II. Smith, of Baltiniore, Md. ; Illram Blan-chard; Nathaniol Andrews, of Danvers, Mass.; Lydla Perkins, of Sr. Johnsbury, Yt. *Tuesday, Fieb.* 9. -Shunkacewa, to Spotted Tail; Eddle Wilkinson, of New York City, to his futher; Sylvia Nor-mán, of Syracuse, N. Y.; Eliphalet Barrows, of Barring-ton, N. H.; Mary Emerson Guild, of Boston, to her pa-rents.

Injustice to the Indians.

To the Editor of the Banner of Light:

The appeals made some months ago at Boston and other cities for means with which to send a delegation to the Indian Territory to counsel delegation to the innum Territory to counser with the tribes on the best measures for the settle-ment of all existing difficulties and to sustain the "Peace Policy," induced many friends of justice to hope that a project so just and necessary would be well sustained ; but instead of this, the mover expended much more in getting up those several meetings than was received, so the project for the present is suspended. There were two members of the Indian Peace Commission present at the Indian Council, who, contrary to their promise to the Indians, reported in favor of the extension of the United States laws over their territory, which is only a necessary step for the railroad grab of three million acres of their best land! Surely there ought to be a public protest against this wholesale robbery. The pre-tance of making Indiana stitisens and similar than tence of making Indians citizens, and giving them better protection, is too shallow to be believed. But for the introduction of lawless whites, the Indian Territory to-day would be an example of good government, far ahead of several of its neighboring States; but it cannot possibly be improved by being *forced* under the legal control of the class of officials who now figure so largely in the records of the delive procession of the class of the delive procession. in the records of the daily press. Gen. Custer reports strongly of dishonest agents and traders. Ex-Governor Arney affirms that unless the Navajoe tribe is better cared for, it will soon be exraised sheep, cattle and horses, by the hundreds of thousands, manufactured a variety of articles, especially blankets, of very superior quality, and cultivated wheat, corn and vegetables for sale. But by fraud and robbery they have been de-spolled of their all.

President Grant, in his last annual message, spoke approvingly of the success of the "Peace Policy," and yet it is notorious that frauds, mas-Mass.] Will the controlling spirit kindly explain to us the cause or conditions which produced the great number of grasshoppers in the West, this year? Is the cause the same, or nearly the same, as that which produces, bugs, &c.? The answer will files, mosquitoes, bugs, &c.? The answer will

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W-Jan. 30. W. H. COFFIN, Magnetic Physician. Clair-W. 11. COPPTIN, Magnetic Physician. Clair-weight of the second state of the second st

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LIGHT. BANNER OF

A Protest from Col. Olcott. ALLYN HOUSE, HARTFORD, Feb. 13th, 1875.

FEBRUARY 20, 1875.

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PURISIED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS.

Eugene Crowell in re Abraham' Florentine.

To the Editor of the Banner of Light:

8

Banner of Fight.

Materialization an Established Fact-

of the Eddy Mediums.

oped at "Spirit Vale ":

To the Editor of the Banner of Light:

Wonderful Phenomens at the Home

We give below an account from a Vermont

correspondent, wherein are detailed occurrences

which, speaking after the manner of men, "bor-

der on the marvelous." The narrative is most

unqualifiedly endorsed by the witnesses present

at the scance, and is by them offered to the public

as evidence of the astounding power now devel-

The materialization of spirits at the home of

the Eddy Mediums still continues to increase in power, and for the last three weeks the mani-

restations have made such wonderful progress that I feel it should be known to the world, so

that these seeking for light may know what spirits can do. The seance held by William Eddy, medium for materialization in the light, on the evening of Feb. 10th, was one of the most won-

derful that I have ever witnessed. The power shown by Honto, the Indian squaw, seems be-yond belief. I will try and give you a brief de-scription of a part of what transpired during the

evening. After William Eddy had been in the cabinet a

short time, llonto made her appearance at the

cabinet door, bounded out on to the platform, dancing for a moment. She then advanced to-

ward Mrs. Cleveland, who sat at the end of the platform, some twelve feet from the cabinet door,

and took her hand, shaking it in a friendly man

ner; together they descended the steps leading

from the platform to the floor of the circle room.

Advancing close to the company composing the

circle, she danced for an instant, then started for

Cleveland), passing the lamp and stove on her way to the door,—the light reflected from the

looking out into the hall; she then returned to the circle, and, in passing the stove, drew a ma-

terialized shawl apparently from the side of the stove, threw it over her shoulders and wore it

during the evening. Honto was now having a good time with some

of the company ; she put her arm around Hora-tio Eddy's neck and kissed him repeatedly ; leav-

took the yiolin from Joseph Rugg, who was at that time playing upon the instrument, and kiss-

ed him upon the check. Honto, with violin in hand, picked upon the strings a moment, and

an audible voice to them. They accepted her in-vitation, and accompanied her to the circle room,

where they witnessed what further transpired.

Honto now mingled freely with the company; sitting down beside Mr. Waterman she put her arm around his neck and kissed him several

times : she visited all in the circle, kissing some, caressing others, till all present had either felt or touched her. She then started for the cabinet, springing over the railing in front of it (about five feet high) at a bound. Stopping in the door-way of the orbitation and instant any maximum

way of the cabinet for an instant, and waving

her hand and bowing good-night to all, she dis-

appeared, and was seen no more during the sé-

the cabinet till she left us was some twenty min-

my grandmother. She spoke in an audible volce, Next came an old lady, recognized by her daugh-ter who was present, as Mrs. Carpenter. Next

came Mrs. Eaton, one of the spirits frequently controlling the mediums. Next came Mrs. Eddy,

The next spirit that appeared I recognized as

utes.

From the time Honto first came out of

circle.

ing him, she went to the other end of the

the end of the circle room (accompanied by Mrs

Upon reading in the Banner of the 13th Inst. the article headed "Abraham Florentine-Verlfication of his Message," I examined my Brooklyn Directory and there found the name of Abraham Florentine, with the address 119 Kosciusko street. Being at the moment disengaged, and interested in pursuing the subject, I at once sought the street and number indicated, and my application at the door was met by an elderly lady, of whom I inquired whether Mr.' Abraham Florentine resided there. The reply was "He did reside here, but is now dead."

QUES .- May I inquire whether you are Mrs. Florentine, his widow?

Ass.-I am.

Upon my here remarking that I would be pleased to; obtain some information about her late husband, she invited me to a seat in the parlor, and our-conversation was then resumed.

- Q .- May I ask when he died?
- A.-Last August.
- Q.-At what time in that month?

A.-On the fifth.

A .- Eighty-three.

Q.-Had he passed his eighty-third year? A .- Yes; his eighty-third birth-day was on the

previous eighth of June.

Q.-Was he engaged in any war?

A.-Yes, in the war of 1812.

Q .- Was he naturally active and self-reliant, or the reverse?

A .- He had a will of his own, and was rather impetuoùs.

O .-- Was his last illness of long or short duration, and did he suffer much?

A .- He was confined to his bed for a year or stove and lamp having no apparent effect upon her. Honto was now forty feet from the cabi-net; she opened the door at end of circle room, more, and suffered a good deal.

I have here given the questions and answers in their relative order and in their exact words, from notes taken at the time. During a slight pause following the last answer, Mrs. Florentine, who appeared to be a very respectable lady of about sixty-five years of age and of American birth, inquired my object in asking these questions, when L read to her the article in the Banner, which evidently puzzled though it interested her, and I then entered into a full explanation of its purport, greatly to her surprise. She then fully indorsed every line of it, and I left, thanking her, and promising, at her request, to send her a copy of the last number of your journal.

hand, picked upon the strings a moment, and then having it down she again started for the end of the circle room. Reaching the door she open-ed it and passed out into the hall, down the stairs to the sitting-room below (about seventy feet from cabinet), where two of the Eddy family were sitting—Mrs. D. M. Eddy Brown and Miss Alice Eddy. Honto stood in the doorway of the room, facing the light of two ordinary coal-oil hamps, burning brightly at the time. She invit-ed the ladles to come up to the circle room, as she was going to have a good time, speaking in an audible voice to them. They accepted her in-It will be observed that while the spirit of Mr. Florentine states his age to have been eightythree years, one month and screnteon days, according to his widow's account it should be twenty-seven days; but this discrepancy is hardly worthy of notice, as either he or she may here be equally mistaken.

As the case stood, before this additional confirmation of its truth was obtained, it certainly was a remarkable verification of a spirit-message: but as now presented it appears to me the evidence is conclusive.

I would add that I have some acquaintance with "M. A. (Oxon.)," the gentleman in Lon don who applied in The Spiritualist for information of Abraham Florentine, and I can assure your readers that he occupies a very high literary position, is a professor in an English University, and his character is a guaranty against collusion and deception, and I take pleasure in contributing to establish the identity of the communicating spirit. Yours truly,

EUGENE CROWELL, M. D. Brooklyn, N. Y., Feb. 15th, 1875.

Woman.

the mother of the Eddy mediums; she stood out upon the platform, speaking in a full, distinct volce, telling her children to stand firm for truth, to live good, pure lives, and that the joys which awalted them in the other life would compensate The Joint-Special Committee on Woman Suf-frage of the Massachusetts Legislature held a to live good, pure lives, and that the joys which awaited them in the other life would compensate them for all they suffered here. She spoke nuch more that was beautiful and instructive, making all present fuel stronger to buttle for truth. The next spirit I recognized as my mother. Next came a sister of Mr. Waterman, whom he recog-nized; followed by a haly recognized by Mr. Water and the struct was beautiful and y recognized by Mr.

To the Editor of the Banner of Light: For the Lord's sake, stop calling me a detectire! In to day's Banner you say: "This gen-tleman"-meaning me-"has the reputation of

heing one of the shrewdest detectives in the United States," etc. Now I don't know what reputation I may have for this sort of thing, but I do know that I am not a detective, never was, nor ever will be. This is a blackguard epithet applied to me dur.

ing the war by thieving contractors and their confederates in and out of the public service, be-cause I aided the war and navy departments to prosecute them. I did the same professional du-ty for those two branches of the Government as the late Lames T Break and General "Baldy"

the late James T. Brady and General "Baldy" Smith did in New Orleans; Mr. Charles A. Dana in the West; and every Judge Advocate and In-spector General everywhere. When Secretary Stanton accepted my resignation, his official or-der, issued by the Adjutant-General of the Army, designated ma as 4 Colonal Henry S. Olcott, Spe-

designated me as "Colonel Henry S. Olcott, Spe-cial Counsel of the War Department;" and the orders of the Secretary of the Navy styled me "Special Commissioner of the Navy Depart-If I am to have notoriety among the Spiritual-ists, as seems my destiny, I prefer at least to be recognized as a gentleman and a man of honor; neither of which are necessarily implied in the efforcient title which are honor bordowed upon

Q .- What was his age at time of decease?

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

MEETINGS IN BOSTON. Besthoven Hall.—"The Music Hail Society of Spiritual-ists" has secured the above-named new and elegant half, 413 Washington street, near the corner of Boylston street, for its eighth annual course of Lectures on the Spiritual Philosophy. Meetings are held every Sunday afternoon, at 24 o'clock precisely. Admission 10 cents, and 10 cer-tra for reserved scat. Edward S. Strickland, formerly Baptist Minister, will lecture Feb. 21; W. S. Bell, Feb. 23; N. Fränk White, March 76; T. B. Taylor, A. M., M. D., (author of "Old Theology Turned Upside Down," etc.,) March 14 and 21; then possibly Thomas Gales Forster for one Sunday. Sincing ov a first-class quartetin. Tickets secure re-

offensive title which you have bestowed upon

HENRY S. OLCOTT.

one stunday. Singing by a first-class quartette. Tickets seeining re-served scats for the season can be procured at the grad-uated price of #3 and #2, according to location on the lower hore, and #2 in the front row around the balcony, on application to Mr. Lewis B. Wilson, Chairman and Treas-urer, at the Banner of Light office, 9 Monigomery place, where a plan of the hall can be seen, or at the hall Suu-days.

merr, at the Ranner of Light office, 9 Montgomery place, where a plan of the hall can be seen, or at the hall Sundays. Join A. Andrew Hall. - Free Meetings. -Lecture by Mrs. S. A. Floyd, at 24 and 75 r. M. The audience privileged to ask any proper questions on splrituality. Excellent quartette shifting. Public invited.
 Rachester Hall, 551 Washington street, -The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place overy Sunday. at 10% o'clock. Geo. H. Anneon, Secty. The Boston Spiritualists' Union will resume meetings at Rochester Hall (formerly met 1. S. Williams, President. The public are cordinally invited.
 The Boston Spiritualists' Union will resume meetings at Rochester Hall (formerly met 1. S. Williams, President. The public are cordinally invited.
 Mrs. S. A. Floyd, at 29 and 75 o'clock. The public are cordinally invited.
 Methods and the sessions at this place overy Sunday afternoon and evening at 25 and 75 o'clock. The public are cordinally invited.
 Miss M. I., Barrett, Secretary. Southan and speakers will no present at ach meetings. Meetings at Lording at Lording at Lording these and presentation on an evening of each week. Mrs. C. C. Hay ward, President; Miss M. I., Barrett, Secretary.
 Metiums' Meetings at Lording at Lording and presentation and synchrony and responder that meetings cordinally invited.
 Metiums' Meeting at Tempiars' Hall, 280 Washington street, at 105 A. M., cach Sunday. All meetings cordinally invited.
 Merting Meeting A. All are invited to attend. Lecture every Sunday at 3 and 75 r. M.

BOSTON. - Rochester Hall. - At the meeting of Children's Progressive Lyceum No. 1, on the morning of Sunday, Feb. 14th, the following parties engaged in the literary exercises: Reading, Conductor Danforth, Eimer Smith, Frank Baker, Mrs. Haltle Wilson. Declamations, Mabel Edson, Helen Kittredge, Rudolph Bertlesen, Henry L, Dodge. Song by Henry C. Lull, The regular question be-fore the Lyceum: "What is Freedom?" was also answered by several members of the school. Wm. A. Williams, Corresponding Secretary.

Investigator Hall, Paine Memorial Building. - J. Frank Baxter was greeted by large and appreciative audi-ences last Sunday morning and afternoon, and the people were highly edified by two very interesting lecturgs, which were listened to with most profound attention. He also gave two excellent readings, and interspersed the services with beautiful songs. Mr. Baxter is one of the ablest lecturers in the field, and none can excel him in the rendering of those touching and sympathetic songs with which he is always equipped. We can cheerfully recommend him to those societies who are in want of a speaker, as he is eminently fitted to grace any platform as a spiritual lecturer or singer. Meetings next Sunday morning and afternoon in the same hall. F. W. Jones, Chairman.

John A. Andrew Hall.-Mrs. Sarah A. Floyd held two well-attended and practical meetings at this hall, Sunday, Feb. 14th, afternoon and evening, the fine singing of the choir adding much to the interest of the occasion.

CHELSEA, MASS. - New Broadway Hall, - J. Frank Baxter, the popular test medium, musician and vocalist, will meet the people at the above-named hall, Sunday afternoon and evening, Feb. 21st, at 2 and 7 o'clock. Admission 10 cents to defray expenses. Lectures, new songs, &c.

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the daily needs, physical and spiritusi, of humanity in this life, as well as in that which is to come, '' Dr. A. Johnson, New York City, says: ''I have no hest-itation in saying that it contains more sound philosophy in regard to the iaws of life and health than all medical works in the library, '' We have also received from the same publishers ''A 1)z-FENCE of MODERN STRIFTIALISM,'' by Alfred R. Wal-lace, F. R. S.-Rutland (Vt.) Herald.

"American Free Dress League."

"American Free Dress League." A Convention of this body will be held in Hortleultural Hall, Worcester, Mass., Thursday and Friday, February 25th and 21th, 1875, holding-Lince sessions daily, at 10 A. M. and 2 and 7 F. M. Belleving friendly discussions on sub-jects of human improvement productive of practical good-ness, this meeting invites friends of physical and spiritual liberty, of hygienic usages and general welfare, to unite in its deliberations. That woman's prevailing costume, in debilitating the body, disqualities mental faculites—in unduly consuming time, strength, thought, toll and means, abridges the ele-vation and independence of both saves, and is bales amore and scientists of the age. Let us coursel together on the pres-ent phase of the case and its reformation. Good speakers are invited and expected. Thuse from a distance wishing most reasonable bodyl and attention while in Worcester, are commended to the the line, Piesant street. The public are cordially invited to attend. Papers friendly to the cause please copy.

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ted to all mental tastes. Read the volume 1 In the midst of the confusion and tur-moli of the modern system of existence, its words come like the sweet chiming of twilight memory bells, calling weary souls to the entertaining of higher thoughts con-cerning their needs and destinies.

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came a sister of Mr. Waterman, whom he recog-nized; followed by a lady recognized by Mr. Watson as his sister. The next spirit I recog-nized as John Nevins, a brother-in-law, who nized as John Nevins, a brother-in-law, who stood out plainly and distinctly. Next came an old gentleman, recognized by Mr. Watson as his father, John Watson. He was succeeded by William Brown, one of the medium's guides, who spoke in an audible voice, so that all pres-ent could hear; he said not one jot or one tittle of the law should pass away till all was fulfilled; 1 that it related to what has hear arounded by think it related to what has been promised by

the spirits. The spirits who appeared during the scance were clothed in various costumes, some being beautiful, others plain—the Indians showing more taste for display, and their dresses being magnificent. I have given only a part of what transpired. Thave written facts which are at tested to by those who wither ners when are at tested to by those who withessed the manifesta-tions of which I write, they requesting me to subscribe their names to this statement. Most truly, EDWARD BROWN.

MRS. R. CLEVELAND MRS. WATSON, MRS. D. M. EDDY BROWN, MISS ALICE EDDY, CHARLES WATERMAN, MR. WATSON, HORATIO EDDY, JOSEPH RUGG. Chittenden, Vt., Feb. 10th, 1875.

New Publications.

LED ASTRAY, the SPHINX and BELLAII are three of the characteristic romances of Octave Feuillet which are translated into easy and graceful English by Vibeur and presented in picturesque style to the public by Carleton & Co. Feuillet is well known as the author of the "Romanco of a Poor Young Man." His tales are of wide popularity in Parts society, surpassing his versions of them for the stage They abound in vivacious scenes, gay dialogue, pathos and graphic touches, and are established favorites among the readers of romance.

RECEIVED: PETER HENDERSON'S PLANT AND SEED CATALOGUES: 35 Cortlandt street, New York City, THE TYPOGRAPHIC MESSENGER-James Conner's Sons, Publishers, Nos. 28, 30 and 32 Centre street, New York

City. PROCEEDINGS OF THE BOSTON FRANKLIN TYPO-

GRAPHICAL SOCIETY, Jan. 17th, 1874. D. M. FERRY & Co.'S SEED ANNUAL FOR 1875. D troit, Mich.

OCGUT CHRISTIANS TO DEBATE? By W. F. Jamleson. HALL'S AMERICAN JOURNAL OF HEALTH for January. New York: 40 Broadway.

THE MEDICAL MIRROR, A. K. Butts & Co., Publish ers, 36 Dev street. New York City. The SONG MONARCH: A Collection of Secular and Sa-

cred Music for Singing Classes, Day Schools, Conventions, Musical Academics, &c., &c. By H. R. Palmer, assisted by L. O. Emerson. Oliver Ditson & Co., 277-Washington street, Boston.

THE TRIBUNE ALMANAC for 1875. Tribune Association, New York City. NORTHWESTERN MAGAZINE, for January, Street,

Multe & Bowen, 121 Lake street, Chleago, ID. A LECTURE ON THE PROTESTANT FAITH, by Dwight

H. Olmstead.

LOSING TO WIN, a novel by Theodore Davies. New York: Sheldon & Co., 677 Broadway,

EST Shelley, the poet, was as pure, as disinter-ested, as noble an enthusiast in favor of the good, the beautiful and the true, as ever lived. To redress human wrong, to relieve human suffering to war with ignorance and injustice and falsehood in every form, to leave the world better than he found it, was the object of his life of suffering and of song.

all, William Lloyd Garrison and others.

The California State Woman Suffrage Society, Mrs. Sarah Wallis, President, held a meeting in Mayfield sometime since, at which there were present large delegations from San Francisco, San José, Santa Clara and other portions of the State, together with a general turnout of the resi-dent population. Speeches were made by Judge Wallis and Mrs. Wallis, Mrs. Pitts Stevens, Laura De Force Gordon, Dora Dartmoore, and others. Music by a choice choir, dancing and a fine sup-per closed the occasion, concerning which the "The whole affair was one grand success, and

Mrs. Wallis has reason to be proud of the result of her habors, ohild those who think suffrage dead should have been present to be convinced that if it be dead it is a most terribly lively corpse."

The Woman's Suffrage Association of the State of Maine held its' annual meeting in Augusta, Feb. 12th. Benjamin Kingsbury, of Portland, was reelected President; Mrs. C. A. Quimby, of Augusta, Corresponding Secretary; Mrs. W. D. Eastman, of Dexter, Recording Secretary; Mrs. W. K. Lancy, of Pittsfield, Treasurer. In the afternoon and evening, public addresses were de-livered by Mrs. Lucy Stone Blackwell, Miss East-man, the Rev. Mrs: Gage, the Rev. Miss Haynes and. Mrs. Woolson. Resolutions were adopted, asking the Legislature to give women a right to vote in Presidential elections, toadminister onths; also to enact laws to make women eligible to cer-The Woman's Suffrage Association of the State also to enact laws to make women eligible to certain offices.

A woman's right to be a director in a bank, and the right of stockholders to elect a woman to such a position, are conceded at Peoria, Ill.

The objection to woman's voting because her department of labor is the home, and the rearing of children, instead of being well founded, or any objection at all, is the very reason why she should have the right conferred upon her; being the mother of men, taking care of them during their infancy, childhood, and early manhood, make her the educator of the germ of the nation.

A very "seedy" and ignorant looking man, says the Grand Rapids (Mich.) Post, came in to vote in a township of Michigan, at the election bearing on the Constitutional amendments, etc. Said one of the ladies, offering him a ballot, "I "What kind of a ticket is that?" said he, "What kind of a ticket is that?" said he, "Why," said the lady, "you can see yourself." "But I can't read," he answered. "Why, can't "But I can't read," he answered. "Why, can't you read the ballot you have there in your hand, which you are about to vote?" the lady asked. "No," said he, "I can't read at all." "Well," said the lady, "this ballot means that you are willing to let the women as well as the men vote." "Is that it?" he replied, "then I do n't want it; the women do n't know enough to vote."

A woman who had served in the army for thirty-eight years, beginning at the age of fourteen, becoming a commissioned officer, was lately de-tected at a hospital in Paris. She was twice se-verely wounded at Waterloo, and has letters of congratulation on her valorous deeds from Marshals Berthier, Augereau, Suchet, and Gen. Dupont. During all this time she managed to conceal her sex. She is now eighty years old, and since 1833 has been pensioned.

The man who really has the Divine spark in him, though he may be proven a liar, or usclean, may still command a large and genuine admiration. We regret the guif which separates the genius from the manhood, but we cleave to that which instructs, inspires, and helps us, and say frank-ily for this we are in dcbt.—Rev. Robert Collyer.

Movements of Lecturers and Mediums.

Alles B. Stebbins will speak in Baltimore in February in New York City, March 7th and 14th; in Cloveland, O. April 4th and 11th; in Waverly, N. Y., April 18th and 25th. Miss Dorcas E. Pray, Augusta, Mo., clairvoyant and peaker, desires to make engagements to lecture.

W. S. Bell (formerly Universalist minister at New Bed ford), who so ably addressed the "Music Hall Society of Spiritualists" at Beethoven Hall, Boston, on the afternoon of Sunday, Feb. 14th, can be addressed care this office by any Association or individual destring his services. Keep him at work, friends.

W. F. Jamleson, having finished his six weeks' successal engagement in New Haven, CL, has good west as far as Cambridge, Henry County, III., to hold a debate with Rev. Aaron Walker, one of the ablest among the Christian clergy, on the Bible Christianity and Spiritualism. The debate is to begin Monday evening, Feb. 22d, to last a week or more.

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

THE CLOCK STRUCK THREE: Being a Review of Clock Struck One, and a Reply to it. Part II. Showing the Harmony between Christianity, Science and Spiritual ism. By Samuel Watson, Chicago: Religio-Philosophi-cal Publishing House. Boston: Colby & Rich.

ism. By Sammel Watson. Chicago: Religio-Philosophical Publishing House. Boston: Colby & Rich. The singular title of this work is not sensational in its purpose, but is a variation upon "The Clock Struck One," a title which was employed by Mr. Watson for his first book, referring to the mysterious striking of a clock previous to a dicath in his family. This volume contains a review of that book, by Dr. Thos. E. Bond, Mr. Watson's reply, a further development of the same subject, with several chapters relating to Spiritualism in its connection with science and with Christianity. A mong these is included the report of the domous love stigation of the London Dialectical Society, The character and standing of the author render this work of especial importance. Mr. Watson being a member of the General Conference of the Methodist Episcopal Church, South, and editor of the Memphis Christian Advocate. He disclaims all connection with Modern Spiritualism, circles or scances, and writes only "from a biblical and scientifies standpoint." In dealing with the facts and earter shows both frankness and earnestness, and no one can doubt his slicenty. This solution who way already believe in the spiritual pilosophy or who are investigating the subject. The author states his belief that "the line is not far distant when Christianity, properiy understood, and Spiritualism, disrobed of its excrescences, will be confirmed by scionce, and all sweetly harmonize in hastening the millennial glory which is dawning upon the work, when the New Jerusalem shalldescend to carth."

-Boston Post. -Boston Post. Andrew Jackson Davis, "author of twenty-seven vol-umes on the Harmonial Philosophy," has written a bro-chure on "The GENERIS AND ETHICS OF CONJUGAL LOVE." It is evidently intended for the married and those who mean to marry, and contains many excellent sug-gestions, with slight tendencies to mysticize and rhapso-dize where a plain statement would be better. Mr. Davis says: "There can be no true marriage where equality of says. "There can be no true marriage where equality of so and of personal rights are not first intelligently recog-nized, acknowledged, and solemnity acted on as the im-movable basis," "Happiness is impossible if sought as an end of terrestrial marriage: Equility and accordance of growth in purity, in goodness, in truth, is health, and in usefulness, is the cause of celestial joy in the haunts of the truly mated." Mr. Davis has no faith in free-love no-tions, and no patience with their advocates. He finds the way of life in a wise self-control, and insists that woman shall be the mistress of her own person, but that marriage should be courtship indefinitely prolonged; but he favors divorces for the mismated, when there is no crime as well as when there is; indeed, it is a crime for persons who re-pel and irritate each other to continue relations in which each makes the other miscable, if not wicked. Separa-tions can be regulated as well as marriages, though if men and women were rightly matched in the first place, they would grow together instead of failing apart, till separa-tion were impossible, -Progressive Publishing House, 24 East Fourth street, New Yurk.-Golden Age.

East Fourth street, New York - Golden Age, "THE MENTAL CURE," Hustrating the influence of the mind on the body, both in health and disease, and the psychological method of treatment, by the Rev. W. F. Evans, is a book of 34 pages, sent us by the publishers, Colby & Rich, Boston. We have not had time to give the book as careful a reading as we would like. A book treating upon the philosophy of life and the laws governing it, it should not be hastily criticised. We will therefore give a few of the encomlums from critics, and leave the public to judge of the merits of the work for themselves, A. E. Newton says: "It includes a knowledge of spiritual laws and forces which are intimately related to the welfare, -th ŕ

and in fine cloth, gilt side and back, \$1,50, postage cents. Full glit, side and back, beveled boards, \$2,00, postage 7 cents.

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esis and Geology. So pp. Price: paper, 25 cents, postage i cent; cloth, 50 cents, postage 4 cents. IS SPIRITUALISM TRUE? Price 15 cents,

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