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Spiritualism Abroad.

REVIEW OF FOREIGN SPIRITUALISTIC LITERATURE

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

A dozen numbers of a neat little pamphlet, bearing dates 1873-4, have come to hand from Buda-Pest, Hungary. They are entitled Reflections from the Spirit-World, and are full of the sweet echoes that break now so often upon our shores from the surging sea of souls that like the material ocean encircles our earth. My friend, Mr. J. F. Seman, a fine German scholar, took them to read and review, and has kindly furnished me concerning them the following:

"Cheering News from Hungary.—A new work published at Pest (on the Danube) entitled 'Reflections from the Spirit-World,' commences its introduction thus: 'Beloved brethren and sisters, when we, three years ago, as a small band of Spiritualists united to form this Society of "Pest Spiritualists," we were obliged to conceal our revenuents and stray from place for these for movements and stray from place to place for safety to hold our meetings. After thus wander ing about for nine months, we were blessed with the acquaintance of three noble individuals whom we soon recognized as veteran disciples and stout defenders of our faith. The names of these new friends are, Baron Emanuel Von Vay, his wife Adelma, née Countess of Warnbrandt, and his venerable mother, the Baroness Von Vay. A Count Von Vay honorary President, and Dr. Grunhut acting President. In Madam Adelma we soon discovered a most valuable medium. Being severely criticised, ridiculed and persecuted ing severely criticised, ridiculed and persecuted by the press and the public, we faced our assailants courageously, maintaining not only our position, but wringing from the Government a concession to our statutes by which we were incorporated as "The Society of Investigators in Spiritism." Soon after this event, our ranks began to swell so rapidly that the hall in which we met could no longer accommodate our robust assemblies. We then set to work, and had a large commodious hall constructed as our special meetingplace; this was festively opened March 2d, 1873. On April 30th, we received from the Royal Hungarian Ministry our certificate of incorporation, so that now we can and do hereby as an independent Society of Spiritualists greet all our brethren and sisters at home and in foreign lands, who are true believers in our faith and in the glorious dispensations of spirit power and spirit communion. The remainder of the work is large-ly devoted to mediumistic communications, which are very interesting."

I see on the cover of this pamphlet, among the names of Spiritualistic publications, The Banner of Light; also some mentioned that I have not yet seen or before heard of : La Revue d' Orient of Smyrna; La Vèritè, Journal Spirite, Alexandria; El Spiritismo, Lima; L' Espiritista, Santiago, Chili.

Another pamphlet comes also from Pest, Hungary: X1 Thesen An Den Spiritismus. It examines the subject of Spiritualism quite thoroughly under eleven different aspects.

Mexico sends out some of the handsomest and ablest periodicals that are published in the cause of Spiritualism-Mexico, that was so recently involved in the deepest gloom of Catholic bigotry and superstition. Sr. Don Refugio I. Gonzales edits La Ilustracion Espirista, the January number of which for 1875 has thirty-two pages of interesting and important matter. Its most prominent articles are a semi-scientific consideration of "The Worlds of Transition," and the "Theory of the Beautiful." These are followed by a "Eulogy of Chateaubriand," a powerful synopsis of the work recently published in Lerida, "Rome and the Evangel," and shorter sketches, which embrace notices of "Swedenborg," "Vital Phenomena," "Spiritualism Abroad," "Investigations by Mr. Crookes," etc. On page twenty-two is the following (briefly translated)

record of a vision: "The Marquis of Rambouillet, departing for the war in Flanders, visited the Marquis of Précy, who was confined to his bed with a fever. During the interview that the state of ing the interview they promised each other that whichever should depart this life first, would reappear to the survivor and bring him news of the other world. Six weeks afterward, at six o'clock in the morning, Rambouillet came and awoke his friend, announced that he had been killed the previous evening, showed the wound by which he had fallen, and declared that he, Précy, too, would be killed in his first battle; then he disappeared. The Marquis aroused his household and stated what had occurred but household and stated what had occurred; but they considered it to be only the effect of his fever. Eight days subsequent to this affair, the courier from Flanders confirmed what Ramboullet bearing the courier from Flanders confirmed what Ramboullet heart and the courier from Flanders confirmed what Ramboullet heart from Flanders confirmed whether the flanders confirmed whether from Flanders confirme let had stated concerning himself, while, not long after, Précy, as predicted, was killed in a fight at the barrier of San Antonio."

The first paragraph of the article referred to above, "Rome and the Evangel," reads as follows: "My dear children, wait patiently. The seed confided to the ground is not transformed into the golden grain without having suffered (I will say, first its long period of darkness) the cold of the winter and the bitter storms of the spring. | ture.'

The moral laws of the universe are in admirable harmony with those which reign in the universe sensible. The doctrine of Spiritualism, which is in its basis the holy seed of the Gospel, has experienced and still continues to experience the cold of ridicule, and was thought to be buried in the bosom of oblivion; still more, we hear the approaching tempest. Meanwhile, Spiritualism, silent in the depths of our consciences, receiving enough abuse to annihilate it, in spite of all the 'previsions' of its enemies, has not gone down into oblivion, but has rather come up to the light to dispute its legitimate rights in the herededitaments of Jesus.'

A note to the above-named article is, in part, thus: "So good, so excellent are the doctrines of Spiritualism, we wish to see them accepted by all the world; and not far distant is the time when they will invade the universal mind and sway the will of humanity."

El Criterio Espiritista, of Madrid, is also before me, but I shall have space for only a brief notice of it. Its first article is a continuation of the reply to El Imparcial, whose ridiculous charges against Spiritualism were recorded in my last "review;" this is followed by some "Reflections" on the spiritual phenomena as occurring in Europe with Home, Williams, Firman, &c.; and this, by a continuation of the vivid translation from the Banner of Light of Professor Buchanan's lecture recently noticed. This number gives further evidence also that the 'pastoral letter" directed against "Rome and the Evangel," by the Ecclesiastical Governor of Lerida, is having no little effect-bringing out such clear, logical articles in defence of the work that the aims of the Church (Catholic) are frustrated, and all its armor tarnished. The Jesuits and their works come under review in the Critic; also the act of the España Catolica, which seems to fear the simple fruth which the

Spiritualists propose to discuss in its columns. That cheerful-looking little paper, the Dagsly et, published in Chicago, in the Scandinavian language, and edited by Mr. Marc Thrane, is again at hand. Nearly a year ago I gave to the Banner a letter from Mr. Thrane, which defined his position in regard to Spiritualism. Though willing and even perhaps anxious to be convinced of the truths we advocate, and willing to act earnestly in their defence, if satisfied of their genuineness, he had never seen enough to make him change his views in regard to the matter. Of the present number of his paper (January, 1875) I can only give the headings of a few of his articles: "Thomas Paine," in reference to the recent Memorial Hall proceedings in Boston; "The Israelites;" notes on affairs in London, Paris, Italy; the great "Chinese Encyclopedia;" "Wendell Phillips," and a short article on "Spiritualism." The Dagslyset is only \$1,00 a

The Licht Welt, of Allentown, Pa., (Jan. 28,) contains a long article written by Dr. G. Bloede; letter from Mr. R. D. Owen in Religio-Philosophical Journal; a page of poetry on the American Katie King; manifestations in the presence of Mr. Williams, and many minor items of interest to Spiritualists.

I omitted to notice in the December number of the Revue Spirite its comments on that very strange affair concerning Susie Smith, of Lawrence, Mass., who, after all the usual evidences of corporeal death, still spoke, though with another voice than her own, and gave directions concerning her burial. "The Banner of Light," says the Revue, "makes no remarks (reflexion) whatever on this interesting occurrence. A dissertation on the subject should have explained the reason of these phenomena; but in the United States they are in the habit of recording a fact simply as If is, and leaving their readers to draw their own conclusions, more or less logical. By a too slight inattention to such phenomena, where indeed a certain degree of rigidity of the limbs may have succeeded a still pulse and other evidences of dissolution, many persons are doubtless buried who might be resuscitated. Susie Smith survived the body to which she was still attached by a tien fluidique; thanks to this substance, other spirits could manifest; one demanding that the arm of the defunct should be vigorously rubbed, calling for the transmission of vital fluid by the touch of a living person; employing thus a known means to continue the action of the unrecognizable life, hidden in the depths of the tissues; demanding a vital force, of which we are a source, to reattach the lien fluidique of the péresprit of Susie Smith." These brief quotations are, in the Revue, followed by accounts of experiments made upon persons who had been decapitated, showing that in some cases. ten hours after the execution, sensation was still manifest in the seemingly lifeless body.

The Revue Spirite, Paris, January number, has still another spirit photograph—another, still more wonderful than all that has preceded it; it is of Madame Allan Kardec and her husband.

"On the 7th of November, 1874, Madam Allan Kardec inquired of the 'master' if he would again consent to manifest himself by the photograph process. After making some judicious reservations, knowing full well the impossibilities that which the processed to reserve the manufacture of the manufacture of the processes. ties that might unexpectedly present themselves,

ties that might unexpectedly present themselves, he appointed, with his consort, a rendezvous at Mons. Buguet's, on the 14th of November, at two o'clock in the afternoon.

On a large épreuve, about 9 inches by 12, the founder of the doctrine came, having a card in his hands, containing ten lines of his originat writing (écriture originale) with his signature. This photograph is admirable. Judge of the emotion of Madame Alian Kardec. of Buguet and of tion of Madame Alian Kardec, of Buguet and of M. Leymarie. The promise of the spirit was realized. Six months ago he said: 'We will soon return with direct writing and our signa-

'We give here,' says the editor, 'a small copy of this photograph, which Madame Allan Kardec and Mons. Buguet offer to our subscribers, with their expressions of sincere regard (raux fraternels.)'"

Madame Kardee is seated at the side of a table, with her left arm resting upon it, and her delicate little hand hanging carelessly over the edge. Herface (round and plump and fair seemingly as that of a child, with curls too early whitened,) has an expression of indescribable sweetness. On the other side of the table is the spirit-figure of Mons. Kardee, a bust in appearance upon the table, though the drapery in which it is enveloped is seen to fall in folds beneath and beyond it, and in which there is another face, though perhaps accidental, and even another, perchance that of an infant, wreathed and veiled. The light from the drapery beneath the table is particularly no ticeable. In the hands, seemingly on the breast of Mons. K., is a large card, on which are written (as above stated) three paragraphs, beginning with "My Dear Wife," and ending with the writer's signature. The writing looks as if it had been produced by a finely-engraved steelplate, and is as follows:

Chere femme veille sur notre medium Buguet de faux spirite le tracassont en ce moment
Lui soul est le vral
C'est surfout lui que faix progresser
notre dectrine
Leymarie doit l'aider
Je suls avec vous Courage et adleu
14 Novembre 74 Allan Kardec

I may not have transcribed the French quite correctly, but it is as near as I can make it out. Mons. Kardec's face appears to be that of a man of dark complexion, of great resolution and firmness. The eyes are full, the forehead is very high and broad, and the hair is very short. It is, altogether, the most wonderful picture I ever looked upon. Perhaps I should state that the substance of the writing above given is, that Madame K. should watch over the medium, as evil spirits were even then trying to annoy him; that he was doing much toward the progress of our doctrine; that Mons. Leymarie ought to aid nim; that he (Mons. K.) was with his wife, and concludes with-"Courage and adieu."

"Everywhere the work goes on." Such is the heading of the first article in the Rovue under notice. Then it says: "The moral capital of Spiritualism augments ceaselessly, for every day brings its stone to the edifice, the foundation stone of which was laid by Allan Kardec." But this is only one of the gems of thought that adorn M. Leymarie's introductory pages like "les voix missantes et sincères de la nature."

On page 17 I find that the distinguished Baron du Potet is about to bring out a new edition of his celebrated work on magic, la Magie. It will (it being got up with much care with many engravings,) one hundred francs, and will be sold at that price. Only recently three hundred and twenty francs were offered for a copy of the work. The Baron was furiously assailed by many of the scientists of France when first promulgating (and demonstrating to those who dared to investigate) his doctrines. But he triumphed, for truth is a chariot of fire, and now in his declining years receives those honors due to his talents, his courage, and his great worth as a man. He is, I believe, a Spiritualist. Mr. J. F. Seman, whose name appears at the head of this communication, was once a pupil of the learned Baron du Potet.

Quid divinum; the Indians of Patagonia: an article from the Banner of Light, ("The journal of the largest circulation in the U.S.," says the French magazine of the 12th Sept., '74); a cure performed at a distance by a negro in St. Pierre, Martinique, will receive further notice in my

Another number of the Spiritualistic pamphlet of Buda-Pest, and the By-Laws of "The British National Association of Spiritualists," have just come to hand.

1 may also be doing service to two parties by naming to book-buyers and to persons visiting London, the extensive and valuable catalogues of Barnard Quaritch, 15 Piccadilly, W.

THE PARTITION.

As on the raging sea the saller sleeps
Within his narrow bed
Secure, though knowing that the awful deeps
Roar close beneath his head,
He sleeps and dreams with gently-heaving breath;
No midnight terrors show
The thin partition between life and death—
The blind abyss below.
So wrapt in blest unconsciousness we float
Upon that larger sea,
Whose shores are birth and death, and take no note
Of possibility;
Nor think how slight the walls 'twixt joy and pain,
How near to madness roll
The imaginations of the unbalanced brain—
The breakers of the soul.
The slender barrier on whose upper side
Virtues serenely rest,
Below the unstable wastes of life may hide,
Whose sway no thought had guessed.
Some sudden lapse from Wisdom's light and law,
Life's fort may undermine;
Some breach of passion or some secret flaw
Let in the pressing brine.
Beware! lest through the vessel's wave-swept sides
The encroaching sea prevails;
Then trust the stalwart keel. Whate'er betides,

The encreaching sea provalls:
Then trust the stalwart keel. Whate'er bettides,
Gnd's whole shall fill our salls.

—[C. P. Cran -[C. P. Cranch.

MOTHER GOOSE IDEALIZED.—Mr. Tyler, in his Primitive Culture," thus applies to the chil-"Song of Sixpence" the law of the interpretation of myths: Obviously, the four and twenty blackbirds are four and twenty hours, and the pie that holds them is the underlying and the pie that holds them is the underlying Earth, covered with the overarching sky; how true a touch of nature it is, that when the pie is opened—that is, when day breaks—the birds begin to sing! The king is the Sun, and his counting out his money is pouring out the sunshine, the golden shower of Danæ. The queen is the Moon, and her transparent honey the moonlight. The maid is the rosy-figured Dawn, who rises before the Sun, her master, and hangs out the slevids, his clothes, across the sky. The particuclouds, his clothes, across the sky. The particular blackbird who so tragically ends the tale by snipping off her nose, is the hour of sunrise.

Nitenany Aeyantment.

THE LIGHTS AND SHADOWS

WOMAN'S

Written Expressly for the Banner of Light, BY MRS. ANN E. PORTER.

tuthor of "Dora Moore;" "Country Neighbors; or, The Two Orphuns;" "Rocky Nook-A Tale for the Times;" "Berthn Lee;" "My Husband's Secret;" "Jessie Gray;" "Fletures of Beal Life in New York;" "The Two Cousins; or, Sunshine and Tempest," etc., etc.

CHAPTER XV.

"The Rank is but the Guinea's Stamp," A rainy day at Mount Paradise. Very welcome is the rain, for scarcely any has fallen for two or three weeks; the grass is brown, the garden drooping, and the highways dusty. Moreover the farmers have grumbled over the bad prospect for a future harvest. But the clouds have gathered at last, "like a corps d' reserve coming to the rescue just in time to save from defeat," Uncle Joe says, as he sits in his easy-chair after dinner. He says this to our friend, Miss Eliza, now Mrs. Melton. A few years have proved the wisdom of the Captain, who finds a good, sensible companion a wonderfully pleasant addition to his family. He does not look a day older than when we first introduced him to the reader. His wife thinks he is handsomer in his old age than in his youth, and I am inclined to agree with her. as he looks this evening in the dress which is so becoming to him - the somewhat loose-fitting blue coat, the buff vest, the broad rufles of the shirt, exquisitely fine and white, the black "ties" and white silk stockings on his well-shaped feet A slovenly slipper is Uncle Joe's abomination On the table by his side is a chessboard, and he is placing the men, when a young gentleman opens the door and says:

'If you will excuse me, Captain Melton, I will ide over to the Hall."

"Not afraid of the rain, ha!" said the Captain. "I have my Mackintosh, sir, and the rain comes down very gently."

"All right, Roger, only that I had hoped to

have a game of chess with you; but to morrow will do. This rain will last a week." "I will be on hand to-morrow, sir. Good-

night."
"Good-night, Roger, and be sure to put in an

appearance at dinner." "I will not fall, sir," said the young gentleman, as he bowed politely to the mistress of the house,

precedence of him. This disappointment does only son and heir of Roger Morton, of Clapham, an estate of greater value than the one he has failed to obtain. "I must look to you, Eliza, for an opponent,"

said Uncle Joe, as he completed the arrangement of his chess-men, "and, to speak the truth, you are a better player than Roger. I felt sure of beating him, even in my lazy, after-dinner mood; but when you are on the opposite side I must fight for my laurels."

"I am glad that I do credit to my teacher, sir. Twenty years ago you taught me my first game of chess.

"Ha! ha! is that so? I remember trying to persuade your mother to play, and she made an effort to learn, but you might as well try to teach your canary to play one of Beethoven's Marches! She pecked away at the pieces like a bird on a berry bush, but she had no idea of combinations or the relation one piece has to another."

"There is no strategy about my mother, and in a game of this kind she would prefer to be beaten rather than to give her opponent the pain of defeat."

"Yes, there is the true gentlewoman, carried almost to the extreme; and that reminds me of the query in my own mind-is Roger Morton going to turn out a gentleman?"

Mrs. Melton turned from the chessboard with a look of surprise. "Do you not call him a gentleman now?'

"Only half-fledged! and then I do not know who his mother, was—not from our well-known families. You see there must be the material. You cannot make porcelain out of common clay."

"Perhaps not," said his wife, taking one of his bishops with one of her pawns as she spoke; "but we have seen some noble men, true gentle men, come up from the masses, and great rascals with aristocratic blood in their veins.'

"True; but in all these cases you will find there is a cross, a drop of bad blood in one and a strain of good in the other. But bless me! where is my bishop?"

"Taken by a common pawn, sir. See!" and she showed him where he had been careless in his play. "A commoner beats a bishop, sir," she said smiling.

"Well, Joe Melton," said her husband, "if you were not playing with a lady you wouldwell-say a word that now remains unsaid! I must remember that I have a 'foeman worthy of my steel.' To return to Roger: it is evident that he comes to Morton Hall as a suitor, and Morton favors the suit."

"Yes, I think so; but as yet Mary has no suspicion of his errand. You must acknowledge that there is the making of a lady in your niece."

his chair, and there came to his features the smile that always lighted them when he spoke of his niece.

"Yes, yes, a true lady, with the blood of two old families in her veins, and the advantage of having been trained by as noble a lady as ever graced old Rome in the days of Cornella. We owe much to Lady Isabella."

"It is delightful to see the love between the two," said Mrs. Melton. "They make a charming picture together; the lady is magnificent, almost, in her matured beauty, with her glorious eyes, dark hair and stately figure, while-Mary's graceful form, fair face and deep blue eyes, are lovelier still by contrast.

"Mary looks like her mother," said the Captain with a sigh. "Now she has done with school we must have her here often."

"She likes to come, sir. I think Uncle Joe is almost as dear to her as her father."

"Yes, yes; but, Eliza, there is a gentlemanmy brother Morton. A gentleman, a true English gentleman, is the product of generations; he islike a boulder about which geologists tell us, that was formed first in the drift period, and has rolled from northern regions down mountains and across seas, till it has become polished and smooth without roughness or angles. Some -critics say that Dickens has given us no gentleman in all his novels. Had he done so there would have been one dull character, for an English gentleman has, as I have said, no sharp points, no prominent defects to ridicule, no vulgarity to amuse the masses. In every-day life he passes along unnoticed by the crowd, simply because a gentleman is always unobtrusive. I have seen in a great business city a spire of perfect proportions. It rises in all its beauty from a church that stands in the crowded thoroughfare of this port of commerce. Thousands pass it every hour, and look up at the clock which guides their own timepieces, but not one in five hunand, bidding her good-night, was soon heard rid- | dred of that crowd sees the beauty of the spire. ing down the avenue to Morton Hall. Roger It is so perfect that no defect draws the eye; and Morton would have been the heir to Morton Hall | yet the lookers-on enjoy this work of art, they had not Henry appeared in the world to claim | cannot give the reason why; but put in its place a vulgar carpenter's steeple and they would renot make him an object of our pity, for he is the | bel. So it is with a gentleman. He unconsciously educates society, and is a power. Put him in

> no gentleman." "Perhaps," said Mrs. Melton, "with all his genius he could not do it. A man cannot conceive and describe what is beyond his own power to do and to be in like conditions."

> a novel and he is a lay figure, unless some great

occasion proves the blood within him, as battle

and death did Philip Sydney; the mob and the

prison Louis Sixteenth; or our civil war Charles

the First. I do not blame Dickens for giving us

The Captain smiled. "I understand," he said; "and herein Morton proves a gentleman. He married my sister to please his father and mine. Had not this pressure been brought to bear upon him he might have loved her, for she was very lovable; but though 'there was no compatibility,' as your novelist says; he was always kind and considerate, and, by St. George! had she lived, Morton would no more have proposed a separation than he would have cut off his right arm. No; he knew what a marriage vow means, and he would have lived his promise to the death. His pledged word was more sacred to him than life. Once only did he for an instant forget himself. When Mary was born his disappointment was almost too much to bear. He saw Morton Hall, as he thought, passing away from the direct line, and while he spoke tenderly to the mother he gave no welcome to the infant. He rode away to work off his irritation, having the word of the doctor that his wife was doing well. I cannot describe to you his remorse and anguish when he returned and found her dead. He was hardly in his right mind for months, from the fear that he had wounded her by his neglect of the child. I was a little angered when he married again, and spoke some bitter words; but he was right, and we have all blessed the day that brought Lady Isabella to Morton Hall."

"Yes, she is beloved in hall and cottage. Mrs. Ramsey told me to day that Davie had finished his studies in Paris, and comes home in a week, bearing away the honors of his class. The good woman is very grateful to his patroness.'

"No doubt, no doubt; but the boy was gifted by nature with an artistic genius. His father before him was far above his station in life, in knowledge of books and a love for natural science. When is he coming home?"

"Next week. The mother has not seen him for two years."

The game of chess made slow progress that evening, and ended by the Captain's narrow escape from being checkmated. The next day was rainy, as he had foretold, and Roger Morton played a game with the old gentleman, in which-The Captain forgot his game as he sat back in | the latter came off the victor. As Mrs. Melton

watched the young man at play, the question of her husband recurred to her, "Is he a gentle man?" including all which she knew was implied by that word.

As he sat in the soft light of the shaded lamp she could not but acknowledge that he had wellcut features, a compactly knit figure and fine teeth, was faultlessly dressed, and had an air of hauteur in his manner which implied consciousness of birth and station. She was something of an art critic, as our readers know, and in her analysis of this face, paused at the mouth. Here she shook her head. It did not please her; and the more she studied it the more she doubted. The lips were full and red, and closed loosely over teeth of brilliant whiteness; and why she disliked the mouth she could not tell, and was yexed with herself for not liking it.

The following day was bright, and the two families dined together at Morton Hall.

It was a lovely evening, and they sat on the verandah, listening to the birds, who were making amends for two days' silence by rich gushes of melody, while the setting sun lingered over the grand old trees of the park; as if loth to leave a world so fresh and fair. Roger was at Mary's side, looking out upon the valley, and watching the silvery glitter of a little beck that wound its way across the fields, now lost to sight, and now sparkling in the sunlight. Mrs. Eliza saw Mr. Morton smile as he watched them, and she knew by the approval in his eyes that Roger was not unwelcome in the house.

The father expressed himself more openly to the Captain: "Yes, I think I half owe it to the young man," he said; "for I suppose that he thought himself for many years the rightful heir to Morton Hall. Then the estate is entailed on my son, which leaves Mary's portion small. Roger has wealth and family. His mother was a Morton, second cousin to myself."

"All right! all right!" said the Captain; "and a handsome fellow, too; hardly up to military height, though-but neither was Napoleon; I must see a little more of the young man; my niece need not marry for a fortune, but she must marry into a good family; we can have no misalliances.'

"No danger of that, I fancy," said Morton; "I never saw a girl more deferential to our wishes than my daughter. She has been guided by love, and she gives love in return. My Isabella has instilled firm principles into her character, and I am sure she would sooner die than give us pain."

"I can believe it. How beautiful she looks as she stands watching that water!"

"Very like her mother, Joe, at that age. Ay, you start! but it may please you to know that we talk of her mother often. Isabella says that we should do so."

"Your lady is always in the right. How does she like Roger?"

"I wish I knew; she is very reserved upon the subject; Mary's happiness is so dear to her that she will approve no hasty engagement."

"Has the young man proposed?" said the Captain, hastily.

"Yes, through the father; but I would not allow Mary to be informed of it, but preferred to hero I' she said. bring the young folks together, and if they fall in love, why, we will not pull them out, will we?"

"No, I think not, for, if such an event happens, it will require more than our united

strength to do it." Meanwhile Mrs. Eliza has made up her mind that there is a defect in Roger Morton's face,

which implies that he lacks some quality of the gentleman. She does not care if the blood in his veins is derived from the Plantaganets or the Stuarts. The defect is no physical deformity, but to her critical eye it implies a moral weakness. She keeps her knowledge to herself, and watches the course of events. . The sun sets and the moon rises. The Cap-

tain and his wife ride home in their carriage, driven by faithful Peter. They are getting to be old folks now, and take life easy; but Roger Morton is young; he likes the moonlight, and rides down by the side of the silvery beck. Mary sits awhile by her window and looks upon the old trees, through which the moonlight shines, making shadows on the grass. She sits and dreams, some pleasant, wide-awake dream -for there is a smile on her face, and her dark violet eyes are little wells of joy. The night wanes; she rises, and giving one more look to the outside world, but not in the direction of the silvery beck, a silent prayer trembles on her lips, and she seeks her pillow, a pure maiden, who has known naught but love since Patsle Ramsey bore her, an unconscious infant, from her dead mother's side.

Near a little arbor on a rise of ground, at the foot of which sparkles the beck, Roger Morton stands with one arm thrown upon the neck of his horse, while he looks eagerly in the direction of a foot-path which runs from the arbor toward Patsie Ramsey's cottage. He does not look in vain, for Bessie is seen coming up the path. Roger fastens his horse to a tree and goes to meet her. "Ay! my pretty Bessle, I was sure you would come this fine night; such nights are made for lovers!"

He drew her arm within his own, as he added, "We will walk back and forth in this bit of moonlight, that I may see your bright eyes and that becoming dress. You love bright colors,

"Yes; and didn't you say I ought always to wear them?"

"I did, my little beauty, for the bright ribbons in your hair, and the broad sash about your waist, match the roses in your cheeks. You are the prettiest girl in all the country side, Bessie." "Prettier that Miss Mary, Mr. Roger?"

"Yes, my little Bessie, your cheeks are more like roses than hers, and your red lips are redder, and-sweeter, my darling."

'Oh, Mr. Roger, is it true what you tell me, that you love me, Mr. Roger?"

"True, Bessie? Sit down in the arbor and let

me tell you again and again."

"Then may I not tell my mother? I never disobeyed her before you came, and if she knew: that I met you in the arbor here, she would not

like it. Let me tell her, Mr. Roger?" " Not yet, Bessie, not yet; one of these days. I will take care of you, darling, and when you go home, I will watch that no harm comes to you till you are safe in your own room. That is your little chamber in the roof, is it, where the honey-

suckle covers the window?" "Yes, and my mother thinks I am sleeping there now. Oh, Mr. Roger, I am afraid I do wrong to come here.'

"Not if you love me, Bessle, as I believe you

derness, and felt her own heart thrill as his arm was thrown caressingly around her.

"Some day, Bessie, I will take you to London, and you shall have all the bright gowns and ribbons that you want. I have money, Bessie, and you shall lack for nothing."

"And will you marry me, as you promised, and make a lady of me?"

"Of course I will, Bessle. You are as pretty now as any lady in the land."

Bessie, our vain, pretty Bessie, sat there, drinking in the sweet poison, charmed, fascinated as the bird by a serpent's eye. When she climbed up into her little attie that night, she lay down to dream of a life in the city with her handsome lover always by her side. Poor Bessie!

The next week Davie was expected home, Patsie's heart was full with the joy of that coming, and her hands busy making the cottage bright for his welcome. Spotlessly white were the linen sheets, the white spread, and the dimity curtains of his room; fragrant too with the flowers he loved. How early she rose on the morning of that day, to watch its promise of cloud or sunshine. As she hoped, it proved the very day for

Her breakfast över, she dressed herself in her Sunday gown and sat down by the open door to watch the path by which he would come. "Some one is coming!" she explaimed. "Look, Bessie, for my eyes are dim! It cannot be time yet for Davie!"

"It is Mary, mother."

Yes, it was Mary, and her horse was laden with flowers, as was that of the groom behind her. It looked like a traveling flower-garden.

"Were you not looking for me, Mammie Patsle?" she said. "What will Davie think if we are not all here to welcome him? And see! We will make the cottage like a bower of roses for our hero. Don't you understand, Mammie, that he has won the highest honors of his class! Our Davie! Aren't you a proud and happy woman?" and the beautiful girl threw her arms round her old nurse and kissed the kind, comely face.

"Oh, Mary, my darling," said Patsie, as she held her in het arms and looked lovingly into her face. "You are like your mother, as lovely and as good of heart. I never had joy or sorrow but she shared it. I can't work to day, Mary. See, I tried to knit, but the stitches are down, and my eyes are too dim-to pick them up."

Mary threw the work across the room into Patsie's work-basket. "There! we will have no work to day. Come, we will arrange the flowers. Bring me water and strings, Bessie; we will make wreaths and bouquets.'

They were thus employed-Patsie standing on chair fastening a garland over the window opposite the door; Bessle, her head bent over the flowers in her lap; Mary, twining myrtle around a picture of Davie which hung over the mantel. She was partly turned toward the door, so that one coming in would see the profile of her face. She wore a white dress with blue ribbons, such as Davie used to like when they were children: How many times had he tied the bow of the sash upon the little white frock of Baby Mary!

"There now is a crown of myrtle for our

[Continued in our next issue.]

New York-Quarterly Convention.

New York—Quarterly Convention.

The Quarterly Convention of mediums and speakers of Western New York was held in Laonn, Chantaniga Co. Feb. 6th and 7th. 'Owing to the great storm which passed over our country, travel was impeded, and the intensity of the cold prevented some from attending; yet, notwithstanding, very many brave and earnest men and women from city and country were in attendance, and the meeting was quite large. None of the Committee were present; G. W. Tavlor being absent from severe liness. David S. Ramsdell was chosen President, and after a song by Mrs. Nora Bartlett the meeting was opened by an invocation from Edward S. Lacy.

The meeting took the form of conference; many and various were the subjects presented by the different speakers, as affecting the vital issues of life, development, growth, progress, and happiness. The principal speakers were E. W. Meacham, J. W. Burroughs, B. D. Bryant, Dr. Morgan, M. M. Toucey, Mrs. Clark, Mr. and Mrs. Higley. The latter, entranced, gave a short address.

Mr. O. G. Chase read a very able essay on "The Origin and Effects of Evil," which (by request) will appear in the Chantanagon Farmer.

A letter of kindly greeting was read from our devoted Brother Lymn C. Howe, containing much wise and good

and Effects of Evil," which (by request) will appear in the Chantangon Farmer.

A letter of kindly greeting was read from our devoted Brother Lyman C. Howe, containing much wise and good counsel. Mr. Allen, of Gowanda, gave his late experience of a visit of Havana, N. Y., at Mrs. Compton's (the median), where very many of his loved ones, gone before, visited and conversed with him and his family present in materialized form, unmistakable in appearance, and in the numerous tests given them.

The subject of the Ransas sufferers was introduced by the Secretary, who speke of an appeal found in the Banner of Light of Jan, wil, 1875, from Henry J. Durgfft, of Baidwin City, Kansas, soliciting help for the Spirfmailists and Liberals of that place, as they have been refused assistance from the Christian Aid Societies there (though quite liberally stipplied) on account of their belief, though they might be starving and freezing. Mrs. Burtis also stated that she had received a private letter from Mr. Durgfu (be being an old acquaintance), and could fully substantiate the endorsement of Mr. Durgfu by the mayor and other prominent men of Baidwin City, that he is a man of integrity and honor, and would cleal out fairly money, shoes, clothing or food that might be consigned to his care. The necessity was also urged upon the audience that the friends in the several towns, cities and country should form Aid Societies, and send assistance to our brothers and sisters as soon as might be, to relieve their sufferings in this sever and inclement winter.

The Convention was closed by tendering a vote of thanks to the chairman of the meeting; also to the friends of Laona for their generous hospitality to the friends in attendance. Adjourned to meet in May next, wherever the committee may solect.

San A. Ruffert, N. Y., Feb. 21st, 1875.

Dress Reform Meeting.

The Dress Reform Convention at Worcester, Mass., on the 25th and 26th ults., was considered an encouraging success by those present, although the weather was unfavorable, and many conservative influences were caused to bear against it. Many interested citizens there welcomed those from abroad.

Cor. Sec'y of A. F. D. League.

Which is Right?

S. B. McC., in the Banner of Feb. 27th, writing from Detroit, says: "The young cling tenaciously to life because there is an instinctive desire to fulfill what seems to be the destiny of created man. Those older in years, although they may not have accomplished all they could have wished, yet feel that they have fought the fight. Well or ill, they have done their best, and are ess reluctant to surrender to advancing time. The rosebud resists when we seek to pluck it from its stem. In maturity it drops (?) at the

Another writer has said: "The tree of deepest root is found:

Least willing still to quit the ground;
"T was therefore said by ancient sages,
That love of life increased with years,
So much, that in our latter stages,
When pains grow sharp, and sickness rages,
The greatest love of life appears."

The prosability regists," you was they deach

"The rosebud resists" no more than does the mature flower " when we seek to pluck it from its stem." True, the mature rose readily yields the faded emblems of its earlier freshness and beauty, but when we essay to pluck it from the bush, it adheres with no less tenacity than does the young bud.

II. N. S.

A valuable table of the statistics of Christianity is presented in Prof. A. J. Schem's Statistics of the World for 1873. In North and South of the World for 1873. In North and South America, out of a population of \$4,500,000, 47,000,000 are Roman Catholics, and 30,000,000 Protestants. In Europe, out of a population of 301,000,000, 147,000,000 are Roman Catholics, 71,800,000 Protestants, and 70,200,000 adherents of the Greek Church. In Asia, out of a population of 794,000,000, 4,700,000 are Roman Catholics, 1,800,000 Protestants, and 8,500,000 adherents of the Eastern Churches. In Africa, out of a population of 192,500,000, 1,100,000 are Roman Catholics, 1,200,000 Protestants, and 3,200,000 adherents do."

She looked into that handsome face and met those dark eyes, in which she read love and tenINDEPENDENCE, IOWA. BY WARREN CHASE.

Digging out of the snowdrift of Providence, we succeeded in getting through to the Iowa division of the Illinois Central Railroad, which was also opened long enough for two or three trains to pass, on one of which we reached this beautiful town, and then were again drifted in, and trains again stopped on the routes. The pitiful stories told by travelers are being related from

house to house. One group, snowed in three days, on reaching a hotel, ordered a sumptuous meal, but could not eat, and went to their beds, most of them, without touching it. Iowa has never seen such a winter before since the State was settled, neither for snow or cold weather; the thermometer for six weeks running from ten above to thirty below zero, and, up to Feb. 17th, no amelioration. Blocked in here, we opened batteries on Orthodoxy and superstition, and have had the best of success-excellent audiences of the most intelligent citizens, many of whom have heard B. F. Underwood, R. G. Eccles, and other liberal speakers, until Independence has already got the name of being one of the most liberal and intelligent towns in the State. The business part of the town was burned out two years ago, and has been rebuilt with much taste and stability. The place has about three thousand inhabitants,

with much enterprise. Iowa was fortunate in having excellent crops and good prices last year, and is, therefore, well prepared for the hard winter; and consequently there is not much suffering among the farmers.

The religious revivals seem to be a failure this winter in this section of the country; few are converted, and those almost worthless to the churches, and the preachers are greatly discouraged, and lay the blame mostly to Spiritualism and infidelity, which the devil has invented to cheat the Lord out of souls he would otherwise save from the endless and hopeless misery which they deserve for Adam's sin, if not for their own. The two grand divisions of the army of progress -infidels, or free religionists, and Spiritualistsare fast supplanting Christianity in the West, and it seems now that the old wall must fall by the double attacks of these batteries. The better world seems to be nearing us more and more every day, and becoming more and more blended with the souls and lives of the people in this, and turning the faces upward from the sensual and selfish pursuit of this mundane sphere, and yet we see the recklessness of the pulpit and press still urging on to the destruction of our corrupt

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

AROUND THE WORLD; or, Travels in Polynesia, China, India, Arabia, Egypt. Syria, and other "Heathen" Countries. By J. M. Peebies.
Neatly printed, landsomoly bound, and a perfect magazine of good things. The book, the title of which is at the head of these lines, should be in the library of every Spiritualist and Liberal throughout the Union. Upwards of four hundred pages, and every page filled with interesting matter, the perusal of this production is an intellectual repact of no mean order. Its opening chapter details the experience of the writer during his journey from his home in Hammonton, N. J., across the continent to California, his remarks on persons, places and institutions being characterized with shrewd penetration and careful reflection. Then he follows with some particularly graphic and deeply interesting particulars of the habits, customs and position of the inhabitants of the Sandwich Islands, Hisromarks on the various races therein are of a very valuable nature, serving to show that "Nature" and "Churchianity" are ever at war with each other These races, says our author, have become demoralized physically and spiritually since the missionaries went among them. From the New World (Tothe Old, by way of Australia and New Zealand, was the route taken by our travelor. Of the morals and status of the capital of Victoria, Melbourne, he speaks very unfavorably, and certainly the pictures he portrays should be thoughtfully perused. Thence to China, to a description of which he has devoted no small amount of care. Lau tsze he places before Confucius. Of the latter he says: "Confucius's brain was a cistern; Lau-tszo's a living fountain." Through Cochin-China. Singapore and Malacca to India: Each place is carefully described, and proves excellent reading. Of India our author can, it would seem, scarcely say sufficient. In a comparatively small compans for such a subject, the amount of Information concerning its condition, social, religious, political, historical and climatic, is worthy of all praise, and ser thence through France to England, and then home, completes our author's journeyings. Such is a brief review of this most excellent and useful work. Dr. E. C. Dunn, a clairvoyant and medium, accompanied Mr. Peobles, and the records of the communications given through the Doctor's mediumship form by no means the least interesting portions of the volume. Written in a pleasant and attractive style, full of useful facts and replete with interesting matter, it should command the ready sale we feel sure it will meet with.

Boston: Colby & Rich, No. 9 Montgomery Place. 414 pp. Price \$2,00.—Spiritual Scientist.

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PROOF PALPABLE OF IMMORTALITY: Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion. By Epes Sargent. Boston: Colby & Rich, Banner of Light Onice, Publishers. In this volume, Mr. Sargent: who is an old and practiced writer, has gathered what he believes to be well authenticated accounts of various spiritual phenomena which have occurred within the past twenty-five years. The relations of these things to theology, morals and religion are brichly discussed as a "science of Nature founded on observed facts," "Nothing," he says, "can be trivial which impresses me with a belief in my immortality. Whether it be a "testimony to the reappearance of a person after his bedily death," or an "echo of gossip from behind the vell"; whether it be the waving of a long vanished hand, or the simple movement of a table independent of human touch, if it serve the purpose of convincing me that I shall survive the dissolution of the mortal body, then is the evidence to me good and sufficient, and I will "condescend to it" with a grateful heart." Those who desire to have in a compact form a condensed account of these phenomena, will do well to pracure this volume. Mr. Sargent reasons with the skepiles fairly, and argues that it is no more strange that some persons should have these mediumistic qualities and others not, than that one should be specially effed in music, like Mozart, or in figures, like Zeiah Colburn and Prof. Safford, while others, and the great majority, are unable to approach them in their peculiar specialities. In the language of Lebinitz, quoted as a motto, "In the whole universe all is contingent, nothing is necessary, nothing a cause of itself. To explain the cause, therefore, we must admit a cause which may be necessarily a cause of itself and of all things. This cause being, since it is necessary, it follows that God is, for it

"A BOOK ON MEDIUMS" is the title of a volume by Allan Kardec, translated by Emma A. Wood, and published by Colby & Ritch. The book is intended to be aguide for mediums and invocators," and bears evidence of being the result of a great deal of thought and investigation. We do not profess to discuss the merits of the volume only so far as it accomplishes the object intended by its author. With those who entertain a firm belief in the truths of Spiritualism, the book must prove a very valuable guide, and even to those who do not, the contents are not uninteresting. The time is come when Spiritualists must command just as fair treatment from the critic as do persons of anoti-er creed or belief. The number of profound thinkers who have investigated its mysteries only to be baffied or converted to believers in its truth form a very strong and significant bulwark to set up against the assaults, not of the idle and thoughtless, but of the logically strong and intellectual of other forms of belief. Therefore, in perusing such a work as Kardec's, it should be read without prejudice, although a thousand things may appear ludicrons and inexplicable to the unbellever. There are a good many whole chapters which might appear to us as the refinement of nonsense; but those chapters have doubtless given much satisfaction to thousands of sensible people who believe their teachings. The book is well translated, and its mechanical appearance reflects credit upon the publishing house from which it is issued,—Hoston Times.

Dr. Eugene Crowell has written an elaborate work in two volumes, to show the identity of Primitive Christianity and Modern Spiritualism; and the first volume has been issued by G. W. Carleton & Co. The interest in Spiritualism is just now decidedly strong. The papers of Mr. Wallace have given it a need-of confirmation on the scientific side, while the materializations of the Eddys and other fully developed mediums are almost too marvelous for belief, even by those who see them. How much of the same force that produces these modern manifestations appeared in the days and acts of Jesus and his apostes is a curious subject for historical inquiry, and Dr. Growell has applied himself to the study with singular candor and results that bear the color of plausibility, to say the least.—Golden Age.

THE GENESIS AND ETHICS OF CONJUGAL LOVE. By Andrew Jackson Davis.

We are not sure that we understand this book, for spirit-mal authors are not exactly adapted to our comprehension; though as Mr. Davis is a well-meaning man, the "genesis and ethics" of which he treats are probably interesting. But as the reader had better see for himself, he can obtain the book of Colby & Rich, v Montgomery Place, Boston.—

Boston Investigator.

Written for the Banner of Light. YE TOILERS IN THE FIELD.

BY HATTIE E. CARR.

Like shining links the years have passed, Filled with their store of good, Since first the tiny rap was heard, God's truths were understood. And are they fully understood? And do we comprehend How vast the store from wisdom's lore The spirit-world doth send?

What holy gift is thine, to bless, Ye laborers in the field! To ye a power divine is given, The sword of truth to wield. What blest assurances of life The angel world hath given; What sweet revealments have been ours, To hold converse with heaven!

The past hath brought us mighty truths, From angel minds outwrought; We've tasted of the bread of life The world so long hath sought. The fount of knowledge, truth and love, Flows ever pure and free; If any thirst, come freely drink-The Father giveth thee.

And in the future, mightier powers To mortals shall be shown, In wondrous works and deeds of love, The world hath never known. God's purposes shall be fulfilled; His power doth never fail; And over error, doubt and wrong, The truth shall e'er prevail.

Faint not beside the way of life, "Ye toilers in the field," For all thy labors richest store Thy harvest time shall yield; For holy ones are in your midst, Heaven's messengers of love, Whose breathings shall your souls inspire

With wisdom from above. A mission grand and beautiful On earth to thee is given: To feed the hungry, thirsting soul, And point the path to heaven. Then falter not beside the way, There's work enough to do, And put your shoulder to the wheel; Be brave, and strong, and true. Be strong to battle 'gainst all wrong, True to the light divine ;

Though heavier be thy cross to bear, A crown of worth is thine. Father of love, all wise and good, Thou presence ever near, Thy light shall be a lamp to guide Through all our journeyings here.

Spiritual Phenomena.

MANIFESTATIONS IN PRESENCE OF DR. SLADE.

To the Editor of the Banner of Light : Being in New York City not long since, I called upon Dr. II. Slade, the celebrated test medium, 25 East 21st street. I said to the Doctor, I had called to see if there was anything for me. It was about 1 o'clock P. M., consequently the room (a parlor) was light as noon day. We sat down at a common black walnut table, with two projecting leaves, like the old style kitchen tables. The Doctor and myself were the only persons in the room at the time. The Doctor sat clear of the table, so I could distinctly see his entire person. We laid our hands on the table, when I very soon heard raps. The table rocked and crowded up close to me. The Doctor then took a common school slate and placed on it a mall piece of slate pencil about the size and shape of a kernel of wheat. He then placed the slate under the leaf of the table, he holding one

corner and I the other firmly up against the leaf. I will digress here, and say that I had a father, J. A. Armstrong, and a brother, Samuel L. Armstrong, who departed this life some eighteen or twenty years since; also two little daughters. aged respectively eight and ten years, who died a few years since, named Ella and Lillie.

1 very soon heard the writing commence, and then three little raps signifying that they were through. We removed the slate and found written upon it in a very plain, legible hand:

"I am glad to meet you." (Signed,) S. Armstrong. I said, please give your full name if you have

The next time I found written:

"I have been trying to come for a long time." (Signed) SAMUEL L. A. I then said, have you any message to your fam-

The Doctor then placed the slate on my head, holding it off at arm's length, keeping one hand upon the table, and holding the slate with his thumb and finger. He could not possibly see on

the top of the slate as we sat. Under these circumstances I heard the writing as before, and found written:

"Tell my friends I can come, and am happy." (Signed) S. L. A. I then said, please give way and let some other friend come.

We put the slate under the leaf again, and found written on it in the same hand, J. ARMSTRONG.

I said, please give your full name. 1 then found written: "My son, it is your father." J. A. ARMSTRONG. I said to the Doctor I was satisfied, and would withdraw from the table. He said they wished to write once more. The next time I got:

"Good by, God bless you, my son." (Signed) J. A. A. Two days after I called on the Doctor again, and found circumstances and everything about the room and table the same as before.

We placed the state under the leaf of the table again, and found written upon it, in a different hand-looked like that of a lady-but very legible:

"Dear father, we all come to see you." (Signed) E. & L. The next time I held the slate, without the Doctor touching it, and found written:

"Oh, dear father, how you bless us by coming to let us talk to you !" (Signed) E. & L. A. Which would certainly mean Ella and Lillie Armstrong.

The Doctor then inquired if they would raise the table, and play on the accordion.

lowed up the same height. The Doctor then took a common accordion, held it by the bottom with thumb and finger, the other hand lying on the table, and put it partly under the table, but not out of sight. I could see it distinctly, all but one side and the upper part of the keys. I could see the bellows contract and expand to their full capacity.

It played "Sweet Home" entirely through, most beautifully, and then another piece, (which I think was the "Last Rose of Summer,") equally as well. I think I never heard sweeter music. This closed the scance.

I now speak of what I do know, when I say that no mortal hand touched the keys of that instrument, during the playing, or the pencil, in all of that writing. The circumstances entirely precluded all chance or possibility of deception or fraud; besides, I have it from the best authority that Dr. Slade is a gentleman entirely above suspicion or reproach. J. B. ARMSTRONG. Ogdensburg, N. Y.

[From the Truth Seeker, New York City, of March 1st.] VISIT TO DR. H. SLADE.

There have recently appeared in the Herald and other papers, some accounts unfavorable to this gentleman, as a medium, and though we have lived in this city some fifteen months without calling upon him, we decided a few days ago to pay a visit at his residence on East 21st ago to pay a visit at his residence on East 21st street, and see for ourselves the nature of the manifestations which occur in his presence. It is not unknown to many of our friends that we are rather materialistic, and not a very strong believer in the endless existence of beings who had a beginning only fifty or seventy-five years ago. We, nevertheless, have a "warm side" for our Spiritualistic friends, believing they have done much toward breaking down the walls of superstition and bigotry which have so long encircled mankind, and we really hope their theory of the continued existence of the human race is true. Albeit, we think we are able to give an unprejudiced and truthful statement of what we witnessed at Dr. Slade's.

witnessed at Dr. Slade's. We met there, by appointment, a friend, and after a few minutes' conversation with the Doctor, we entered his back parlor, some twenty tor, we entered his back parior, some twenty feet square, and lighted by two large windows. Near the centre of the room was a good sized walnut breakfast-table. We examined it closely, and found no machinery nor wires about it. With the leaves opened, its surface is some five by five-and-a-half feet square. This is the table at which the Doctor and his visitors sit. We at once took our positions, Dr. Slade on our left, and our friend on our right, occupying a side each. The Doctor sat near our corner, and someeach. The Doctor sat near our corner, and some-what sidewise, with his feet toward us and in our sight. When he had them under the table, our feet were placed upon his, so that we might be assured lie was not using them.

We each placed our hands in the centre part of the table, and touching each other. Within a

of the table, and touching each other. Within a minute a sensation somewhat similar to a cur-rent of magnetism from a magnetic machine was perceptible; light and heavy raps occurred, apparently on the under side of the table; some of them were so heavy as to visibly jar it. In response to questions, raps were promptly given,

indicating yes or no, in answer to questions.

Dr. Slade handed us an ordinary slate; we ex-Dr. Slade nanded us an ordinary state; we examined it closely, and found it clean, and without any writing on it, and we held it under the table, firmly up to the leaf, no hand touching it but our own, and a sound like writing with a pencil was distinctly heard. Upon looking at it, a few lines of writing were plainly visible. This was repeated two or three times, and at no time when writing or the slate occurred did Dr. Slade. when writing on the slate occurred, did Dr. Slade touch it at all. On one occasion it lay on the tatouch it at all. On one occasion it lay on the ta-ble, three feet from either of us, but plainly in our sight, and we heard the pencil writing as be-fore. Upon reading the message, it was in ref-erence to ourself, saying several of our friends were present and would be pleased to communi-cate with us if we would call another day. As the slate was held under the table by ourself, it was nearly wrenched from our grasp by a force we could not see. Once it was taken from our hands, and it immediately appeared on the oppo-site side of the table, where no one was sitting, and stood in the air in a perpendicular position and stood in the air in a perpendicular position and disconnected with anything, and at least five feet from us, after which it returned under the table to our hands.

An accordion was handed us. It was not unlike an ordinary instrument of the kind. We held the lower part with one hand, and some invisible force pulled the other part, it seemed to us, with a force of five or ten pounds; the keys were manipulated, and music from it was discoursed, with no hand touching it but our own, and that not within several inches of the keys A popular air was played-we cannot play a

tune ourself were we to use both hands.
We frequently felt gentle but distinct tappings upon our knees, once our coat was forcibly pulled, and twice the chair in which we sat was pulled suddenly back from the table and turned nearly quarter around by an unseen force. An easy-chair several feet from the table and from us, was suddenly moved around, and a centre-table, with marble top, standing apart by

centre-table, with marble top, standing apart by itself, wheeled around in a curious manner.

We then placed our hands upon the table again, and it raised immediately twelve inches from the floor, remaining thus suspended some seconds. It next tipped toward us, and while all our hands were still upon it, it continued tipping until exactly bottom upwards, the legs pointing up, after which it returned to its position without our aid or dropping to the floor. The table is quite heavy, and this operation seemed rather curious. We know not what force produced the results we have mentioned; we say not that it was spirits, or that it was not; it may have been odic force or od force, for aught we know, and that it seemed decidedly aught we know, and that it seemed decidedly odd to us, we will not deny; this we assert: it was in daytime, the room was light, we saw or touched the Doctor's hands and feet all the while, and we are sure no trickery was used in our presence. We think of paying another visit to Dr. Slade when we can spare the time.

A MYSTERIOUS PLAYMATE.

The Burlington, Vt., Free Press adds this little contribution to the current stock of puzzling phenomena:

phenomena:

"A family removed from a country village into Boston, and occupied a house comparatively new, and in a modern part of the city. The children soon began to tell their parents of a boy who came to play with them in the street or in their playroom, and of what he said and did, and how he looked. The parents never saw the boy, and finally bade the children bring him in some day to see them. The answer was, 'Oh, we can't; he goes right away.' Being told the next time he came to the house to let them know, the children did so; but, as they said, he had 'gone right away' when the parent reached the playroom. This went on for some time, greatly to the wonder and perplexity of the parents; the chilwonder and perplexity of the parents; the children, simple and matter-of-fact, thought nothing strange of it. One day they reported to their father that their playmate, now well known by name, told them his father and mother were going to Europe in a few days, and he gave their names and the vessel they would sail by from New York. The gentleman, without saying anything, went to New York, found such names on the steamer list, went to the dock on the day of the sailing, sought out the persons, and inquired if they had a boy of such age and descriptions as his children had related to him. With great emotion they replied: 'We had such a boy, but he is dead; why do you ask?" Further conversation convinced them and the Bostonian that the spirit of their darling how power seen by those who of their darling boy, never seen by those who knew and loved him, was a frequent visitor to We found written: "We will if we can."

We then placed our hands upon the table, and raised them up about one foot, and the table fol
the house of perfect strangers, and seen and talked with by the children of others. What was the result is not known to us; whether or not, upon the return home of the Bostonian, any at-

tempt was made to open communication with the spirit boy tempt was made to open communication with the spirit boy for his parents, or even whether or not the 'spirit' was again seen; but the facts here given went near to overturn his disbelief in the possibility of the return of the soul in bodily appearance, on the part of the clear-headed, devout and gray-haired man, to whom the tale was told by his life-long friend, the Bostonian himself, and through whom the story comes

MANIFESTATIONS AT A CIRCLE IN PHILA-DELPHIA.

I wish to call the attention of the readers of our beloved Banner to what is taking place in a circle of seven persons, who have been meeting on Wednesday evenings for about two years, not one of whom is a professional medium. The meetings are held in a darkened room at the home of Mr. Wood, 1252 North Ninteenth street, Philadelphia.

On 3d of February last the spirit of my wife was described as standing at my side, clothed in a brown dress, trimmed with black velvet. Not one of the circle ever saw my wife in earth-life, but she was described as accurately as I could have done it. On the next Wednesday I brought to the meeting the identical dress, and it was at once identified as the one the spirit wore. It was placed on the circle table, and spirit lights were seen during the sitting on and about the dress. The two following Wednesday evenings lights were seen about the same dress, but more in number.

And now I wish to relate briefly some manifestations which gave me more satisfaction than any experience I have had in the last sixty-three years, for they proved to me the existence of the spirit after "death."

On the 19th of February last, Mrs. Jennie Holmes was invited to hold a scance at the residence of Mr. Wood mentioned above, for materializations. The middle room leading from the parlor was occupied by the audience, and a black muslin curtain was hung in the doorway between that and the parlor, and an aperture made in the curtain and covered by cloth of the same material. Every precaution was taken to secure the parlor or scance room from intrusion. Presently hands and faces appeared at the aperture, some of which we recognized, &c., and the manifestations throughout the evening were so satisfactory that Mrs. Holmes was engaged to come there for another seance, which took place Friday evening, Feb. 26th. This time the medium was placed in a muslin bag, made by Col. H. S. Olcott, and secured in such a manner that she could not of herself take part in the materialization without detection, and the room in which she was placed was so secured that it was impossible for any one to-gain admission to render her assistance. The company consisted of Mr. and Mrs. Wood, Miss Emily Wood, Mr. Tucker, Mrs. Lippincott, Mr. Keffer, Mr. Crans, Mr. Dutton, Mr. Sheldon, Mr. Dunton and myself. We sat in a well-lighted room adjoining the séance room, curtain as before. In a few moments faces and hands appeared at the aperture. The well-known face of "John King" was the first seen, and remained for some minutes. Then came a face which I at once recognized as that of my spirit wife, who at my request allowed me to approach the aperture, which I did, and distinctly saw her face and hands; and when she placed one hand in mine, the recognition was complete. I then took my seat and asked her if she would allow her old friend, Francis J. Keffer, to approach and take her by the hand. She assented by an inclination of the head. He immediately advanced, and she placed her hand in his, and was recognized.

The brown dress previously referred to, and which was wrapped up in a paper and lay on the piano in the parlor, was then passed out through the aperture in the curtain, freed from the wrapper, and handed to me, as I fully believe, by the materialized hand and arm of my wife; the arm was visible nearly to the elbow. I then asked that my cane (which I had left in the corner of the room) might be brought to me. Presently the face of "John King" appeared, and the cane was handed to me by him. He seemed to be a well-formed man, and permitted me to shake hands with him. His grasp was firm, and the hand seemed like that of a sturdy man, while the hand and arm shown by the spirit of my wife were both small.

I will say here that I have permission to give the names of the parties present at this scance, all of whom are sincere and earnest investigators after truth, and I do not send you this account for the purpose of bolstering up Mrs. Holmes, the medium, but for the cause of truth, as I firmly believe the manifestations were genuine, and that my deceased wife did materialize and show herself to us, and was fully recognized by me and my friend Keffer. I also believe that my brother Joseph did appear in materialized form at the séances of the Holmeses, at 50 North Ninth street, many times, as reported | 1873: Yours for truth ar

THOMAS B. WATFORD.

430 Queen street, Philadelphia, March, 1875.

Effective Music-Key to its Secret.

A competent musician is not merely one who is skilled in manipulating the keys or strings of his instrument, and in "humoring" his voice. Practice may enable almost any one to acquire great precision in executing the notes, both in playing and singing; but these accomplishments, though essential, do not constitute all the requisites of effective music. For instance, you may witness the performance of a pianist, and although the skill and rapidity displayed in fingering the keys may indeed seem astonishing, the music may signally fail to delight the senses.

There is a predominance of mechanical music in our timeabundant cultivation of the head and hands, perhaps, to the utter neglect of the heart. Such music failing to excite any emotion in the performer, must inevitably fail also of affording pleasure to the hearers.

It would not be well, it is true, for a musician to allow any emotion he may feel to affect him in a way to be recognized by his hearers, except through the heartfelt expression it may breathe into his music. Thalberg says of himself that when he first began to play in public, tears would fill his eyes and run down his cheeks; and sometimes his emotion, to which he allowed full play, would overpower him completely, so that he would be, for a while, unable to proceed. He soon learned that his own emotions, however intense, must be kept under perfect control; and then his influence was such over his audiences that they would be overpowered by the feeling with which his music inspired them, while he alone stood calm and collected.

The musician who feels no deep emotion accompanying his music, cannot impart to others any peculiar gratification at witnessing his performances; but when the performer's feelings are intense, they find expression in the music, and inspire corresponding feelings in the hearts of his hearersdeep answering unto deep.

Often it happens, on hearing a piece performed at different times and by different players, that the effect is not uniformly the same. Why is this? If no mistakes are known to occur either in the time or tune, but both players perform the piece correctly throughout, why is not the effect in each case the same? The difference in question is owing to the difference in the feeling of the respective performers; one is inspired with a deep love of the melody, and his hearers feel the same emotion; the other is more mechanical than melodious, and his performance is consequently less pleasurable to himself as well as to his hearers. Music derives its power to captivate and charm mainly from the soul-inspiration of the performer, without which it would be of small account-comparatively lifeless.

Monsignor Capel says: "No human authority can bind conscience unless such authority acts in conformity with the law of God. In case, then, of conflict between these powers the individual must follow conscience. But conscience needs instruction; who is to instruct it? The church, the divine teacher, say Catholics. Private judgment, says Protestants. Mr. Gladstone ought, in compon fairness, to have asserted that Catholics do render to Cæsar's the things that are Cæsar's; but that they learn what things are Cæsar's, not by the fallible authority of private judgment, but by the infallible voice of their church."

(Entered according to Act of Congress, in the year 1875, by COLBY & RICH, in the office of the Librarian of Congress at Washington.)

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

WRITTEN BY HIMSELF.

[Continued from the Banner of February 27th.] PART SIX.

CHARLES H. FOSTER. This celebrated test medium had a sitting with me, which is valuable as further proof of spirit-photography. Sometime in June, 1871, Mr. Foster came to my studio in great haste, aying, "Mr. Mumler, a spirit friend of mine has just written through my hand that if I would come here she would show herself with me, and I immediately started, leaving a whole room full of people. Can you take me now?" I replied that I could not, as a lady who was present at the time had just made an engagement for a sitting. The lady immediately said, "Mr. Foster, you may have my time. I am in no hurry." Mr. F. thanked her very kindly, and took his seat in front of the back-ground. I immediately went into my closet and coated a plate, and when I returned I found him, as the old saying is, "on a broad grin." I asked what he was laughing at. He replied, "Oh, not much; only your camera has been dancing a jig." He had hardly finished speaking, when, sure enough, the camera commenced to dance again, keeping time with the raps, which were audible in any part of the room. waited some time for it to stop, but in vain; I then requested the invisibles to cease manifesting in that way, saying that Mr. Foster was in a hurry, and my plate was getting dry; but the oscillation of the camera did not cease. Mr. F. then requested it to stop, but with no better success. At last, outof patience, he started to go, saying, "I did not think I was coming up here to be fooled by my spirit-friends," when the whole thing ceased. I asked him to take his seat again, which he did, and I took the negative. On developing it, a beautiful face of a lady appeared, with a wreath of flowers on her head. On looking at the negative, Mr. Foster clapped his hands and exclaimed, "That's her, my dear friend Adah Isaacs Menken.''

It is not an unusual thing to have physical manifestations at the time of taking pictures; indeed, the whole process, with the exception of coating and developing, is conducted by my guides entirely by raps that are audible in any part of the room.

As another instance I will mention the case of

DR. W. N. HAMBLETON,

of McConnelsville, Ohio, which was printed in the Banner o Light of August, 1871, but will bear repeating here :

A VISIT TO W. H. MUMLER. Believing your motto to be, Mr. Editor, "Line upon line and precept upon precept," as relates to those demonstrable truths which underlie and enforce belief in the philosophy of Spiritualism: and having, during my recent visit to Boston, applied to W. II. Mumler, 170 West Springfield street, for a "spirit photograph," I will, with your permission, present your readers with a brief statement of the result. ment of the result.

On reaching his residence, I stated to Mr. Mumler my de moved out from against the wall of the parlor in which we were, a light frame, supporting a white muslin screen; then wheeled out from the wall and adjusted his camera, remarkng that he sat his customers thus in the parlor, lest any one might suppose he had negatives or reflectors concealed, to produce the desired result, as might be suspected by some if ie had his fixtures permanently located in a room, after the

manner of ordinary photographers. I took a seat in front of the instrument, and immediately the screen at my side shook and rattled as if vigorously disturbed by a human hand; yet Mr. Munder and myself were the only visible persons in the room. The plate was then ex-posed, and the picture taken exactly in the usual manner; yet it presented, standing at my back, with the left arm ex-tending across and resting upon my breast, a very correct likeness of my father, who presed on to spirit life typoptress. likeness of my father, who passed on to spirit life twenty-six years ago, and of whom we had no form of picture. The countenance represented in the photograph has been recognized at sight by a number of his old acquaintances—among whom is the physician who attended my father in his last illness—as an excellent likeness of him.

Thus is added another of those incontrovertible evidences that our friends can return from the "other shore," bringing us the knowledge of their heavenly home and of their undying sympathy for the children of mortality.

Dr. W. N. Hambleton.

McConnelsvi'le, O., Aug. 28th, 1871.

BRONSON MURRAY,

of New York. In regard to this gentleman's picture, no stronger testimony can be offered than to reprint his own statement, which appeared in the Banner of Light Jan. 25th,

PHOTOGRAPHING A SPIRIT.—The latter part of Septemberlast, while Mrs. W. H. Mumler, of 170 West Springfield street, in your city, was under trance condition, treating for disease one of her patients, she suddenly stopped, and remarked to me that, when my photograph should be taken by Mr. Mumler, there would appear upon the plate with me the figure of an anxious wife, holding in her hand an anchor configuration of deverge who we cooking to improve her bushound of posed of flowers, who was seeking to impress her husband of her existence; that she had sought in vain for a channel to reach him, but now believed, through me, she could do so. Mrs. Mumler added, "There will appear on the plate, visible only with the aid of a glass, the letters, 'R. Bonner.'" asked if it was Robert Bonner, and got no reply.

When I did proceed to sit for my picture I was, as never before, overcome by a trance, and resisted Mr. Mumler's efforts to place me in position. He could not induce me to sit forts to place me in position. He could not induce me to sit up and use the iron rest. Therefore I was taken in the con-dition he will exhibit to you, and the female figure, with the anchor and the letters composed of flower-buds, appeared as promised ; but I knew no person named "Bonner" who could be the one wanted.

Returning to the city, I mentioned the above facts to several. One lady said to me that she lately accidentally met a Mr. Bonner from Georgia, and wished a picture to show to him. Two weeks after, she sent for me to call at her house; and soon after a gentleman—a Mr. Robert Bonner—entered, and said the picture was that of his wife. He had seen it in the lady's possession, and the image was perfect. No one here disputes the perfection of the likeness to a photograph Mr. Bonner has, taken two years before her death. But this is

On first seeing my photograph referred to, Mr. Bonner wrote on first seeing my photograph referred to, at 1 bonnet whose a letter of inquiry to his wife, and, securing it against being opened, sent it by the mail to Dr. Flint, in this city. Next day came back the letter, unopened, and with it a reply of seven pages. In it, Mrs. Bonner gives her name—Ella—and says she did ask permission to appear on my plate, and did so appear. She says Mr. Bonner's brothers, William and says and the ask permission to appear on my plate, and the so appear. She says Mr. Bonner's brothers, William and Hamilton, are with her, and also his old friend, rough but good Sam Craig; that she will, before long, write, through Dr. Flint, a letter to her little son, Hammie, of whom she said Mr. B. was taking good care; also, she begged him to go to Boston, to the spirit-artist, she would go with him, and appear on the plate with him, holding in one hand a wreath of flowers, on her head another wreath, and with one hand pointing ers, on ner nead another wreath, and with one hand pointing upwards. I read this in her letter; and Mr. Bonner added, "To-morrow I go to Boston; and, reaching there, I shall give no clue to my name for any one." Four days later, Mr. B. made his appearance at my house. He had been to Boston, mentioned his name to no person, but had procured the promised photograph, with the promised "wife" upon it, all as

Any inquirer can see these photographs at Mr. Mumler's

in Boston, or by applying to me, in New York.

Here is an admirable combination of circumstances which vouch for the truth of spirit communion, and, at the same time, that both Mr. and Mrs. Mumler, of your city, and Dr. Flint, of this city, are the true prophets and mouth-pieces of the spirits. Mr. Bonner says that he, himself, is widely known in Georgia and Alabama.

Any person who knows me, knows I have nothing to gain or to ask for by presenting this statement to the public, and I youch for its correctness. They who prefer to shut their eyes to what goes on in the world can hug to their hearts the cher to what goes on in the world can hug to their hearts the cherished hope (?) that, after this life, comes ignorance, or endless sleep, or roasting, or broiling, or what they will; but he who has the mind of a "little child," willing to learn, can learn in this day, as in the past, what the spirit-land says to BRONSON MURRAY. earth people.
238 West 52d street, New York City, Jan. 7th, 1873.

The following letter, from Robert Bonner, is a valuable addendum to the above statement of Mr. Murray. Taken as a whole, it is one of the most complete and satisfactory evidences of immortality: NEW YORK CITY, January 12, 1875.

MR. W. H. MUMLER—Dear Sir: Having learned that you intended publishing some truths connected with Spiritual Photography, I feel it my duty as well as my pleasure to state to you the following facts:

On the 13th day of October, 1872, I was in company with Mrs. Baker, of New York, who told me that she had a spirit-ual photograph of Raphael, and one of her daughters, who had passed away. I then remarked that I would give anything for my wife's spiritual photograph. Mrs. Baker invited me to call at her house, on 43d street, and she would gladly show me these photographs. About ten days after, on a Sunday night, I called on Mrs. Baker. When I went into the parlor she told me she had my wife's photograph. I could not be-lieve it. She then showed me a photograph of a stranger to me, and behind him stood my wife, as natural as life. I could not express my feelings of astonishment and pleasure. On the next day, Oct. 14th, I went to my office, and there addressed a letter to my wife as if she was still living. I scaled it up tight, so that it could not be opened, and took the letter myself to Mr. R. W. Flint. The letter was returned by mail to my street and number, and never had been opened until to my street and number, and never had been opened until to my street and number. to my street and number, and never had been opened until I went up to Mr. Murray's house. There was no address on the envelope, and no person could tell to whom the letter was addressed. In this letter to my wife I wished to know on whose plate she had made her appearance, and asked her to tell me who wds with her at this time in the spirit-world, and to write me a long letter and give me all the particulars. On the 16th day of October I received the enclosed letter from her. I then went up immediately to 238 West 52d street, and found that Mr. Bronson Murray did live there, and all that my wife had written was truth. Mr. Murray told me all about the request of a spirit wishing to appear on his plate. I then went to Boston for the purpose of testing the truth of Spirit-ual Photography, and stopped at the Warwick House. I did wal Photography, and stopped at the Warwick House. I did not tell any person the object of my visit, and was a stranger in the city. I inquired the way to 170 West Springfield street, and went up to your house. I refused to tell who I was, or the object of my visit. In a short time Mrs. Mumler came into the room. I would not tell her my name, but had a letter of introduction to her, which I delivered after my photograph was taken. I only sat once for my picture, and my wife appeared on the plate just as she had written me in New York, which is a good likeness, and recognized by all of her relatives in Georgia and Alabama. I have a photograph of her taken when in life, and the likeness is perfect.

You are at liberty to publish this letter and the enclosed, which is a true copy of the original. My wife often appears to me, and my dear little children have sat in my lap and taken my watch out of my pocket and placed it in my hand. These are stubborn facts, and no mistake.

Your friend, ROBERT BONNER, of Georgia. A TRUE COPY OF THE ORIGINAL LETTER, DATED OCTOBER 16тн, 1872.

TO MY DEAR HUSBAND, ROBERT BONNER-Darling One Ella, your own dear wife, again comes to you with a loving greeting. Yes, Robert, I come with a message of love. I am glad that you have again called for me, especially at this am glad that you have again called for me, especially at this time, for, darling, I want to tell you about my picture. I made a request, through the medium's wife, Mrs. Mumler, to be allowed to show myself upon the photographic plate of a gentleman by the name of Bronson Murray, of your city, No. 238 West 52d street. I did this, darling, in order to have it reach you. I often came to this channel to tell you of this, but could not well express what I so much desired to make known to you. Oh, my husband! do, do go to the spirit-artist Mr. Mumler, in Boston. I shall accompany you there, and show myself upon the plate with you; I will appear with flowers upon my head, a wreath in my hand, pointing upwards. The dear children will not have strength sufficient to materialize themselves so as to appear on the plate with us. Oh, husband! I have so many things to tell you and our dar-ling little *Hummis!* You have been so good to him, I will soon dictate a message for him. Your dear brother, William Hamilton, and sister Sallie are now with me; they are very anxious to have a word with you. *Tom Craig*, your old friend—he, too, is present, and very anxious to communicate; he desires to communicate when we are not present; he is rough, but good. Oh! how often our dear children speak of papa and dear little Hammie! How wishfully they look up.

o me and ask, When will papa and Hammie come? Darling, with much love, I am, as ever, your own wife,

P. S.—For the present, good-by. Remember, darling, gond see the spirit-artist.

Your loving wife. Your loving wife ELLA E. BONNER.

Many instances can be stated where the spirits themselves have given to their friends the first intimation that their photographs could be taken. For example: about two years since, Mr. Heinemann, residing in Chester Park, this city, accompanied by Mr. II. Small, of Louisville, Ky., (both gentlemen of the Jewish persuasion,) called on me, Mr. Small desiring to have a sitting. His picture was accordingly taken, and he was successful in getting the true and unmistakable likeness of his mother. In relating the circumstances how his friend Small came to me for a picture, Mr. II. said his friend called on him, on his arrival in Boston the day before, and asked him "if he had ever heard of a photographer by the name of Mumler?" Mr. H. replied that he had. Mr. Small then said that his daughter had, for a number of months, at times been entranced, and many of his friends and relatives who had died had conversed with him; that just before leaving for Boston, his mother took possession of her and said, "When you go to Boston I want you to find a man by the name of Mumler. I wish you to sit with him for a picture, and I will show myself with you." Mr. Small said that he ad never heard of such a thing being done little confidence in it, deeming it an impossibility, and was greatly surprised when assured by Mr. Heinemann that such was the fact. Mr. II. said that when his friend received his pictures he was overcome with joy, and wept at seeing the well-remembered features of his mother.

MR. F. VOOL,

of Boston, a gentleman well known among furniture dealers in this city, and who is strongly mediumistic, had a number of interesting pictures taken. In expressing a desire to Mr. Vogl that I would like his experience in spirit photography he very kindly sent me the following statement:

Early in the spring of 1872 I called one day at my friend Early in the spring of 1872 I called one day at my friend W. B. Lord's store in Utica, N. Y. A gentleman was just making the remark, "Spiritualism is all a delusion and a humbug!" I looked at him and saw his positive nature, so I walked up to him and said, "Do you know me, sir?" He answered, "No." I sat down in front of him and asked, "Has this gentleman any spirit-friends present?" Answer: "Yes." How many? "Two." My hand was at that time controlled without my volition. I described an old lady very printed, who said sho was the gentleman's mather. The controlled without my volition. I described an old lady very minutely, who said she was the gentleman's mother. The next spirit was a little boy, who gave his name, through the alphabet, as Leon. He gave his age minutely, and day of death down to the hour of the day. After obtaining this information, I said to the gentleman, "Sir, your mother and your little son have control. You may ask them mental questions if you like." The gentleman was afraid of mind reading, and wrote his questions out and passed the paper to Mr. Lord who asked me mental questions, and obtained correct answers. When I closed the sitting I asked the gentleman, "Is all this true and correct?" He answered, "I do n't know how livis done: you are a perfect stranger to me, and I am as how livis done; you are a perfect stranger to me, and I am a stranger in Utica, but, the statements are the literal truth." We took this gentleman with us to a circle held at a private family that evening, apologized for not introducing him, and held our little circle. Annie M——, only developed the night before as a writing medium, whilst entranced, wrote the fol-

lowing communication:
"Papa, when Mr. Vogl goes to Boston let him visit Mum
ler's, and I will give him a picture of myself."
The gentleman then asked the following questions: Leon, where did you first communicate with me? Answer-At Lord's store.

QUESTION—How? Answer—Through Mr. Vogl's hand; afterwards at the I agreed to the proposal with little Leon, but in course of

A long time afterwards Mr. Lord came to see me in Boston

and one afternoon we called at Mumler's. Mr. and Mrs. Mumler and Mr. Lord sat opposite to me, when a spirit touched me on the shoulder. Not recognizing the touch I called the alphabet, and got "Leon." I simply said, "Mr. Lord, here is the little boy for his picture!"

is the little boy for his picture!"

Agreeably to appointment we met next morning at Mumler's to sit for our pictures. It was June 25th, 1872. Mr. Lord sat first. As the curtain fell over the camera I said, "This is your little niece, Mr. Lord, and a very good picture." And so it proved when the plate was developed. Mr. Lord sat again, and as the curtain dropped I said, "Mr. Lord, this is your father,; it is a good picture, and he has given us a Masonic surprise;" and so it proved. The picture shows the spirit holding a Master Mason's apron, with the emblems of the eraft on it, over his son; also shows the peculiar manner in which the spirit used to braid his hair on top of his head. Mr. Mumler knows nothing of Masonry. Mr. L. B. Lord, the my which the spirit used to braid his hair on top of his head. Mr. Mumler knows nothing of Masonry. Mr. L. B. Lord, the spirit, was a very enthusiastic member of the Masonic fraternity; his son, W. B. Lord, of Utica, is a Past Master in the Order. The writer, F. Vogl, of Boston, is a Master Mason. We therefore had peculiarly favorable conditions—a Masonic Triuma. This is the only nicking ever taken by Masonic Conditions—a Masonic Triuma. sonic Triune. This is the only picture ever taken by Mr. Mumler with Masonic emblems. My first sitting proved little Leon. My next sitting resulted in a picture of my mother holding an anchor of flowers over me. Mr. Lord subsequently obtained some nice communications at Mansfield's, in New York, about this Masonic picture.

I sent the pictures of the little boy to his father in Albany, and some days afterwards received the following report from a gentleman who called on me. Mr. Worlock, the father of little Leon, had not informed his wife of his experiences in Utica at all, but on receiving the pictures, handed them to his wife, asking, "Do you know this gentleman?" His wife, the mother of little Leon, looked at the picture and anwsered, "No; but here is my little Leon," and burst into tears. The testimony in regard to this picture is very conclusive and valuable. First, the introduction of the spirit-child to the stemplas of the right and repeated to the spirit child to the

skeptical father; the promise of the picture through an en-tranced writing medium, an entire stranger to the father; the promise realized after a long time; and the full recognition of the spirit-child by the mother. I have never met the father but that one time in Utica; I have never seen the mother of the child; I never knew the child in earth life.

The witnesses in the above narrative are: W. B. Lord, Utica, N. Y.; W. W. Worlock, 10 Myrtle avenue, Albany, N. Y.; F. Vogl, 729 Tremont street, Boston. F. Vogl.

Mr. Vogl is engaged in the furniture business, and is an excellent medium. While pursuing his legitimate vocation he finds time to dispense his spiritual food to the hungry "without money and without price."

[To be continued in the Banner of March 27th.]

Banner Correspondence.

Missouri.

ST. LOUIS.-Mrs. Abby N. Burnham writes Feb. 24th, as follows: Here I am at last in the city of St. Louis, after perambulating over the country with my husband and little daughter, Ida. I have been lecturing to large and appreciadaugner, 10a. I may been recturing to large and appreciative audiences upon the grand Philosophy of Spiritualism, and gleaning here and there the experiences of the different mediums that are before the world as notable characters, in their varied phases of mediumship. The object of my writing you at this time is to inform you relative to some of my experiences with the well-known medium, Dr. Peter West, of Chicago who five years are through his worldwarful year.

experiences with the well-known medium, Dr. Peter West, of Chicago, who, five years ago, through his wonderful psychometric powers, found my darling, lost daughter, Ida. Below I give several of his spirit-visions, or tests, as detailed by him to me, with parties' names as positive geference:

Mr. Charles Peck, of Chicago, Ill., entered Dr. Peter West's office and handed him a letter which he had received from the old country. The writing was in German text, which had Dr. West been privileged to see, he could not have read one word of It. The Dector, placing his hand in the folds of said letter, quick as a firsh, said (as he sat looking out of the back window), "I see a vessel at sea, dismisted; it is a steamship, has encountered a heavy storm. During the severe working of the vessel some piece of her machinery has broken, which renders her unmanageable. I see eight persons on board—an old man, a woman and six yoninger persons, the youngest heing about eight years old. The lives of your friends are safe, and all will arrive in New York in ten days from this date, or you will get a telegram, and next day a letter, stating the safe arrival of the same; or you will see them, face to 'are, within the ten days from this date, or you will get a telegram, and his is her first voyage. Sir, every word I have told you will come the call the safe her first voyage. Sir, every word I have told you will come the call the call and all come true.

Mr. Peck, prior to the Chicago fire, carried on the glass and crockery

ome true.

Mr. Peck, prior to the Chleago fire, carried on the glass and crockery usiness at 137 South Clark street, Chleago, III.

Mr. Cushman, of 37 and 33 Temple place, Boston, Mass, entered Dr. West's office, with two questions written on separate places of paper, Both were answered satisfactorily. One question was: "Where is my effects that 22.

West's office, with two questions written on separate pieces of paper, Both were answered satisfactorily. One question was: "Where is my wife's ring?"

ANS,—"I see the insid, of a room in which is a chimney that projects well out into the room. As I approach it I see it is a little old-fashioned cupboard, built in the blde of the chimney. On the top shelf I see an old red curtain, or mosquito bar, with a border or selvage—a keepsake of other days. On the middle sholf I see bundles of paper or letters, ited by with ribbons. On the bottom shelf I see a green paper box, on the top of which is a small white paper box; on the side of the green box and between the white box and wall of sald cupboard, lays your wife's diamond ring. Now, sir, your wife's sister shows me all of the above."

Proof of the above statement can be ascertained by writing to Mr. Cushman, of the firm of Cushman & Brooks, 37 and 39 Temple place, Boston, Mass,

man, of the firm of Cushman & Brooks, 37 and, 39 Temple place, Boston, Mass.
Following the above, Mr. Brooks, being informed by Mr. Cushman of this truly wonderful test, called, a few days after, on Mr. West, to see if he could find for him a lost gold chain which he had taken, off his watch (intending to replace it with one of additerent style and a lighter one) and anded to his little child to pay with, but which in a short time was missing. Mr. West instantly said: "Tsee a small mouse-hole in the corner of the room where the child was slitting. I see your bab swinging the chain round with his hand; it files from his fingers and disappears through the mouse-hole. Now, sir, go home and take from the outside colorer of house, corresponding with the hole in the floor, at the slit, two clapboards—far enough to admit of your hand. Then, by reaching in and feeling around on the slit, you will find your chain among the litter and plaster." For verification of the above fact write to Mr. Brooks, of the firm of Cushman & Brooks, 37 and 39 Temple place, Boston, Mass. (These parties are not Spiritualists.)

New York.

JAMESTOWN,-Mrs. M. D. Higley writes, March 1st: 1 have just returned from a profitable and pleasant trip among the goodly Spiritualists of Buffalo, Attica and Hamburg, where I have been holding séances. The State Spiritualist where I have been holding scances. The State Spiritualist Convention was well attended, considering the inclement weather. Whilst the address of Mrs. E. H. Britten was eloquent, yet none the less interest was manifested in Mrs. Woodruff, Dr. Harter and T. B. Taylor, author of "Old Theology Turned Upside Down." The last named will interest Spiritualists where others might fail, by his fine address and scientific manner of eliminating the truth.

The Laona Convention of Western N. Y. Spiritualists was subject to the same inconvenience as the one at Buffalo, the weather being most intelerable. The roads in many places.

weather being most intolerable. The roads in many places were impassable, therefore the attendance was small. But there was no lack of argument for truth's sake.

What claimed my attention most was the materialization scances of Dr. Church, of Buffalo. Having been in attendance twice, I can testify to the genuineness of the manifesta-

WILLOW BROOK, DUTCHESS CO.—Mrs. George L. Allen writes: I wish to call attention to Mrs. Lodema Atwood, of Winona, Minn., Box 396. Her ability has been tested in our family, and greatly to our satisfaction. We feel-both grateful to her and desirous that others who need a physician should find one as wise, prudent, kindly, effectual, and so considerate as to charges, as we found this stranger lady.

LAONA .- H. W. Tarbox says: The questions and answers in the Banner Message Department are worth to me three times the price of the paper. I wish some of my friends in spirit-life would manifest at the Circle.

Vermout.

RUTLAND, March 2d.—It would be pleasing to announce to yourself and readers that the cause of Spiritualism is advancing in Rutland as rapidly as in some more favored localities. The people are slow to investigate its phenomena under the present Orthodox regime. Our church spires point up-ward, while the interests of church members seem to tend downward. Incondigries and insurance agents superintend most of the

improvements in architecture; while the clergy and the rabble oppose the ministry of angels, and denounce in churches and on the highway all who are favored with gleams from the life immortal who have honesty and courage sufficient to idmit the facts and phenomena of Modern Spiritualism. The pilgrims journeying to and from Spirit Vale are doing t work as they pass through this village, by leaving their tes-

timony in favor of the wonderful manifestations witnessed at the Eddy Brothers', thus casting the bread of the "Everlasting Gospel" upon the waters of unbelief and ignorance. We have been taught that Spiritualism is the angel spoken

of by John the Revelator "flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell earth, to every nation, kindred, tongue and people. Who can stay the angelic host? Since the first of January we have held weekly meetings in our Free Public Hall, where a few earnest investigators as-

semble every Sabbath at 11 A. M. to receive tidings from the Fraternally yours,
MARY L. JEWETT, M. D.,
SOLOMON W. JEWETT. spirit-world.

Kansas.

TOPEKA.-J. H. Rogers writes, March 1st: The cause we all take such deep interest in seems growing rapidly in this part of the State. We have here a fine medium, (Mr. Peck,) who is fast developing as a materializing medium. There are many here (who are not Spiritualists,) who will take their oath that they have seen as many as four and five hands at the aperture of the cabinet at one time. His circles are crowded, and one does not get in often for several weeks after applying. Dr. E. C. Dunn has been lecturing with us the past month, and the hall has been crowded twice every Sunday. It will seat about five hundred. One of our divines thought it his duty to preach a sermon against Spiritualism, and for that purpose selected a text from the Mosaic laws. The members of the church had the sermon published in pamphlet form for distribution. This divine in the course of his sermon says: "Discussion is what the Spiritualist wants. He will ever be the gainer thereby." A pretty big admission when one is preaching against a thing. Dr. Dunn was preyailed on to answer the sermon, or rather review it. Many of the divine's members were at the review, for all he charged them not to attend scances, &c., for the reason, said he, "Hundreds have gone, and have become Spirifualists; you cannot afford to run such a risk." I have not heard what the members thought of the review, but the Doctor certainly showed the sermon to be a weak thing all through. He is an excellent speaker, his lectures being right to the point. His lecture It made a great impression on the Christians. They were a little surprised to know that he held Jesus in such high esteem. It it was generally known by the church people that we hold Jesus as high as we do, they would not be so hostile to us. The generality seem to think we have no respect for him, whereas we have the greatest respect and love.

To Book-Buyers.

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

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

"The Proof Palpable of Immortality."

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

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

Panner of Bight.

HOSTON, SATURDAY, MARCH 13, 1875.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province

AGENTS FOR THE BANNER IN NEW YORK. THE AMERICAN NEWS COMPANY, 119 NASSAUST

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

AD Letters and communications appertaining to the ill orial Department of this paper should be addressed to TTHER COLBY; and all BUSINESS LETTERS to ISAAC, RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-

The Practice of Medicine.

An occurrence has just transpired in the Mas sachusetts Legislature which is calculated to set the disciples of blind, unreasoning authority to thinking. A member from Fall River some time since introduced into the Legislature a bill for regulating the practice of medicine in the State. It proposed to establish a general council, to be called "The General Council of Medical Education and Registration of the State of Massachusetts." It was to be composed of eleven persons who were qualified to be registered under this act, whose appointment was to be for a term not exceeding four years; two to be chosen by the trustees of the Harvard Medical School, two by the Massachusetts Medical Society, two by the Homeopathic Medical Association, two by the Eclectic Medical Association, and three by the Governor and Council. All persons in possession of diplomas from the Harvard Medical School, or from any other medical institution in the United States where the requirements were not below those of the Harvard Medical School-all persons who might hereafter be possessed of similar qualifications-and all persons who passed a satisfactory examination before the General Council in the branches taught in the Harvard Medical School, or an examination that was its practical equivalent in the judgment of the Council, were, on the payment of a fee of five dollars, to be entitled to be registered on producing their certificates from the Council. The bill made provision of course for the expulsion of practitioners falling below the standard. The obvious-purpose of this measure was to keep the practice of the healing. art in the hands of a close corporation, who would be powerful enough to keep others out of the profession, even though they were unsuccessful in it themselves. Such was the evident intention of the parties favoring the bill, but the liberal-minded and fearless Legislative Judiciary Committee to whom it was referred, reported on the morning of March 9th that "it ought not to pass."

A few remarks may not be inappropriate in this connection. No reasonable being will undertake to deny that there is a certain protection which society claims in this matter; but under the cover of securing it society-should not give one class of practitioners authority to forbid every other class from exercising their gift of healing.

It is a decided assumption for a few men, although they may have studied all the books on medication in existence, to ask for legislation such as shall give them exclusive power over the health and life of the people. In the proposed and rejected bill they virtually say, "Unless you allow us to treat you, nobody shall." It can be seen at a glance that it is not the safety and welfare of the people that these men are solicitous about, but themselves only. There is a desire, on their part, to wield power over the understandings of men, to work on them by the well-known agencies of superstition, and in fact to exercise the functions of priestcraft. They would have it always thought that they alone comprehend the mysteries of the human system, and that it is a piece of mechanism only; instead of constantly receiving fresh influxes of life, about which their books can tell them noth-

It is against the introduction of light on this very subject of life, the great principle which is operative in the human system, that the medical men are contending. Once let it be realized by the public that pills and drastics, plasters and blisters, bleeding and cupping are but mechanical affairs, affecting the indwelling principle of life only to depress it and weaken its hold on the physical organization, and their occupation is gone. Just so long as they can continue to make people believe that drugs contain this principle of life, and that to renew one weakness we must create another, they may be able to affect legislation and thus limit the growth of a true theory of healing. When they agree to sneer at the doctrine that there are life giving properties in magnetism, and to ridicule the sure results of medical investigation through clairvoyance, they only shut out the one powerful and, in fact, controlling agency which is capable of rebuilding the science of healing upon a lasting basis.

self, is even now writing books on the astonish- bridge, Ill.

ing merits of electricity, although of magnetism and its subtile forces it knows nothing; it only shows which way the current sets, and is a plain promise of the future. It signifies that the new and better methods which have been discovered since Drs. Bolus and Blister took the sceptre into their hands are rapidly driving out their old-fashioned and superstitious methods. This proposed bill, in fact, is a confession of the truth that the so called regular practitioners are giving way to the new revelations. If anything is true in the art of healing, it is the oft-proven fact that personal influence by contact works cures that were

once called miraculõus. It is needless altogether to say that the Legislature of Massachusetts would have stultified itself had it passed a bill of this bigoted character. It was an appeal made with the face turned to the past. It sought to legally forbid the extension of the limits of the art of healing, by peremptorily declaring in an enactment that there was no more to learn respecting it. It proclaimed that there was no need of new forces in effecting a cure, the old and unsuccessful ones being all with which the people were to be entrusted. We are, however, happy to perceive that there is indeed in Massachusetts, as indicated by the action of its Legislature's Judiciary Committee, a sentiment of liberality too firmly fixed to tolerate, for a moment the supremacy of any such narrow and tyrannical spirit as was embodied in this selfish and malignant measure.

The Legal Status of Polygamy.

The Mormon system of the plurality of wives has always received the reprobation of the law and the church outside of Utah, but in these modern days it seems all at once to take a decided stand before the courts, and to be welcomed as possessed of all the legal rights which have heretofore attached to monogamy.

After much litigation it appears that Ann Eliza, the nineteenth wife of Brigham Young, who enjoys a reputation East and West as a public lecturer on the nature of the system she has voluntarily abandoned, has at length had a decree of the Utah court in her favor, on her application for divorce, giving her three thousand dollars for her attorney's fees, and five hundred dollars a month during the pendency of the trial, which latter is alimony, and the alimony is to begin to accumulate from the time of filing the complaint, which was twenty months ago. The amount of alimony will be nine thousand five hundred dol-

The first thing to be said on the subject is obviously this-that if the woman does not believe herself to be the wife, morally or legally, of Brigham Young, on what ground does she seek a divorce and consent to take the money of a man who, she affirms, has been nothing to her but a tyrant? Secondly, if polygamy is, as the church igots have universally proclaimed, outside the pale of law, is not the granting of a divorce to a woman not a wife a transcending of the law, and the awarding of money to her a species of blackmail upon the Mormon Prophet? Lastly, have not the God-in-the-Constitution bigots, who have been fighting against the Mormon faith for years past, in every way, rather drawn the bow too far and yielded a (to them) too valuable point in this case—for they have the reputation of having been Ann Eliza's backers in her suit for divorce -by establishing the precedent that hereafter polygamy and its statutory enactments are within the pale of and recognized by the law of the land?

The Debate

Which it was hoped to inaugurate between J. J Morse and the clergy of Greenfield, Mass., during his recent engagement there, was found to be impractical, as the reverend gentlemen were averse to meeting the English champion in the polemical field. Two of the ministers concerned replied to the challenge extended by Mr. Morse, excusing themselves in a courteous and liberal manner, while the residue took refuge in absolute silence. We suppose, now that Mr. M. is in Maine, the question of Spiritualism will receive a full and explicit exposure(?) at the hands of the resident Greenfield pulpitarians.

Mrs. E. M. Hickok's Visit to Maine.

Mrs. Hickok has just returned from a visit to Portland and vicinity, where she delivered six lectures-four on temperance and two on the Spiritual Philosophy. Heraddresses on both these mportant subjects are excellent and always give satisfaction. She should be kept constantly employed, for her efforts in the lecturing field cannot fail of doing much good. Her address is 12 Salem-street avenue, Charlestown District, Mass.

Donation Response.

We are in receipt of a letter from C. R. Morehouse, bearing date of Irving, Marshal Co., Kansas, Feb. 27th, wherein that gentleman acknowledges the receipt from us of a post-office money order for \$28,10, the same being the proceeds of the donations in aid of the Kansas sufferers which warm-hearted friends forwarded to us for the purpose, and for which kind deed they will please accept the many thanks which Mr. M. expresses.

The Message Department for the present issue is of more than usual interest. The question asked by Mrs. Frank Campbell concerning the geographic changes which are alleged to have occurred in past times on this planet, has brought out matter of importance in reply; John Randolph Watkins, of Galveston, Tex., desires to commune with his father; Bella Garfield, of St. Louis, Mo., assures her parents that she is happy in her new life; Patrick O'Mally informs his brother Daniel that so far from his being "in hell," he is "getting along very comfortably "; Thomas Crozler continues in his message a consideration of the question alluded to above; Charlotte Carson, of Indianapolis, Ind., speaks joyfully of the life of the little ones in the spirit-world; Ezekiel Adams counsels his children "for the interest of their own souls" to endeavor to gain a knowledge of Spiritualism, and the power of return; and Paul Lindall, formerly a printer on the New York Sun, redcems his promise to a friend.

To While Dr. Taylor is in this city, filling a lecture engagement at Beethoven Hall, commencing Sunday, the 14th, he will treat the sick at Mrs. Morse's, 46 Beach street, corner of Harrison avenue. See his advertisement elsewhere.

Read the account on another page of 'Truth Seeker's" visit to Dr. Slade. The nonbeliever in immortality is more honest than the believer-at least in this case.

W. F. Jamieson has just closed a highl The medical fraternity, as it delights to call it successful debate with Elder A. Walker, at Cam-

"Philosophy and Philosophizers."

The arrogant tone of the scientists and philosophizers of Europe, (especially of England,) in reference to everything new and progressive, has long been a literary nuisance that needed abatement. Phrenology, Educational Reform, Animal Magnetism, Spiritualism, Republicanism, Religious Liberty and the elevation of the masses, have been met and resisted by the fierce bigotry and stolidity which neither investigate or listen to the truth.

Progressive science is no longer willing to stand on the defensive alone. It turns upon the venerable shams which stand in the way, to drive them out of existence. Our readers will be gratified to learn that the first volume of Prof. Buchanan's new series on Anthropological Phiosophy will be a comprehensive review of what has been called philosophy for twenty centuries, under the title of "Philosophy and Philosophizers." From portions which we have seen, we judge the work will be thoroughly iconoclastic. The complete demolition of Hamilton's Philosophy, by John Stuart Mill, will give the reader some idea of the thoroughness with which the work of Prof. Buchanan demolishes the pretensions of metaphysics and materialism to solve the great problems of life. It embraces the entire range of systems, from Plato to Spencer and Huxley, and in a style of thought equally vigorous and original, shows their wonderful emptiness and worthlessness-in contrast with which it presents a philosophy which develops the constitution of man and his true relations to the spiritual and material worlds. The general circulation of such a work, with its unanswerable arguments, would be a death blow to Orthodox metaphysics and reactionary skepticism.

Spiritualism in Washington, D. C.

J. Edwards, writing recently from this city, gives a good showing as to the condition of the cause there, which he considers to be on the advance, and spreading as rapidly as is conducive to healthful development. "Prof." C. W. Starr. officially endorsed by the Methodist clergy of the city, held forth, Feb. 27th, at the National The atre, but the effect produced by his efforts to expose and explode the spiritual phenomena was only to sharpen the appetite of the church members who witnessed them for a view of what the media themselves might present; in the words of our correspondent, "Many of the sheep declare that having seen the performances of the Egyptian magi, they now intend to see what Moses and Aaron can do." Mr. Evans is reported as successfully taking spirit photographs at his gallery-the likenesses being recognized in the majority of cases-and Lyman C. Howe is spoken of as having accomplished much "good work here for the last two months."

Progress in Minnesota.

Our correspondent, Mary C. Marston, proprie tor of the St, Paul Liberal and Spiritual Circulating Library, Room 7, No. 98 Jackson street, that city, writes us that the evidences of advance re garding woman suffrage are indeed strongly marked in the State of Minnesota. The Legisla ture which has recently adjourned, passed ere its separation two important reform bills, the first to permit a right of inheritance in the estate of the husband, instead of dower, to the widow; and the second to permit all tax-paying women over twenty-one years of age to vote on all educational and school questions, and hold offices pertaining thereto. Well done, Minnesota! You have granted that which Massachusetts has just

J. J. Morse in Baugor, Me.

We have received a note wherein it is stated that this talented English worker held, Sunday, March 7th, two well attended and successful meetings in the above named city-his trance addresses being pronounced, on all hands, to be children and others manifesting. On arriving in clear, sound and practical. He will remain in this city he paid his respects to Mrs. Hardy and Bangor during March, his address during his stay there being care Mr. H. B. Maynard, 57 Centre

The Philadelphia Centennial Committee are out with a printed slip, wherein it is urged upon the leading municipalities of the United States-such as Boston, New York, Baltimore, Chicago, and other cities-to furnish for the Exposition miniature historic models, in plaster, cork or papier maché, of their corporate limits, streets, wharves, warehouses, public buildings, etc. "These cities," say the committee, "have it in their power to thus contribute a very striking illustration of their share in the almost marvelous growth of the country." The Sandwich Islands will be in this manner represented-so say their Commissioners-by a model which will show the salient points of interest in the Hawaiian group.

On our second page will be found the official report of the Quarterly Convention of Mediums and Speakers of Western New York, at Laona. During the course of the meeting, Mrs. S. A. Burtis (as will be seen) endorsed the call of Mr. Henry J. Durgin, of Baldwin City, Kan., for aid for the Spiritualist sufferers there - which call appeared in our issue of Jan. 9th-saying that he was an old acquaintance of hers, and that he was a man of integrity and honor, and would deal out fairly money, shoes, clothing or food that might be consigned to his care.

The San José (Cal.) Weekly Mercury states that the Santa Clara County Woman Suffrage Association recently gave a pleasant and well attended social, at Central Hall, that city. The usual programme of exercises was further extended to music and dancing and a finely arranged supper, the whole making, as the Mercury says, an occasion "long to be remembered by those who were there."

The annual meeting of the Cambridge, Mass., Woman's Suffrage Association, was held on Wednesday evening, Feb. 25th, at Mrs. Kendall's, on Inman street. The following officers were elected: For President, Mrs. Kendall; Vice President, Mrs. Woodman; Secretary, Mrs. Hill; Treasurer, Mrs. Walling.

The Progressive Lyceum of New York City will give the second soirce of the season at Republican Hall, No. 57 West 33d street, (near | fifth page. Broadway,) on Monday evening, March 15th. Dancing to commence at 8 o'clock, music by Gilbert's band.

We shall publish in next Saturday's Banner of Light an essay from the pen of J. J. Morse, Esq., the English lecturer, in defence of mediums, entitled "Our Mediums, and How to an interesting article from the pen of Mrs. L. Treat Them."

The Twenty-Seventh Anniversary Of the advent of Modern Spiritualism will be celebrated with appropriate services at various

localities throughout the country. As will be seen by reference to the announcement on our eighth page, the members of Children's Progressive Lyceum No. 1 of Boston, and Spiritualist friends generally, will commemorate the occasion at Rochester Hall by a conference and a festival during the day, and a lecture by J. J. Morse in the evening—dancing closing the

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

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

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

Prof. Taylor at Beethoven Hall.

Prof. T. B. Taylor, of Chicago, one of the founders of "The Chicago Philosophical Society," and for some time lecturer to the "Free Religious Society" of that city, will, as we stated in our last issue, fill a two weeks' engagement to lecture before "the Music Hall Society of Spiritualists" in Beethoven Hall, Boston, commencing Sunday afternoon, March 14th. The subject of his first discourse is, "The Intolerance of the Ages," and his second in the same hall, will be 'Spiritualism Indicted and a 'motion to quash.'

This is Dr. Taylor's first appearance in this city as a lecturer, and we trust he will be greeted by a full house.

In the evening, Dr. Taylor will lecture on his own account in Investigator Hall, Paine Memorial Building, Appleton street. Subject: "A Rational Religion the Demand of the Age."

The Spiritual Magazine,

For March, reaches us from the city of its publication (Memphis, Tenn.), looking like a worker which fears no labor for the good of the cause it has espoused. Brother Samuel Watson, its energetic editor and proprietor, is slowly recovering from his severe accident, and we join our congratulations with those of his many friends on both sides of life, that he will soon be able to be about again. Among the marked features of interest in the present number is the report of the inauguration of a series to be called the 'Home Scances," which the editor has projected by advice of his invisible coadjutors, for the giving, through his magazine, of spiritual food to the people.

Henry Lacroix, a prominent citizen of Montreal, Canada, and a firm Spiritualist, has been visiting Boston of late, and during a call at our office, Tuesday, March 9th, bore witness to an excellent test received by him through the mediumship of Mrs. Rockwood, 14 East Springfield street, Boston. Mr. Lacroix is being used by the invisibles as a medium for the automatic production, by pencil drawing, of the features of spirit intelligences; and in several instances of late has executed likenesses in the carte de visite size which have been at once recognized by persons in the form as being the faces of deceased friends. Some time before visiting Boston Mr. L. was led to draw a likeness of "Big Dick," the giant Ethiop whose hand forms such a contrast at the materialization scances of Mrs. Mary M. Hardy with the delicate white fingers of the presented the likeness to her, as a souvenir of one of her attendant spirits. He felt a great desire to have additional proof of the correctness of the "Big Dick" portrait, and was soon gratified in a most unexpected way. Visiting Mrs. Rockwood shortly after with a gentleman who desired a sitting, his friend was informed by the medium during the scance of the presence of "Big Dick," and that he (Mr. L.) had drawn his portrait, and that wishing to have the opinion of others as to its resemblance of the original he had called on a spirit of his acquaintance, Father Tavlor-once the well-known sailor preacher, of Boston—who declared the picture to be a good

IT J. E. Briggs, M. D., has recently taken his second degree as Doctor of Medicine at the Eclectic Medical College, City of New York. Of him the Waterford Advertiser says: "We know he was a good physician before taking this last degree, and have great reason to thank God for his skill, over eight years ago, in raising a beloved sister from a bed of dangerous illness which other physicans had vainly attempted to cure.'

F. W. Gade, editor of the American Commercial Times, New York City, writes of him: "Knowing, as we do, the many needs of our day for skill and help in the medical profession, we take pleasure in recommending Dr. J. E. Briggs, of 24 East 4th street, this city, as in all respects worthy of confidence."

Those desirous of knowing to how great an extent the modern manifestations are attracting the attention of the leading minds among the English scientists will find a notable opportunity by purchasing and perusing the pamphlet series (3) entitled "RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, BY WILLIAM CROOKES, F. R. S.," etc., which is issued by J. Burns, London, and offered for sale by Colby & Rich, No. 9 Montgomery Place, Boston. See advertisement.

We hope our friends in New York City and vicinity will bear in mind continually the importance of patronizing the Liberal Bookstore of A. J. Davis & Co. Mr. Davis needs your sympathy and aid-and should have it.

Read T. B. Taylor's fearless work entitled OLD THEOLOGY TURNED UPSIDE DOWN." An advertisement of the book will be found on our

Frank T. Ripley, medical, business and test medium, has removed from 20 Winthrop street, Charlestown District, to No. 46 Beach street, Mrs. Andrews's Spiritualist Home.

The reader will find on our eighth page Andrews, of Springfield, Mass.

J. J. Morse in Greenfield.

To the Editor of the Banner of Light: Mr. J. J. Morse, the English spiritualistic speaker, has just closed a series of eight lectures

here, giving two each Sunday through the month of February. Mr. Morse is not dependent upon his own powers, but is the instrument through which superior intelligences impart their wisdom to the world. He has won golden opinions here, and it is the universal desire among those who have listened to him that he should at no distant day favor us with another course. His trance lectures (under control of Tien-Sein-Tie), and the wise sayings of the "Strolling Player," (who is also one of his controlling spirits,) have awakened a great interest here, and have in fact stirred up the clergy, so they have seen fit to preach against Spiritualism, which of course is a good thing for the cause.

The second Sunday evening, after Mr. Morse was controlled, a subject for the lecture was called for. "The Union of Religion and Science" was proposed and accepted by the audience, and for an hour Mr. Morse-or rather the spirit controlling him-dilated upon the theme in a most surprising manner. The lecture was logical and connected, and had all the characteristics of a well-prepared discourse; it was simply an unbroken flow of eloquence. The argument went to show that religion and science both, as Shakspeare says, "protested too much." The priesthood claimed that all revelation was contained in the Bible, whilst the scientists, equally dogmatic, said they knew nothing of anything outside of matter—nothing that could not be proved by actual experiment. If religionists were asked for a proof of the existence of the soul, and of a future state, they could not afford it. Spiritualism was the only agency by which these important truths could be demonstrated, and thus it came in as an arbitrator between the contending parties, and was the only means by which Science and Religion could be effectually reconciled. Science had done more in the last three hundred vears to bless the world and aid its progress, than Christianity had in the last eighteen hundred. The lecturer concluded by saying that cold abstractions were useless; what the world wanted was a vital religion—a scientific religion, and a religious science.

The subject of the last lecture was, "The Past. Present and Future of Spiritualism." Dividing the Spiritualists into five classes, as follows: The phenomenal, the bible, the re-incarnationists, the progressive and the radicals, the argument went on to show that although we were at the present time cut up into these five different factions, the radicals would eventually take the lead, and when men and women had become more enlightened, intelligent and educated, there would be no longer need of legislatures, lawyers or ministers, for each would be a law unto him or herself. This happy time, however, was in the far distant future. He exhorted all to do their whole duty, to live up to their highest light, and not to shirk for fear of what that good conservative old lady, Mrs. Grundy, would say; so that when they had attained to spirit-life, they could look back and see with satisfaction that they had assisted in laying at least one of the stones in the great and glorious structure of Spiritualism. The lecture was clear, concise, and the points well put?

Mr. Morse goes from here to Bangor, Me., carrying with him the best wishes for his future happiness and prosperity of the many warm friends he has made during his short stay in this Yours for the truth, JOSEPH BEALS.

Greenfield, Mass., March 1st, 1875.

W. S. Bell in Portland, Me. To the Editor of the Banner of Light:

You will no doubt be pleased to hear that W. S. Bell, a while since settled over a Universalist society in New Bedford, Mass., gave us two admirable discourses vesterday, which were well received by an annreciating audience understood that Mr. Bell had become a Spiritualist, some from the various churches in the city were present to hear him. Mr. Bell is comparatively a young man, of good reasoning powers, and fearless in enunciating his belief. I hope all societies in want of a speaker in the various parts of the State will give him a call.

JAMES FURBISH, President Spiritualist Fraternity. Portland, Me., March 8th, 1875.

There is a furious religious excitement in lexico, directed against Protestant missionaries and their converts. Persons who read the Bible are killed. There is not much danger of a large number of persons being killed from that cause in this country.—C. C. Hazewell, Editor of the Boston Traveller.

It is the old story of affectionate and spiritually-minded people getting better manifestations than others, because the mediums and the spirits feel more at home in their presence.—The Spiritualist, London, Eng., Feb. 19th.

Movements of Lecturers and Mediums. N. Frank White lectured in New Broadway Hall, Chelea, last Sunday evening, and is reengaged for next Sunday, March 14th. He will make engagements for the bal-ance of March in the vicinity of Boston, or elsewhere in New England for the spring. Address care of this office.

Dr. H. P. Fairfield will lecture in New York City for The New York Association of Spiritualists," Sunday, March 14th and 21st. Would like to make an engagement to speak for some spiritual society one, two, three or six months. Address P. O. Box 74, Lvnn. Mass. Mrs. H. F. M. Brown has returned to her home in Na-

tional City, San Diego Co., Cal.

K. Graves, whose lectures in Minnesota this winter nave attracted unusual attention, has started on his return trip to Indiana. He will speak in Iowa for about weeks. His address for that time will be Cedar Falls.

William Denton will lecture at Harwich Port, Mass., on unday, March 14th, at 11/2 and 7 o'clock. Friends on the Cape will take notice. Capt. H. H. Brown has been lecturing and Mrs. F. M.

Brown holding scances for the last month, in Afton, Cromwell, Melrose, La George, Bloomfield and Centreville, Ia. They will, during March, visit Memphis, Mo., and Otumwa, Marshall and Tama City, Iowa, and intermediate points. Address, for March, Otumwa, Iowa, care of Jacob

C. B. Lynn is meeting with excellent success in Vineland, N. J. lie has been reengaged for March. Will answer calls in New England for April and May.

G. B. Stebbins delivered a pleasing and effective lecture in Republican Hall, New York City, last Sunday morning, and spoke again in the evening, writes a correspondent.

We call special attention to the advertisement in another column of the sale of furniture and lease of the boarding house 46 Beach street. This is an excellent opportunity for any one competent to manage a house of this class, where Spiritualists coming to the city can find a comfortable home at moderate prices, or residents can be accommodated with permanent board. Such a house is needed in this city, and would pay, if well conducted, as this has been by the present occupants heretofore. See the advertisement for further particulars.

Barge Rhinebeck, chartered by the Morri-ania Steam-boat Company to carry freight from New York to Morrisania, sunk the night of the 5th inst., at the railroad freight dock, with twenty thousand dollars' worth of freight, all for

BRIEF PARAGRAPHS.

It is reported that Prince Louis Napoleon, now that he has left Woolwich, will request the French government to allow him to pass his examination, in order that he may serve as a one year's volunteer in the French army. It is a request which, whether granted or not, will be likely to increase the Prince's popularity. If the government says Yes, the Prince will receive credit for a voluntary offer of service; if No, it will add to his prestige by seeming to fear

Rhode Island is at present excited over the prohibition problem.

Steamer What Cheer, reported on Brother Rock, Wickford harbor, is badly damaged, although her machinery is believed to be uninjured. Her bows are upon the rock, while her after decks are under water. One hole, eight feet by twenty, has been found on her starboard side, and It is believed that other serious injuries will be found to her keel and bow.

Friday, March 5th, was the 105th anniversary of the " Boston massacre."

Ex-President Andy Johnson, Senator-elect from Tennessee, has been interviewed as to his future course in the Senate. He talks well; says he has buried all personal animosities, and shall legislate for the good of the whole country; he has faith in the people, while repudiating the radical element in both parties.

Winter still lingers in the lap of Spring-hereabouts, at

DREAMING TO SOME PURPOSE.—The Franklin Register says: Two nights before the late disaster of the rallway train at Norwood, the engineer of that train dreamed that his train ran off the track at or near that place, and that he escaped injury, but his firoman was badly injured. Another engineer, on the day of the accident, warned him to run carefully, as he had dreamed the night before the accident that his train ran off the track at Norwood, but that he, the engineer of the wrecked train, was not injured, but the fireman was hurt! Here are two dreams, both pointing to the same result, which result was accomplished, and with singular truth to the details of the dreams.—Ex.

Hon. James Buffinton-representative elect to the Forty-Fourth Congress from the First District of Massachusetts-died suddenly at Fall River, March 7th. He was in mortal life an active business man, and also served in the United States House of Representatives for fourteen full years. Mr. Buffinton was one (Gen. Banks being the other) of the two gentlemen who carried Hon. Charles Sumner to his home after his assault by Brooks,

Lucca has been making her mark in Leipsic. She re celved 3000 marks a night there. Lucky for Lucca.

A gentleman residing in New York State, who has been a subscriber to the Banner for seven years, writes as follows: "As for the Holmes expose, if the rest of your subscribers are as tired of it as I am, from the bottom of my heart I pity them."

An exchange says: "One Price, a Spiritualist, is following up revivalist Hammond, and putting in replies to his peculiar sermons; and Hammond says he much prefers to speak without money, or rather without Price."

The Cuban patriots are devastating the "loyal" plantations, under the very noses of the Spanish soldiery.

Church and State in Prussia are by a recent act in the German Parliament separated, so far as making marriage and baptism independent of the official religion. The evidences are that the same process of separation between Church and State is going on in England. Shall free America endeavor, by a Constitutional amendment, to take on the serpent's skin which the old countries are sloughing off with disgust?

Sojourner Truth is seriously ill at her home at Battle

A Dundee, Scotland, citizen declared at a recent meeting in that city in favor of the proposed mission to the African Lake Nyanza, in memory of Dr. Livingstone, that one of the merchant princes of Dundee could easily give him enough calico and beads to stop the whole slave traffic at

Religious riots have recently occurred in Buenos Ayres; the Archbishop's palace has been sacked, and many lives have been lost—so say the despatches.

Mrs. Abraham Lincoln is sojourning at St. Augustine,

A new show at Barnum's New York Hippodrome-that of an English evangelist. . A large audience was in attendance. The daily papers report that "even the animals seemed imbued with a sense of the proprieties required by the occasion, and were quieter than usual;" but adds that at the conclusion of the services "a general chorus of howling and bellowing took place, the animals apparently desir ing to make up for lost time."

ENGLAND'S QUEEN. Queen Victoria Lives in story. Whig and Tory

Archbishop Manning, it is reported, is about to be made A bill for the redivision of Illinois and Indiana, by unit-

ing the northern and southern parts of the two States, is soon to be introduced into the legislature of Indiana. "Why is it that I cannot skatelike I used to?" muttered

old Mr. Wrinkles as he rose from the ice, removed his skates, applied the paim of his hand to the small of his back, and hobbled away. "Ask me an easy one," said the policeman who handed him into a back.

Miss Hannah de Rothschild has given ten thousand dolars to the National Life-boat Institution, to form and endow a life boat station, in memory of her father, Baron Mayer de Rothschild.

OH! BE NOT THE FIRST. Oh I be not the first to discover
A blot on the fame of a friend—
A flaw in the faith of a lover,
Whose heart may prove true in the end. We none of us know one another, And oft into error may fall; Then let us speak well of our brother, Or speak not about him at all.

DIVINE JUSTICE.—Lord Byron's skeleton has opened the closets of Brooklyn. Stowe it away. A bill to permit marriage with a deceased wife's sister

has just been defeated in the English House of Commons. GOSPEL TO HAVE A FAIR TRIAL.—Rev. Henry Morgan proposes to spend five hundred dollars a month in giving the gospel a fair trial in Boston. He proposes to employ a dozon or twenty men to go from house to house to seek out the needy and relieve their pressing wants, to pray with them and comfort them in their distress. These missionaries will report each day at three o'clock in Morgan Chapel, and hold religious services every evening. Half the money given by Mr. Morgan will go to the missionaries and half to the needy. His idea is that a little bread with the prayers "makes the prayers go further." The men will be organized for the work on Saturday night, ready to commence with the week. The city will be districted, men going in couples.—Boston Herald.

The Universalist Register for 1875 shows 647 ministers, an ncrease of 17; 622 churches, an increase of 16; 30,003 church nembers, 3104 more than 1874; 647 Sabbath Schools, a derease of 14; and 57,738 Sunday School scholars, an increase several thousand. The amount of church property is Bout \$8,000,000.

EW MUSIC.-F. W. Helmick, No. 278 West 6th street, Cleinnati, O., has published, "Romember Deeds of Kindnei " song and chorus; words by T. Rutledge, music arrand by Charlie Baker.

BG, old and young, have had a grand time sliding on the s_iw this winter, and now the snow slides on them—in Bost,

Moraghting in Spain, with victory at the end for Don Carlos On Friday, Feb. 23th, seven battalions of the Carlists atcked Bilboa, and endeavored to storm forts Punits. No. 2016.

ente, Nroand Arbalancha, but were desperately repulsed; the Alphalist then rallied and attacked the Carlists in turn, an turn, anyere defeated with heavy loss. The Boin dallies are luxuriating in "fat takes," just now, in tishape of plenty of ornamental Spring advertis-

Charles Lill, the greatest geologist of this or any other age, has reitly died in London at the advanced age of seventy-eiglyears. His investigations and sound reasoning here. ing have downch to destroy the confidence of the intelligent portion mankind in the fables of the creation, and the age of our anct as given in the Mosaic account. His works will longitude him.

Punch invite pn-pecked husbands to exhibit themselves at some of the Pitry shows.

Recent advictrom Yokohama, Japan, announce that

the European tr's have been withdrawn from that place. It is announced, St. Petersburg that the frigate Svet-land, under comid of the Grand Duke Alexis, will sail, this spring, on an or long voyage.

A fire broke ou Fort Hamilton, New York (on the Long Island side), Wednesday evening, March 3d, during the severe snowbrm then raging, and before it could be gotton under by garrison, (United States Third Artillery,) and the Eklyn firemen, eight wooden case-

ments had been consumed, including the headquarters of the officers. One hundred and sixty barrels of gunpowder stored within the fort-and within thirty feet of where the fire broke out—were saved by the troops. The damage to the fortification is estimated at about \$13,000.

Why are printers like soldiers? Because they are obliged

Early on the morning of Sunday, March 7th, the American Batter Factory and other buildings were destroyed by fire, at South Framingham, Mass.—the loss being about

The postage on half-ounce letters to all the British Provinces, except Newfoundland, is now but three cents, and on single papers but one cent.

Brigadier-General Bedel, U. S. Vols., died recently at Bath, N. H., aged 53 years

> A little fun will have its run, To clear away the bile: "T is very good and healthy food, But often kills the vile!—[Digby.

Gov. Joseph Francis, of the Passamaquoddy tribe of Indlans, is dead, at the great age of one hundred and ter

Scranton, Pa., had a \$500,000 fire on the 27th of February, with insurance on the property destroyed for only \$185,000 The Cliff Works, where locomotives were made on a most extensive scale, were entirely consumed, with their valuable machinery, and some locomotives, and materials for the construction of many more. About two hundred and fifty men were deprived of work by this destructive con-

Dr. H. B. Storer's medicines taste good and are good an do good, and that 's good enough.

The female operatives at Fall River denounce what they term the cowardly action of the men in accepting reduced wages. They say: "We realize vividly the fact that we must resist this tendency, on the part of a combination of mill owners, to cut down our wages, and that every reduc-tion they succeed in establishing renders us less able to resist the next." True, every word.

The London Post's Berlin correspondent (8th inst.) telegraphs that the adoption by the Prussian Parliament of the new Ecclesiastical bill, withdrawing State endov ments from the Catholic clergy, is considered secured. All parties, except the Ultramontane and the extreme Con servatives, have agreed to support it. There is reason to believe that the government is preparing another measure requiring a test oath from Catholics in the civil service, who number several thousands, and dismissing from the employment of the government those who fall to give sat isfactory assurances of loyalty.

"Does the word 'mankind' embrace woman?" ask ed Digby of one of the strong-minded females of the day. "Most assuredly, sir!" was the emphatic reply. "Why shouldn't mankind embrace woman, I should like to

What have Bible folks to say to this? Bayard Taylor, in his lectures upon ancient Egypt, informs us that many sontences recorded on the papyri found in the tombs, give evidence that most of the Mosaic law was compiled from he religious tenets of the Egyptian priesthood, and that some of the rites observed by the Jews, as recorded in the Bible, had their origin in Egypt, where they were observed before the days of Abraham! Where's Parson Tal-madge? Where's Fulton? Where's Kalloch?

It has been estimated that the great American nation smokes five million one hundred and sixty-eight thousand cigars a day.

A London dispatch, dated March 4th, states the wreck of the steamer Gottenburg on one of the Fourneaux Islands, in Bass's Straits, between Van Dieman's Land and Aus tralia. The ship had eighty-five passengers, and a crew of thirty-five. Of these, four persons only are known to be saved. Three boats filled with passengers and the crew are yet to be heard from. The steamer had a large cargo. which included three thousand ounces of gold.

"Our Dumb Animals Fair," at Horticultural Hall, Boston, received (in the gross) some \$27,000 during its ten

MRS. SOUTHWORTH'S NEW NOVEL.—Mrs. Emma D. E. N. Southworth, the noted American authoress, has just finished writing a new nouvellette, not a line of it ever having been printed before, to which she has given the name of "The Spectre Lover," and has placed it in the hands of her publishers, T. B. Peterson & Brothers, Philadelphia, for immediate publication, who will issue it in a few days in uniform style with all of her previous works. The volume will also contain, besides "The Spectre Lover," other stories by her stater, Mrs. Frances Henshaw Baden, and it will no doubt prove to be one of the most popular volumes ever issued by this author.

The annual report of the managers of the United States National Home for disabled soldiers for the year ending November last, shows that out of a total of 5025 cared for in the year 1873, in the four regular homes, 69 were disabled in the Mexican war and war of 1812, and of the remainder disabled in the war of the rebellion, 748 were between the ages of twenty and thirty; 2006 were between thirty and fifty, and 1572, or nearly one-third, were between fifty and seventy, while 99 were over the age of seventy. There were 178 deaths, or less than four per cent., and the new admissions were 1425. The discharges during the same time were 725, or nearly eight per cent.

The Shakers at Lebanon have had another fire, which destroved property to the value of forty thousand dollars, on which there was no insurance, as Shakers do not insure. It is supposed to have been the work of an incendiary. The loss resulting from these two fires is set at one hundred and sixty-five thousand dollars. We are sorry to be obliged to chronicle such misfortunes on the part of our Shake

A Pittsfield lawyer drew a writ, the other day, which a deputy sheriff went to serve, and found the party had been dead for a week or two. The officer returned the paper endorsed, "Present place of abode unknown."

A Wisconsin man who wanted to reform the world, sat down and wrote a long and brilliant communication to a newspaper. He now finds himself denounced by another communication-writer as "a fool, a liar, or a myth." It is the same in other places besides Wisconsin.

Arthur flelps, the English author, is dead. He was born in 1817; educated at Trinity College, Cambridge, and graduated B. A., in 1838.

On Tuesday, March 2d, the ship Violetta, from France to St. Pierre, laden with salt and sugar, was abandoned in the ice in St. Mary's bay, N. F. The captain and crew were saved. People from shore went to save the ship, but a northeast gale scattered the ice, and twenty of them were lost and twenty-two others are missing.

The Italian bark Giovani went ashore on Cape Cod Friday, March 5th, and went to pleces during the storm. She was bound from Palerme for Boston, and her cargo of wines, nuts, sumac, fruits, etc.—which was valued at some seventy thousand dollars in gold-was scattered for miles along the shore, together with fragments of the hull, spars, etc. All on board—some fifteen persons—except the stew-ard, were lost. The life saving station men made every effort in their power to rescue them, but it was of no avail. The bombs with which the station was provided proving utterly worthless no shot could be thrown to the vessel, although she was only four hundred yards from the shore.

Charles Bradlaugh has made arrangements with Williams's lecture agency to return next October and fill another series of engagements in this country.

Advices from Asia Minor state that the famine in that country is causing terrible distress. In one district 20,000 persons have died. The population before the famine was

52,00C The first lady pupil has gone into the medical department of the University of California, and already holds a leading position among the students,

Beethoven Hall Spiritual Meetings.

Admission 10 cents, and $\overline{10}$ extra for reserved seat.

"The Music Hall Society of Spiritualists' meet in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston street, Boston, regularly every Sunday afternoon, at 23% precisely. Lectures by talented speakers.

T. B. Taylor, A. M., M. D., (author of "Old Theology Turned Upside Down," etc.,) will lecture March 14th and 21st; then possibly Thomas Gales Forster for one Sunday.

A quartette of accomplished vocalists will add

interest to the services. As the small admission fee charged does not pay half the expenses of these meetings, donations are respectfully solicited from those who feel an

interest in their continuance.

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

The Central New York Association of Spirit-Will hold their next quarterly meeting at Skaneateles, on the 20th and 21st of March. Mrs. S. A. Wiley, of Vermont, and others, are engaged as speakers. W. B. IVES, Pres.

C. H. HUBBARD, Sec'y.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
Spiritualism. Published in Chicago, Ill. Price 8 cents.
THE LITTLE BOUQUET. Published in Chicago, Ill.
Price 10 cents. Price 10 conts.
THE LYCEUM. Published monthly at Toledo, O. Designed for Progressive Lyceums. Price 7 cents per copy;

signed for Progressive Lycoums. Price 7 cents per copy; 75 cents a year.

SUMMERIAND MESSENGER. Monthly, Published at Brattleboro, Vt., Price 10 cents.

THE GRUCIBLE. Published in Boston, Price 5 cents.

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

THE PHERNOLOGICAL JOURNAL AND ILLESTRATED LIFE. Published in New York, Price 30 cents.

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

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

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

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

with Western and Southern papers should send for estimates to Rowell & Chesman, Advertising Agents, St. Louis, Mo. Their book of fifty pages on Advertising, and How and Where to do it, is sent for ten cents.

All Advertisers desiring to make contracts

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

DR. FRED L. H. WILLIS will be at Dea. Sargent's, 39 Clark Avenue, Chelsea, every Tuesday and Wednesday, and at the Sherman House, Court Square, Boston, every Thursday and Friday, from 10 A. M. till 3 P. M., until further nötice. Call and convince yourselves of Dr. Willis's ability to cure the worst forms of chronic disease humanity is afflicted with. Dr. Willis may be addressed for the winter either care of Banner of Light or 39 Clark Avenue, Chelsea, Mass.

Angels and Spirits Minister Unto Us. DR. BRIGGS'S MAGNETIC WONDER is a certain, agreeable local cure for the legion of diseases appertaining to the generative functions, such as Uterine Discases, Leucorrhwa, Ulcerations, &c. Also, Salt Rheum, Pimples, Sores, and Cutaneous Discases. These Powders have been perfected by a Band of Spirit Chemists, and are magnetized by them through an eminent Medical Clair-voyant.

voyant. Sent by mail on receipt of price, \$1 per box, or \$5 for six boxes.

Address all communications to Dr. J. E.
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D.19.13w*

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

HARTFORD, CONN., BOOK DEPOT. A. ROSE, 56 Trumbull street, Hartford, Com., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

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

SAN FRANCISCO, CAL., ROOK DEPOT.

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

WASHINGTON BOOK DEPOT.

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

H. L. KEMPER, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER of LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich. BOCHESTER, N. Y., BOOK DEPOT.

D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y. keeps for agie the **Spiritual and Reform Works** published by Colby & Rich. Give him a call. AUSTRALIAN HOOK DEPOT,
And Agency for the BANNER OF LIGHT. W. H. TERRY,
No. 98 Russell street, Melbourne, Australia, has for sale all
the works on Spiritualism. LIBERAL AND REFORM
WORKS, qublished by Colby & Rich, Bosten, U. S., may
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J. BURNS. Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eng., keeps for sale the BANNER OF LIGHT and other Spiritual Publications.

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SPECIAL.

Spring, 1875.

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March 13. BOSTON. Spiritualist Convention.

THE Twenty-Seventh Anniversary of the advont of Modern Spiritualism will be held at Liberty Hall. Springfield, Mass., Wednesday, March 31st, at 10 o'clock A. M., to celebrate the birth-day of Spiritualism by Speaking, Singing, &c. Sociable and Dance will be in order for the eventure.

ing, Singing, &C. Sociabe and Dance will be in order for the evening.

April 1st, at 10 o'clock Ar M., the People's Camp-Meeting Association will commence their Convention at the above place and continue as long as necessary, to hear a full report of the last Camp-Meeting, fill vacancies, and make further arrangements for next August Camp-Meeting, and transact such other business as may come before the Convention. Speakers, mediums and liberal-minded people, are invited to come and join with us in our Conventions. We are sure of a good time. Buy regular tickets to Springfield, and receive free return ticket at the Convention over the Boston and Atbany, Coun. River, Athol and Fitchburg Railroads. Per order of the Committee.

For further particulars, address

March 13.—iw Springfield, Mass.

W. H. MUMLER

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

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

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

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March 13.—20 is served.

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Manchester, N. H., Jan. 27, 1872.

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Mary M. Abbott is my mother. I am a painter by trade, and am a member of the City Council of Manchester. Every word that my mother states is true. JACOB J. ABBOTT,

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March 13.—1w

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Message Department.

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

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their carth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher constitue.

dition.

We ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more. MRS. CONANT receives no visitors at her residence on Mondays, Tuesdays or Thursdays, until after six o'clock F. M. She gives no private sittings.

3. The questions answered are often oropounded by individuals among the audience. Those read to the controlling intelligence by the Chairman, are sent 'un by correspondents.

LEWIS B. WILSON, Chairman.

147 No Public Circles are held at this office

for the present. Due notice will be given when they are resumed.

John Randolph Watkins.

My name was John Randolph Watkins; 1 died at Galveston, Texas, and I come back here to reach my father, if I can; my object, to talk squarely, fairly, and honestly, is to induce my father to be more just to my mother; that's what brings me here; as he and I always had a good, fair understanding when I was in this life, I hope we shall have nothing else now; he will know that, if I come here asking him to make a change with reference to my mother, I ask it because I know he ought to do it-because I know he is more in the wrong than she is, and if he has the faith in me that he once had, he won't refuse me.

I suppose the doubt may be brought up as to whether it is me or no. Father, if you doubt, give me the chance to speak to you face to face. and I will soon dispel your doubts, and you will have no ground of that kind to act upon. If you believe that it is me, father, change at once with reference to my mother; be more just to heryou know what I mean-and I shall be more happy in this new life, and all things for you, for her, and for me will move on more smoothly and more happily. Good day, sir. Nov. 19.

Bella Garfield.

I am Bella Garfield: I died in St. Louis, of lung fever; it is just about one year ago since I died.; I was thirteen years old; I have left a father, mother, and a young brother. Feeling sure that my mother, at least, and father, I think, would be glad to hear from me, I have overcome all fear, and come here to-day to send them a message. I want them to know that I live, that I am happy, that I am going on with my education. I commenced in this new life just where I left off here, and I get along so much faster-everything is so much easier. The teaching here is so easy, so natural, that you cannot help learning; a fool would learn here. My mother mourns because I had promised so much she thinks, in the matter of an education, and now, she says, it's all lost. Why, mother dear, that's because you know so little of life; not a thing is lost; from A B Abs, up to as far as I've got, not a thing is lost, and I am getting along so well here I don't want to change, only when I come back and see you so unhappy. Good Nov. 19.

Patrick O'Mally:

I 'ye got some friends here in this life that I'd like to make a little better acquainted with the life they're coming to, if I could. My own name was Patrick O'Mally; I was in this country before I died three years, and I got a pretty rough time since I come here, but I would n't go back because Tod expected so much here, and I was so disappointed that I would never be satisfied to go back agin; I was a gardener in my own country; many of these beautiful things ways made the better by talking to 'em.

Now I want my brothers to know that I am getting happier here in this new life; I am satisfied that I didn't do the worst thing for myself when I helped myself out-that's it; I just helped myself out; I got in a tight place, and didn't see any way out except by death, and helped myself out. God knows I was a coward to do it; but then I done it, and I suffered, and I am getting out of it, faith! as fast as I can; so I aint sorry for it—that's all; but I would n't advise anybody else to take the same way Faith! it aint the best way, I tell you. I'm not a-going to say if I was back here as bad off as I was there, I would n't take it agin, myself, for I think I would; but what's good for me, you know, might not be for anybody else. I don't want my brothers to think because I helped myself out, I am going to be shut out of heaven for all eternity because I aint got any absolution from the Church. Faith the Church of God is wiser in the other life than here; and knows that you can't always be strong and stand up against the storms of this life. There you get absolution. I tell you, from a great many things that vou don't get here. So it's all right, Dan; don't trouble yourself any more about my being in hell, because I'm not there at all-not there at all. 1'm getting along very comfortably, and I'll show you by the time you come here that it was n't the worst thing I could have done for myself, after all. Good day, sir. Nov. 19.

Invocation:

Oh thou Eternal Principle, living in the daylight and the darkness, beckoning all things to thyself, leading us ever in thy way and not ours, we praise thee. Though sometimes the shadows are heavy and the way we know not, yet, grasping thee firmly by the right hand of power, and leaning upon thy bosom of eternal love, we go forward, making one step nearer to thee at each pulsation in life. Mighty Spirit, for thy tender care over us we thank thee, and looking upward and outward and onward, from the present to the future, we will trust thee and rejoice in thee forever and ever, Great Spirit of Wisdom and Love. Amen. Nov. 23.

Question and Answer.

CONTROLLING SPIRIT.-Mr. Chairman, if you have any propositions to discuss I amfready to

a great highway of communication and transportation by the inhabitants of the two hemispheres at that age of our world, and was submerged by a volcanic action some twelve thousand years ago, leaving only the highest points of land, which are now known as the West Indian group and the Canaries, &c. Will the spirits presiding

at these public scances please give the name of this belt of land, and what further information they may think best in order to enlighten the present generation on this interesting question? Ans.—It is a well-known fact that very important changes have taken place at different periods in the geography of the earth, though these periods are so widely separated from each other that those who find an existence or experience during one, know little or nothing concerning the experience of those who dwelt at another period. In the past, intelligence was not so much in the habit of recording its experience as it is in the present day, and so to day there are not many records telling of what has been on earth, except such as are of comparatively recent date, or such as are so strongly impregnated with superstition, bigotry and error as to be wholly unreliable such, for example, as the history of the creation of the race that appears in your Holy Book. Nothing more at variance with nature and her known laws could have been written, and yet a large majority of intelligent minds, on this and the other continent, believe in this mythical story, for it can be nothing else, concerning nature ; and because so many believe in this story so full of error, science has been retarded in her efforts to get at the truth. Science and religion have ever been at war with each other in all ages; but in the present age it is to be hoped, and more, it is expected, that science will conquer, and religion will be obliged to own to her falseness. Thus much in preface of our relation of fact. The intelligences communicating with your correspondent have given the truth, but they are somewhat in error concerning the time. Instead of twelve thousand years ago I should set it at thirty-six thousand. There were records destroyed with the destruction of the Alexandrian Library, telling of a larger and older continent than either of these that now have an existence and appear upon record amongst you. This continent was separated by an oceanic earthquake nearly fifty thousand years ago. At that time this grand highway between the eastern and western continents was largely disturbed but not entirely destroved. In the years that followed, when another convulsion of nature took place, it was destroyed, and at the same time a large portion of this western continent was submerged. You have now a little more than one-half your former size. During the early period of the earth's history these wild discords in nature were prevalent on various portions of the planet, and they seemed to be, and were doubtless, a necessity to the preservation of the planet and to its growth, to its unfoldment. At the time the parent continent, the oldest and largest continent knownthat of Atlanta-was submerged, another was projected into existence that has never yet been discovered by your men of science. Many efforts have been put forward to make such a discovery, but they have not been successful, because those taking the journey had not prepared themselves for existence under such conditions as they unfortunately met with in those localities; so they were either obliged to return or died in pressing their search. A John Franklin, when he was about to enter the promised land, found that he must enter the higher life instead, because he had not been properly educated with regard to the different magnetic and electric currents of the locality in which he found himself.

By-and-by, as science grows in correspondence with the growth, the unfoldment of the planet. that continent will be discovered, and then again will go forth the cry of the discovery of a new workl; and then the morning stars will sing to-

gether in another grand jubilee-these morning stars being the pioneers in science with reference to that idea that would finally push through the have I tended [referring to the flowers on the | night and gain the morning and the promised land. More in the future, Mr. Chairman. Nov. 23.

Thomas Crozier.

The ancient has told you correctly concerning Sir John Franklin. My name was Thomas Crozier. I was one of the crew, and I know that we all believed implicitly in the existence of another world at a far distant northern point from where we were then located, to which we could not go, as he says, because we had not made ourselves acquainted with those subtle currents of life and death that we met with there. You see the men of science who had projected that scheme had dealt too much with crude facts, and not enough with essentials. They armed us with enough in one direction, but we were povertystricken in that direction that we needed to be the most rich in; and so we failed and died, as he said, in view, almost, of the promised land; but we are just as sure that, by-and-by, parties will be raised up who will understand what is wanted, and who will provide themselves with conditions necessary to overcome these elements. to an extent, at least, sufficient for them to sustain life, and they will be successful; but when it is to be done we cannot tell. There is so much caviling over minor points, these larger ones are Nov. 23. overlooked and laid on the shelf.

Charlotte Carson.

My name was Charlotte Carson. I lived in Indianapolis, Ind. I was twelve years old. My mother would be very glad to hear from me, because she knows I live and believes I can come back, and she would like to know who I live with. When I first came to this new life I went to live with Aunt Alice, but I was n't happy. I wanted the companionship of children, and so some kind ladies took me to the children's home that is called "The Manhattan Home," and there I've been so happy! just as happy as I could be. We have everything to make us happy; nobody speaks cross to us; nobody forces us to do any thing we don't want to, and we are just like happy birds all day long. Mother need n't cry following communication, received Sunday evenabout me-need n't feel so sad, thinking perhaps, if I know anything at all, I am wishing I could be with her. So I am; but I wish she was here, splendid mechanical writing medium. About not I back on earth. I wish she was where I live. I certainly do. I would n't want to come back. It's hard enough going through it once, without coming back to go through it again. So, mother

pleased after death; but, although it's true, we are under the ban of law and the rule of God, even beyond the tomb, and we can do only that which is sanctioned by the law of the Infinite. I've tried to learn this way to speak, so that I might carry thoughts to the hearts of my children who remain on earth; but I've tried in vain till to day; but, now that I've succeeded, I want them to pay that attention to this subject that the subject in its greatness demands. It is for the interest of their own souls that they learn about it. It is not for my interest, but for theirs. I can get along if they go on in darkness, die in darkness, and come here in darkness to this new life, but I'd rather they 'd have a little light, because I know they'd do a little different if they had it, and be better off. I have met many of my friends and all the relatives that I desired to meet, and, among the rest, old Joshua Munsen. I used to say I hoped I'd never meet him either in heaven or hell; but I've met him, and we are reconciled, so far as two opposites can be. I suppose my children will wonder at it, but nevertheless it has been done, for things seen in the clear light of the spirit world don't look just as they did in the obscurity of the earth-life. So I've seen differently, and seen cause to forgive, and we are reconciled. If you want to know how it came about, give me a chance to talk to you and I will tell you; but I can't in this public way. Nov. 23.

Paul Lindall.

My name was Paul Lindall. I lived here on earth twenty-seven years. I was a printer by trade, and I was awhile on the New York Sun, and while there I made a promise, after holding a discussion concerning the truth or falsity of Modern Spiritualism, if it was true, when I went through the shade I'd come back and report. I was sick at the time, of consumption, and knew that I could never recover, and that I had but a few months to stay here. So I said to my friend, Richard Havelin, "If this is a truth, Dick, I'll come back and let you know it." Now, Dick, it's true-there's no dodging it-it's true, and they who set themselves up in opposition to it will find that, by-and-by, like the Car of Juggernaut, it will ride over them and grind them to pieces. We, at that time, were discussing the propriety of allowing this thing to enter the churches and destroy them. Now, Dick, the fact is, it enters them to save them. It do n't propose to destroy any, not even those that rank the lowest in your estimation or mine; but it proposes to spiritualize all of them, and will become a saviour

Now, Dick, you said if you ever was convinced of the truth of this thing, you did n't know but what you would turn preacher. Well, go at it now in a small way-acknowledge the truth, and that will be as much as I will ask of you, although you can pay as much more as you please. If you see fit to mount the rostrum and speak in favor of Spiritualism, do it; go ahead; you will find plenty to back you up; but be sure you are right, Dick, be sure you are right! That's what you used always to say to me-"Paul, be sure you are right!" Now, I say, Be sure you are right, and then go ahead. Good day, sir.

Scance conducted by Aryan, an ancient spirit

MESSAGES TO BE PUBLISHED. MESSAGES TO BE PUBLISHED.

Tuesday, Nov. 24.—Alico Jameson, of Boston, to her mother; Arthur Andrews, of Potsdam, N. Y.; Joseph Hillad; John Metiowan, of Ireland.

Monday, Nov. 30.—Ethridge Carson, of New Orleans, to his father; Daniel Wendell, of New York; Katle Golding, of Lowell, Mass.; Clara Paul, of Boston.

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

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

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

Tuesday, Dec. 8.—Johnel N. Haskell; Lulu Castro, of Boston; Benjamin Nathan; Andrew Robinson, to his brother. Thursday, Dec. 10.—James Barrows, of Taunton, Mass. James Johnson, of Boston: Susle Hyde, of Medford Mass.: Ellen Carnes, of Boston, to her brother; Joseph Borrowscale.

Borrowscale

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

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

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

Monday, Dec. 21.—Mary Adelaide Gaines, of Montgomery, Ala.; to her mother: David Champney, of Boston,
to bits sons; Nathan Harding; Daulel Chaudler,

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

Thursday, Dec. 24.—'Black Swan;' Jonathan Parker,
of Exetor', N. H.; George A. Barciny, to his father, of
Chatham Square, New York City; Charles Dennett, of
Pittsfield, N. H.; Jennie Johnson,

Monday, Dec. 23.—Annetta Jane Roberts, of Salt Lake
City, to her mother: Julian Frazier, to his brothers; Capit
Thomas Neale, of Portsmouth, N. H.; Ninna Vibbert to
her mother.

Tuesday, Dec. 23.—Jean Ingalls, of Edinburgh, Scot-

Monday, Dec. 28.—Annetta Jane Roberts, of Salt Lake City, to her mother; Julian Frazier, to his brothers; Capi. Thomas Neale, of Portsmouth, N. II.; Ninna Vibbert to her mother.

Tuesday, Dec. 29.—Jean Ingalis, of Edinburgh, Scotland, to her mother; Mercy Foster, of Hilishoro', N. H.; Caroline Adams, of Worcester, Mass.; Martha Fabens, of Philadelphia; Tom, to Mrs. Mary Elizabeth Saunders, of Charleston, S. C.; Sebastian Streeter.

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

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

Thursday, Jan. 7.—Sammel Mason, of Roston, to Ms. children: Lucy Page, of Augusta. Me., to her mother; ilonto, to Mr. Walker, of New Orleans; Henry W. Fowler, of New York City, to his father.

Thursday, Jan. 21.—Sam Wyer, of Chicago, III.; Jennic Walters, of Lawrence, Mass., to her father, Edward Walters of St. Louis, Mo.; Dominic Ludzl, of New York City; Samuel Adams Pryor, of Hoston.

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

Thursday, Jan. 28.—Angelia Sampson, to her mother; Capt. William Creleford, of Kennebunsk, Me.; Mary Eliza Robinson, of Brighton, Eng., to her children. Solomon Stebbins, of Stehbinsville, Ohlo.

Monday, Feb. 1.—Mary Darlington, of St. Louis; George Hop-ins, of Williamstown, Vi.; Jacob Hodgon, of Charlestown, Mass.; Paul Jaquith, of New Orleans, to his son; Naney Page, of Rye, N. II.

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

Tom Chickering.

Monday, Feb. 8.—Bennie Talbot, of Frauklin, N. H., to his—mother; Thomas, to Francis H. Smith, of Barting-ton, N. H.; Mary E

Spirit Communication.

To the Editor of the Banner of Light: Desiring to contribute our share of information as to what is transpiring throughout our broad and beautiful land, I concluded to send you the ing, Feb. 21st, at the house of Mr. Charles Bender, through the hand of Mrs. H. B. Twing, a half-past seven o'clock, we were seated in the parlor, prior to holding a circle. We were all talking, singing, &c., while the communication

was being written : have any propositions to discuss 1 amfready to listen to them.

Ques.—[By Mrs. Frank Campbell.] I am informed by spirits who inhabited this planet in long past ages, that the eastern and western hemispheres were once connected by a belt of land which joined that portion of the American continent now known as Southern Mexico and Yucatan; and taking a somewhat curved shape, until nearly reaching across the Atlantic, when again changing it took the form of the letter T, or a cross, stretching out and again joining the coast of Europe and a portion of Africa. It was used as coming back to go through it again. So, mother 'May friends, this is not the first time I have been at your close. Was being written:

'My friends, this is not the first time I have been at your close. I was here one night when a lady asked me to conduct your close. I come to charge and to help. Since I massed from earth the conduct your close. I was here one night when a lady asked me to conduct your close. I was being written:

'My friends, this is not the first time I have been at your louse. I was here one night when a lady asked me to conduct your close. I was here one night when a lady asked me to conduct your close. I was here one night when a lady asked me to conduct your close. I was here one night when a lady asked me to conduct your close. I was here one night when a lady asked me to conduct your close. I was here one night when a lady asked me to conduct your close. I was here one night when a lady asked me to conduct your close. I was here one night when a lady asked me to conduct your close. I was here one night when a lady asked me to conduct your close. I was here one night when a lady asked me to conduct your close. I was here one night when a lady asked me to conduct your close. I was here one night when a lady asked me to conduct your close. I was here one night when a lady asked me to conduct your close. I was here one night when a lady asked me to conduct your close and tonew safety passed out of them. I was been gone there

shaken. From the Atlantic to the Pacific and all over your and the great question is being asked: 'What skeletons have we in our sectarian closets, ready at any moment to rattle their bones in our faces?' You will soon see the meaning of this great lesson; you will soon see that a niighty revolution of ideas is to take place. Through the darkness you will see the beginning of the dawn, and that which seems so humiliating to-day will be a stepping-stone to each soul to aspire to a nobler and purer life.'

Mrs. Twing is now stopping in our city, and is giving the greatest satisfaction, being an excelent mechanical writing medium. Both she and her husband have found their way into the hearts of many of our best citizens. I hope they may have every success imaginable. VERITAS.

Wheeling, W. Va., Feb. 22d, 1875.

Passed to Spirit-Life:

From Cold Spring Settlement, town of Lysander, Onondaga Co., N. Y., at the residence of her son-in-law, C. T. Duglas, Feb. 6th, Elizabeth Dart, at the advanced age of

Duglas, Feb. 6th, Elizabeth Dart, at the advanced age of si years.

Mrs. Dart was born in Hartford, Ct. She was left an orphan at the age of two years, at which time she was taken to Newburgh, N. Y., where she grew up to womanhood. She married at the age of 18, and became a widow at 22. Was the mother of two children; the first died at the age of three, the other grew to womanhood, and married C. T. Duglas. In 180 they settled in Cold Spring, their present home. Sister Dart lived with her daughter up to the time of her death. She became a member of the Church of England in her youth, and remained in good standing up to 1850, when she became a firm bellever in Modern Spiritualism, and continued unwavering up to the time of her death. The writer of this attended her funeral, which was held in the house of her son-in law. A trangements were amade for brother Warren Woolson to speak, but a telegram announcing his ill health prevented him from attending. We were all disappointed in not having a speaker of our own fatth. Brother and Sister Duglas, being firm bellevers in our beautiful doctrine, came to the conclusion not to be hypocritical and employ an orthodox preacher, hence the common custom of preaching over the remains of the dead was dispensed with. The people met as usual on funeral occasions. A few singers, with a melodeon, discoursed some sweet and harmonious music. An invocation was read, which was opropos to the occasion. Brother Duglas arose and attempted to speak, but was too full for utterance. He finally succeeded in saying something about his dear old mother, which was very affecting. After several well performed pleces, the people looked at the corpse, and then we moved silently to the grave, where we deposited the remains of our dear sister. Sie had poor health for many years, but was not confined to her bed much of the time until her last lilness. She made the request many times during her sickness his they make as little display as possible at her funeral. If I am Ajudge, her request was well obe

Mrs. J. S. Fuller, a lady widely known in Chicago, Ill., and through the country, died at her residence, No. 8 North

Mrs. J. S. Fuller, a lady widely known in Chicago, Ill., and through the country, died at her residence, No. 8 North Ada street, Feb. 5th, in the 63d year of her age.

Mrs. Fuller has been an active and zealous worker in the cause of Spiritualism for the last twenty-six years, and the amountement of her death will carry grief to many hearts. She was indeed a remarkable wonan—remarkable for virtues that, though unostentations, were rarely to be found in this schish world. She was born in Philadelphia in 1812, and from thence removed to Detroit in 1830, where she resided until 1853. In that year she removed to Chicago, and there have her days of usefulness been passed, it is probable that no one woman in the Northwest has performed more laborious services for Chicago's sake than she who now slumbers quietly under the sod at Rose Hill. As one of the first directors of the Soldiers' Home; as traveling solicitor in behalf of the Sanitary Commission, under the auspices of the Spiritual Department; as one of the founders of the Old Ladies' Home; indeed, as a champion and advocate of nearly all the charitable institutions of Chicago and the Northwest, Mrs. Fuller's record is one that will stand as a permanent monument in honor of her memory. During the trying period of the rebellion, while her two sons were at the front, this good woman abandoned her household duties, and night and day, at the Soldiers' Home, on the lake front, ministered to the wants and netcessities of those who needed the motherly care and kindness she was so free to give. Since the war, she has sought out the poor and suffering wherever they were to be found, and onany a weary soul has been made happy through her lear of sorrow when this notice meets their eyes. Mrs. Fuller was buried at Rose Hill on Tuesday, February 9th, and a large conceiurs of mounting friends, relatives, and sympathizing neighbors followed her remains to the grave. We tender our heartfelt sympathy to her bereaved family and friends.

Cobituary notices not exceeding twenty lines published gratuitously. Twenty cents per tine for additional mat-ter must be paid. The average line in against ype contains ten words. Thus by counting the words, the writer will see at once whether the notice exceeds the stipulated number or not.]

LIST OF LECTURERS.

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

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

Franklin Co., Mass.

MARY A. AMPHLETT, Inspirational, 15 South Halsted treet, Chicago, Ill.

MIS. N. J. ANDROSS, trance speaker, Delton, Wis. C. FANNIE ALLYN, San José, Cal.

STEPHEN PEARL ANDREWS, 75 West 54th st., New York, MRS. M. A. ADAMS, trance Speaker, Brattleboro, Vt. MIS. EMMA HARDINGE BRITTEN, 155 West Brookline street Boston, Mass. et, Boston, Mass. EV. J. O. Barrett, Glen Beulah, Wis. EV. John B. Beach, Bricksburg, N. J. Ins. Sarah A. Byrnes, Wollaston Heights, Mass.,

box 87. WILLIAM BRUNTON will lecture in Troy, N. Y., during March: in Stafford Springs, Conn., during April; in Wa-yerly, N. Y., during May, Address 5 Sixth street, Troy, Mus. Nellie J. T. Brigham, Elm Grove, Colerain, Mass. Miss. R. W. Scott Briggs, West Winfield, Herkimer Co. N. Y.

MRS. R. W. SCOTT BRIGGS, West Winfield, Herkimer Co., N.Y.
REV. Dh. Barnard. Battle Creek, Mich.
BISHOP A. BRALS, Versailles, Cattaraugus Co., N. Y.
MRS. E. T. BOOTHE, Milford, N. H.
MRS. PHISCILLA DOTY BRADDIEY, Bangor, Me.
CAPT. H. H. BROWS, Missouri Valley, Iswa.
MRS. E. BURR, Inspirational, box 7, Southford, Ct.
DR. JAS. K. BALLEY, Sterlingville, Jefferson Co., N.Y.
ADDIE L. BALLOU, Inspirational speaker, Box 666, San
Francisco, Cal.

rancisco, Cal. Mus. II. F. M. BROWN, National City, San Diego Co.,

Francisco, Cal.

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

PROF. S. B. BRITTAN, Newark, N. J.
WILLIAM BRYAN, box 53, Camden P. O., Mich,
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MRS. S. A. BYINES, 1652 Washington street, Boston,
MRS. EMMA F. JAY BULLENE, 14 Charles st. New York,
MRS. A. P. BROWN, St. Johnsbury Centre, Vt.
MRS. A. P. BROWN, St. Johnsbury Centre, Vt.
MRS. A. BBY N. BURNHAM, Inspirational speaker,
D. S. CADWALLADER Will answer calls to deliver his
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Seventh street, Wilmington, Del.
ALBERT E. CARLENTER Will answer calls to lecture anywhere. Address, 2 Indiana street, Boston, Mass.
JOHN A. CARPENTER, 129 Congress street, Troy, N. Y.
ANNIE DENTON CRIDGE, Wellesley, Mass,
WARREN CHASE, Colfax, Jasper Co., Iowa, till further
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Mis. M. L. Cleaves, inspirational and trance speaker,

JARS M. D. CHEAVES, inspirational and trained speaker, Lowell. Mass.
DR. DEAN CLARKE, Tubbs's Hotel, Oakland, Cal.
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A. B. CHILD, West Fairlee, Vt.
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HETTIE CLARK, trance speaker, 24 Dover street, Boston.
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DR. J. H. CURRILER, 38 Wall street, Boston, Mass.
MRS. JENNETT J. CLARK will answer calls to lecture in any part of the State. Address, 25 Warren avenue, Boston, Mass.

MRS. JENNETT J. CLARK WIll answer calls to lecture in any part of the State. Address, 25 Warren avenue, Boston, Mass.

BRACCOOK, 116 Morgan street, St. Louis, Mo. DR. THOS. C. CONSTANTINE, lecturer, Thornton, N. H. GEORGE W. CARPENDER, clairvoyant and inspirational speaker, Kendaliville, Ind.

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LEWIS F. CUMMINGS, inspirational, Richmond, Ill.

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

MRS. MARIETTA F. CROSS, trance, W. Hampstead, N. H. MRS. M. J. COLDRUN, Champlin, Henneplin.Co., Minn. DR. H. H. CRANDALL, P. O. DOX 1338, Bridgeport, Conn. IRAH, CURTIS, Hartford, Conn.

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MISS NELLIE L. DAVIS 'Baddress, 235 Washington street, Salem, Mass, care of Frank Tyler.

MIS. ANDRE P. DAVIS, Whitchall, Greene Co., Ill.

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ISAAC P. GREENLEAP, 27 Milford street, Boston, Mass. Mr. J. G. GILES, Princeton, Mo. Mrs. Dr. Gilbert, trance and inspirational speaker, will attend funerals and lecture on Spiritualism, Temperance, &c. Address P. O. Box 452, Chelsea, Mass. SARAH GRAYES, Inspirational speaker, Berlin, Mich. Dr. Rober, Greeker, Chicago, III., lectures on "The Vital Phenomena of Human Magnetism, and its wondrous power over Health and Disease." Dr. R. T. HALLOCK, 140 East 15th street, New York, Mrs. AGNES M. HALL, 50 Pearl street, Cambridgeport, Mass.

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Mrs. Anna M. Middlebrook will speak in Now Haven
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Mrs. Lizzie Manchester, West Randolph, Vt.
Mrs. Mary A. Mitchell, M. D., will lecture in Illinois
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Miss S. F. Nickenson, trance speaker, 35 Doverstreet,
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Miss. L. A. PEARSALL, Inspirational, Disco, Mich.
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Miss. Doncas E. Phay, Augusta, Me.
Miss. Doncas E. Phay, Augusta, Me.
B. R. Phatt, inspirational, Fairfield, Mich.
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J. H. RANDALL, trance, Clyde, O., till further notice.
WM. ROSE, M. D., inspirational speaker, No. 72 Ontario
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Miss. Hattle E. Robinson, 46 Carver street, Boston.
Lysanders, Richards, 136 South Market street, Boston,
Lysanders, Richards, Richards, 136 South Market street, Boston,
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LYSANDER S. RICHARDS, 136 South Market street, Boston, Mass.
F. L. RICHARDSON, trance, Augusta, Me. Mrs. M. C. RUNDLETT, So. Royalton, Vt. REV. A. B. RANDALL, Appleton, Wis. Mrs. D. R. R. RANDALL, Appleton, Wis. Mrs. JENNIES. RUDD, Box 514, Providence, R. I. Mrs. PALINA J. ROBERTS, Carpenterville, Ill. Mrs. C. A. Roibins, Beaver Falls, Pa. Mrs. Elvira Wirelock Ruggles, Havana, Ill. A. C. Robinson, Lynn, Mass. JAMES SHOLL, Inspirational speaker, 241 North 11th street, Philadelphia, Pa. M. L. SHERMAN, Tanice speaker, Adrian, Mich. Mrs. G. A. SHERWIN, Townsend Centre, Mass. Mis. A DDIE M. STEVENS, Inspirational, Claremont, N. H. Mrs. R. K. STODDARD will lecture on Spiritualism, and demonstrate the truth of spirit return through the mediumship of herson, DeWitt C. Hough, wherever desired, Permanent address, 216 North 12th St., Philadelphia, Ps. Mrs. LAURA CUPTY SMITH, 33 Fourth street, San Francisco, Cal.

cisco, Cal.

MRS, S. A. SMITH, trance speaker, Athol, Mass.

GILES B. STEBBINS will lecture in Cleveland, Ohio,
April 4th and 11th: in Waverly, N. Y., April 18th and 25th.

Address Detroit, Mich.

MRS, E. SMITH will, for the present, lecture overy Sunday evening, at 8 o'clock, at 277 Mulberry street, Newark,
N. J.

M.S. CARRIE A. SCOTT, inspirational speaker, 10 Chapman street, Boston, Mass.

MRS. JULIA A. B. SEYER, Houston, Florida, will answer calls to lecture on Spiritualism and Reform subjects.

JOHN BROWN SMITH, Amberst, Mass.

JAMES H. SHEPARD will answer calls to lecture and attend funerals. Address South Acworth, N. H.

MRS. M. E. B. SAWYER, 871 Washington street, Boston.

MRS. ALMIRA W. SMITH, 55 Cumberland street, Portland, Me.

and, Me. ELIAS D. STRONG, P. O. BOX318, Albany, N. Y. ABRAM SMITH, ESQ., inspirational, Sturgls, Mich. MTRS-MARY LANSTON STRONG, 70 Jefferson street, Day-

on, O. Mrs. L. A. F. Swain, inspirational, Union Lakes,

MRS. L. A. F. SWAIN, Inspirational, Union Lakes, Minn.

SELAH VAN SICKLE, Greenbush, Mich.

MISS. NELLIE SMITH, Impressional, Sturgls, Mich.

J. W. SEAVER, Inspirational speaker, Byron, N. Y.

JOS. D. STILES. Montpeller, Vt., care Geo. W. Ripley.

ELIJAH R. SWACKHAMER, lecturer, Brooklyn, N. Y.

DR. E. SPRAGUE, Inspirational, Goneseo, Ili.

AUSTEN E. SIMMONS, Woodstock, Vt.

ALBERT E. STANLEY, Lelecster, Vt.

DR. O. CHARK SPIRAGUE, Rechester, N. Y.

MRS. C. M. STOWE, San José, Cal.

MRS. S. J. SWASEY, Inspirational speaker, Noank, Conn.

MRS. H. M. SHAW, trance speaker, Joliet, Will Co., Ill.

HENRY STRAUB, Dowagiac, Mich.

DR. H. B. STORER, 9 Montgomery place, room 6, Boston, Mass. on, Mass. Mrs. J. H. Stillman Severance, M. D., Milwaukoo,

MIRS, J. H. STILLMAN SEVERANCE, M. D., Milwaukos, W. J. SHAW, Toledo, O., care P. H. Bateson, DR. J. D. SEELY will lecture on the Science of the Soul. Address, box 671, LaPorte, Ind. CHARLES W. STEWART, TETR HAUTE, Ind. MRS. M. S. TOWNSEND, Stoneham, Mass., till further pottler. office.
SPENCER THOMAS, inspirational. 2 1st street, Charles.

SPENCER THOMAS, Inspirational, 2 1st street, Charlestown, Mass.

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And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever."

Oh, magic sleep I oh, comfortable bird That broodest o'er the troubled sea of the mind Till all is hushed and smooth I — (Ke Exemplifying duty does more than explaining it, - Row

SUMMONS. Learn to heed your Sovereign's high behest, Learn to do and honor noble things; Would you on your pillows sweetly rest Slumber less upon your thrones, ye kings !

It is as easy to draw back a stone thrown with force from the hand, as to recail a word once spoken. - Menander.

> THE LILY SLEEPS. The fifty sleeps, nor hears the song Which palpitates in silvery chords, From Philomela's bosom wrung. A poem unexpressed by words. The lift sleeps; in hushed repose, A lovely vision, purely fair, And Nature, wise forever, knows The secret of her beauty rare.

Let friendship creep gently to a height; if if rush to it, It may soon run itself out of breath. - Thomas Fuller.

PRICE OF GREATNESS. He who ascends to mountain tops shall flud Their loftlest peaks most wrapt in clouds and snow; He who surpasses or subdues mankind Must look down on the hate of those below. Though high above the sun of glory glow,

And far beneath the earth and ocean spread, Round him are jey rocks, and loudly blow Contending tempests on his naked head. - (Byron.

Man is physically as well as metaphysically a thing of shreds and patches, borrowed unequally from good and bad ancestors, and a misfit from the start. - Emerson.

The Rostrum.

WHAT GOOD RESULTS FROM MODERN SPIRITUAL MANIFESTATIONS?

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

N. Frank White, who has been long and favorably known to the liberal element throughout the United States as an industrious worker and faithful medium, delivered the regular lecture before the "Music Hall Society of Spiritualists" at Beethoven Hall, Boston, on the afternoon of Sunday, March 7th. As a preparatory exercise the speaker read Lizzie Doten's sterling poem entitled "The Divine Idea." After appealing to the audience to grant him the aid of its sympathy while he strove to render himself passive to the inspiration of those invisible intelligences upon whose assistance he trusted, he stated that in the present discourse he should consider a question which was often asked concerning Spiritualism and its phenomena, viz: what good re sulted therefrom? The query was selected for consideration not because it was really a pertinent one, for it would seem that the grand results flowing from the spiritual philosophy and phenomena were surely self-evident to the un-biased observer. The chemist or the astronomer would hold in light esteem the mental force of the individuals who, in view of the achievements of their respective sciences, should tender a "what good?" concerning them; justice would demand from these scientists no answer save the general one that no fact could be valueless—that truth was good, no matter whence it came—that no demonstrated fact, or one which was claimed to be such, could be beneath the notice of any hu-man soul! And the same course of reasoning applied to the revealments of Spiritualism, through the avenues of its mental and physical planes of demonstration: Truth being beneficial to the soul, and the positions occupied by Spiritualism being capable of ocular proof as founded in verity, the question did not need any extended clabo-ration. Still a review of the truths involved in and the benefits bestowed by the modern dispen-sation might be beneficial and cheering to Spiritnalists themselves, and such a review was therefore eminently proper on the present occasion.

classes of mind, and in obedience to the rule that all things have a motive. Among these classes the speaker cited the case of the all-engrossed man of business, who having in the midst early penury set up a golden calf, and in later life reached a nearness unto its sacred(?) presence, was now consuming his energies in offering up his devotion thereto upon the altar of acquisiof the extraordinary operations of spirit power, might hasten to inquire whether the spirits would tell him if the Central or the Erie would would tell him if the Central or the Eric would rise or fall, or give him news in advance of the telegraph concerning a corner in wheat. Such a man being answered in the negative, and assured that the spirits did not care to help one mortal at the expense of another, would at once present the question, what good? from what he would consider a practical standpoint. Perhaps, led on by his inestitat longing for gain this led on by his insatiate longing for gain, this man might go into the presence of a medium, and refuse the kind loving words of his departed friends who sought to tell him of purer ends in life, demanding only of the spirit world fuel with which to heap higher the fires on the altar of acquisitiveness; and all those familiar with the magnetic laws controlling spirit return would see that this obtuse and obdurate visitor would open the door to the mischievous intelligences, forkeasilize with the higher developed in high itsel who alike with the higher-developed inhabited the spirit realm;) and falling a prey to his blind prejudice, might be led into losses and crosses which would cause him to denounce as a whole the communion over whose threshold he

had hardly passed.

Another class was to be found in the curiosityseekers, the marvel devourers, who thronged to gain a knowledge of the new dispensation, expecting a sup of nerve thrilling horrors—a some-thing to satisfy the cravings of a superstitious these individuals, finding that spirits were much the same after the physical change as before, and meeting with nothing which was of the exciting character hoped for, would go away, adding their "what good?" stone to the witness heap bethey would be followed by that order of intellect which in every community sought to pry into and expose to public view the inner secrets of the lives of neighbors; for of what good could Spiritualism possibly be to this class, if the spirits could not or would not tell its members concerning the hidden matters which they so longed to blazon forth with the sharp-edged

tongue of gossip?

The "what good?" of all these parties came forth naturally and in obedience to their state of development, and we could no more find fault with them for it than we could blame the idiot for his ungainly figure, his senseless face, his lack-lustre eyes; but the question, however naturally proffered, was only a proof of their own narrow and contracted mental states, and was no more an argument against Spiritualism than the condi-tion of the idiot was a proof that no such state as full manhood existed.

Then came the theologians—the most useless Then came the theologians—the most useless class in nature—to add their query as to the good of spirit communion. They could not be looked upon as totally useless, in that nothing existing was so to be considered, not even the peripatetic and indefatigable mosquito, with whom they shared several characteristics, in that as said in sect was born amid the fetid water and minimate the fether grayme and was most notice to the air of the swamp, and was most active in the dark, so they derived their birth amid the swamp lands of mortal degradation, and wrought most effectively where the darkest state of ignorance afflicted humanity. The world was, however, appeared the head of 'Katle,' or something that

passing through changes whereby the sun of knowledge was piercing the miasmatic fog and lighting up the dark places, and elevating to fear-less freedom that human reason which the priest protected dogmas of the past had so long sought to degrade. It would seem, to the thoughtful ob-server, that the evidence offered by Spiritualism was precisely that needed by the church of today, and that it would be gladly greeted by the theologians, instead of calling forth their bitter denunciations. The creedal systems were endeavoring to cause mankind to believe the fact of immortal conscious existence after physical death, through the affirmation of certain writers, made in some long past time-affirmations which, if they were worth a moment's attention, must have been based upon some living evidence presented to said ancient writers; they were aware that the world of to-day demanded something more than this ancient evidence, in default of which it was fast becoming skeptical to the great fact of man's persistent life in the realm of spirit; but these creedal systems would not receive the midway of the projections of the projection o evidence offered by Spiritualism, which was the only power which could successfully combat the advance of blank materialism. Viewed from the surface, this course on the part of the established religions might seem strange, but a deeper insight into their affairs would reveal the fact that they were not seeking for truth, or to advance race, but rather striving to arrange the best methods whereby human souls could be successfully dwarfed to the narrow confines of their dogmas. Spiritualism being expansive, and teaching mankind to use the reason in all matters of belief, and sectarianism being contractive, and seeking to lead the masses to accept of a belief at second-hand, the cause or motive of the church-men's "what good?" could be at once perceived. To them there was no good in any philosophy, or evidence, or deduction, which did not bolster

up their self-interest as embodied in their creeds. The churches, working on a foundation based wholly on ancient assumption, which proclaimed of any facts contravening it "so much the worse for the facts," were of course ready to oppose Spiritualism because of its total disregard of their olden methods. The returning spirits coming to earth full freighted with knowledge and truth from sources supernal, could not pause in their work of giving forth the same to patch up some method whereby all these gifts could be made to method whereby all these gifts could be made to flow to man through the broken conduits of the church; they could only seek to give in their own way, and in freedom from all authority, the plain, simple truths concerning life and the uni-verse which they came to convey. If the living bread and the healing streams bestowed for the satisfaction of man's needs, in modern days, by Spiritualism, could have been conducted to the multitude through the abundle of geolegists. multitude through the channels of ecclesiasticism, we should have had a far different tale to tell, and church-consecrated hands would now

break the bread and pour the water of the new dispensation without fear.

To the scientific man Spiritualism came with life and light; by it the action of the forces of nature were explained, the existence of the spirit after the decease of the body clearly demonstrated as in obedience to natural law, and his existence was shown to be not for a few brief years but for a boundless eternity. From the souls of those earnest scientists in Europe and America who had given close, honest and fearless attention to the claims of Spiritualism, there came up no "What good?" for they were filled with an assurance of its verity, of the grand results already transpiring through its influence, and the grand-crowd vot to be

er ones yet to be.

To the mourner Spiritualism came with the balm of healing, proving that the loved ones, whose material absence was so grievously felt, were really near in spirit, that there were no va-cant chairs, that no deathful sea divided hearts who love! The souls who drank of this celestial stream never raised thereafter the question

Those who found the influence of early education or the temptation of the leeks and onions of olden Egypt too powerful for them to accept the new light, might remain in durance to the systems of the past if they so elected, and still deny the bright evangel; but the time would come, either in this state of being or the next, when they would realize their littleness, become weary thereof, and stretch out hands of welcome to the truth'so long despised by them.

In closing, the speaker addressed himself par-ticularly to those who had accepted as truth the revelations of Modern Spiritualism, and felt that they indeed walked hand in hand with the angels. These he would have stand boldly up in defence of their belief—meeting their opponents hand to hand and eye to eye, to the claiming of that re-spect which was their due; these he counseled If the presenters of this question were brought under consideration, it would at once be discovdisconcerted at evident imperfections, and to waste no precious time in endeavoring to apologize to the creedists for the same—such conditions being the inevitable concomitants of the early stages of all new systems of thought and life, which would be worked off or risen above in the glory of the broadening unfoldment; he would have them remember that the martyrs, patriots and reformers of the past were, from the spirit state of existence, carrying on to perfection were calling upon them and all humanity to make yet grander efforts, looking to the practical realization of the great brotherhood of mankind!

From the New York Graphic of Saturday last.

"People from the Other World." COLONEL OLCOTT'S EXPERIENCE AMONG THE CHOSTS.

Colonel II. S. Olcott's history of his investigations into so called spiritual manifestations is nearly ready for publication. It is entitled 'People from the Other World," and forms a large octavo volume. In it will be found not only Colonel Olcott's letters to the Daily Graphic, but a large amount of other matter, besides accounts of the materializations witnessed by Colonel Olcott at the Holmeses' in Philadelphia, and at Mrs. Compton's at Havana, New York, More than half of the book will thus be entirely new to our readers, and that the whole of it will be interesting no one who has read the author's Chittenden letters can doubt.

A writer in the Hartford Times who has seen

the advance sheets of the book says: "It is a peculiar volume, for the reason that no such collection of occurrences was ever before published. One feature which will attract attention will be the large number of pictorial illustrations—designed, as they are, to give the reader a striking idea at a glance of some of the 'materialized spirits' seen by the author during a wonth or two of investigation at the house of the Vermont 'Eddy Brothers,' and also during his investigations of other mediums. We venture to say that nothing like it, or even remotely akin to it, was ever before given to the public. The volume is unique. It is dedicated, as a mark of the author's admiration of their moral courage, to Alfred R. Wallace, F. R. S., and William Crookes, F. R. S., two eminent British scientists who after long investigation have honestly and openly declared their conviction of the genuine ness and reality of some of the astonishing phenomena claiming a spiritual origin."

Colonel Olcott made a thorough investigation of the "Katie King" performances at the Holmeses' rooms. He claims to have established that, although the Holmeses may cheat when it serves their purpose, they can materialize ghosts, and have materialized the ghost of Katle King in his presence and under conditions which he regarded as preventing the possibility of fraud. One instance of the appearance of "Katie King" is thus described by the writer in the Hartford Times, from whom we have already quoted:

"Bear in mind the circumstance that these ex

was certainly a head-a smiling and living head, was certainly a nead—a smining and trying head, but (and here is the second and greater marvel) wholly detached from any visible living body, and floating in the air at a point perhaps half a foot above the bottom line of the aperture that the investigator had cut in the curtain! The Holmes woman was so fastened in a bag, the top of which came close around her neck, that she and the trace of the perhaps without breaking could not move even six inches without breaking the pack-thread which, securely tied, fastened to the wall, and sealed with wax and Colonel Olcott's own seal, kept her in the position he had selected. Besides, her head, when she stood up. did not reach the aperture in the curtain. And under such test conditions—Colonel Olcott making haste to go behind the curtain and examine his scaled knots, and assuring himself beyond question that the medium had not moved—under such conditions floating heads appeared, and an entire female figure came out before him—a graceful 'woman—in white'—while Mrs. Holmes remained helpless in the bag, behind the curtain. All this being done in his own room, and under test conditions, satisfies the author that, however the Holmeses may cheat if they have the oppor-tunity (and he seems to believe that at times nearly all mediums will), their mediumship and the materializations were in these select instances genuine and real."

The materializations brought about by Mrs. Compton at Havana are, however, more remarkable than those of the Eddys or the Holmeses. A pleasing interview with a fascinating young female ghost is thus described:

"One queer thing related by the author was test applied to Mrs. Compton, the Seneca Lake medium. He fastened her arms to her sides, her feet to the floor, then took out her ear rings, passed a pack thread through the holes in the lobe of each ear, passed it back to the back of the chair, and tied it and sealed the knot with sealing-wax, and then marked it with his own private seal. She could only move by breaking the thread. Colonel Olcott then seated himself on the other side of a shawl or curtain, and al most immediately there came out the figure of a young woman in white. She came and sat down in his lap and kissed him on the cheek. He had provided a platform scales, and asked her to step on and be weighed. She did so, and her weight was seventy-seven pounds. He then asked her if she could diminish her weight, when the figure again stepped on the scales and showed a weight of fifty-nine pounds! Colonel O. requested the favor of a third trial, and this showed the weight of this affectionate materialized ghost to be fiftytwo pounds! The investigator, as soon as the figure disappeared, went himself behind the curtain and found Mrs. Compton asleep, and the thread and its sealed knot undisturbed."

There is certainly no lack of wonders in Colonel Olcott's book. That he is perfectly honest, and that he has exercised the utmost care in making his investigations, no one can doubt. We may doubt his conclusions, but we must accept his book as one of the most important and interesting—if not the most important and interesting-discussions of Spiritualism which has yet

Truth, as Revealed by Spirits.

to the Editor of the Banner of Light: Not very long since an article (editorial) appeared in the Springfield Republican, alluding to a letter of mine which had been published in that paper. In this article opinions were expressed and judgments pronounced on the subject of spiritual

revelations, which, because they are not peculiar to the editor referred to, but are continually being reiterated in varied forms and through different channels, seem to call for some reply. The remarks alluded to are as follows:

"The Spiritualistic visions have their mission, perhaps, in the comfort and consolation they give to many gentle and sentimental natures whom it pleases to believe that they embrace their loved ones gone before in the dull darkness of these mystic ceremonies. But there is little indeed in those, save curlosity as to the strange forces that cause them, to interest the strong. The idea that these professed reappearances of departed spirits give us of their actual state is not one of eman-cipation, but of drudgery, and that amid a socie-ty coarse, rude, impracticable and inescapable. Beneath such conditions and with such surroundings, what wonder that they can tell us little that has value or morit? It is a view of the future that does not fulfill the encouraging promises of Mrs. Andrews, and that does not awaken any longing in our breasts to depart thither. Things are dull enough, dreary enough, contra-ry enough in this earthly existence; but every glimpse these poor spirits give us beyond the screen tends to reconcile us more and more to staying here as long as the Lord pleases."

It is hardly worth while to criticise words even when they point pretty clearly to the spirit which prompted them; otherwise it might be suggested that ideas presented even by a professed appearance might probably be sufficiently vague, while such as should emanate from a "professed reäppearance" might well puzzle even "strong" editors who feel only that interest which curiosity in such non-existent phenomena naturally awakens in men of superior intellect.

As to the value of revelations made to us by spirits, the simple fact that an absolute assurance is gained through them of the deathless nature of man makes them of inestimable worth to those (and they are many) whose reason finds elsewhere no sufficient foundation for such a faith, and who scarce have strength to endure for the life of the worm and the fly." Were nothing revealed but this one momentous truth. the "proofs palpable" establishing it would be invaluable.

Then the vivid realization of this fact of immortality which comes through spirit-manifestation, its presentation as an actual, ever-present, all-vitalizing truth, is so powerful in its influence for good with all who sincerely desire to rise in the scale of being, that I think it would not be easy to overstate its worth.

Not only in hours of exaltation and meditation is this influence felt-not only in the grief of bereavement, or on the near approach of that change which so many regard with dread, but in the midst of the toilsome work, the petty temptations and irritating annoyances of daily life. It is indeed when crowded upon by wearisome and conflicting cares and duties, and when tempted by the sins which most easily beset us, that we have greatest, need to be lifted, in spirit, by the certain assurance of a life beyond, out of the narrow limits of the day and the hour, even while

faithfully working and struggling in the appointed way. The strongest, most absolute faith and the most exalted conceptions of which we are capable are not only helpful but often needful for the proper performance of the humblest work and the meanest duties. Happy indeed are those whose perceptions and convictions (however derived) open to them a boundless prospect beyond the limited horizon of earth and lift them -in spirit-to those mountain tops of faith, where they may breathe a fresher, purer air, and from which the eternal verities are ever visible. Blest is the soul, whatever its earthly surroundings, that can thus escape from the dusty highway of life through that gate of truth which opens on

the infinite. The value of such a living faith is

being, our conceptions must, at best, be imperfect and but partially correct. Is any one of us so "strong" or so wise as to be

in no need of learning truths relative to his own nature and destiny-truths which God has revealed? Was it worth his while to tell us, through his appointed agents, what it is not worth our while to listen to? Have any of us really "no interest save curiosity" in learning more than we know of the governing laws of matter and of spirit-laws under which we must live, and may live either wisely or foolishly according as we understand or misapprehend their nature?

Is it true that "the idea which spirits give us of their actual state is not one of emancipation but of drudgery, and that among a society rude, impracticable and inescapable?" If this indeed were their revelation to us it would be a very sad one; and yet if it were truth it could not but be well to know it, rather than that we should continue to feed our craving souls with falsehoods and live in a vain illusion. I hope that some, even among those "gentle and sentimental natures" referred to above, are strong enough to prefer truth to a lie, at any cost; and surely those claiming superior strength and wisdom would not willfully shut their eyes that they may dream pleasantly instead of seeing clearly! Does a fact become of "little value" because it does not please us? Who are we, that we should claim for our fancies of what should be a merit above that of the fact which is?

A man may be very strong and sagacious in-deed; may even be the able editor of a daily paper, doing well, and work which requires talent, judgment, tact, independence, and a nice sense of even-handed justice in dealing with vexed questions; but even an editor, the most capable of editors, is hardly competent to run two worlds —the world of spirit and the world of matter to say what their mutual relation should be, how and what they may wisely communicate, how the change from one to the other shall af fect us, and by what means our intellectual and moral advancement, here and hereafter, may best be secured. Why, however, it should be imagined that we

shall find in the other life an existence of drudgery, or be forced to live in association with the coarse and rude, I cannot conceive. Surely no spirit ever presented such a picture of the life beyond! those who have passed away return to earth through medial power, they necessarily assume, for the time, conditions different from those in a purely spiritual state, which conditions cramp and fetter them for the moment; but if they come with effort, if they meet and mingle, in coming, with some who are uncongenial, and work by humble means in their manifestations of presence, power and love, what of that, if in so doing they are serving others, giving light to some darkened mind and comfort to some broken

He who but "sweeps a room, as to the Lord, makes that and the action clean."

Is the using of any means possible and allowable to awaken attention and interest in truths of vital import, derogatory to the spirit? And is the willing performance of seemingly humble duties, involving some personal sacrifice of taste or feeling, to be regarded as "drudgery"? Would it be more angelic were spirits to hold themselves aloof until they could come in some way better befitting their dignity, (shrinking from contact with the coarse and rude, with publicans and sinners,) when by their approach through the only open channels some fellow-being may be served, cheered or elevated?

If what spirits tell us "tends to reconcile us more and more to staying here as long as the Lord pleases," this is certainly not an evil influence. Should they awaken in us irresistible crav-

ence. Should they awaken in us irresistible cravings to tear ourselves away from the earth-life before the Lord pleases, their coming could hardly be considered a blessing.

If one goes to the other life wishing for the luxury of selfish idleness, hoping in some "hollow Lotus-land to live and lie reclined, blissfully reporting and simpley his pleater excellence of more reposing and sipping his nectar, careless of mankind "—to that man I earnestly hope, as I firmly believe, the future existence may and will be a disappointment. If we desire to live like un-fledged birds in a soft warm nest, and have bliss dropped, as our proper food, into our open mouths, we shall, I apprehend, find the world of which the spirits tell us eminently unsatisfactory. But for him who wishes to do and to become all that is most useful and helpful to others and him-self, and therefore most good and beautiful—to rise ever higher and higher, through the performance of his appointed work, and to find his joy therein, I think he may look forward very happiby to such a release from bodily ills, such a free-dom from material bonds and false relations as await him in that life which spirits describe.

And, in conclusion, I would say that if any one

finds facts made clearly manifest to us, or the life beyond as revealed by those whose home it is, distasteful, then does it behoove him, since he cannot alter the laws of Nature and of God, to conform himself to them as they exist, and to seek faithfully and carnestly until he find in them something of that beauty and fitness, that adaptation of means to an end which must needs exist in all those phenomena and those laws which are the expression of infinite wisdom and all-embracing love.

L. Andrews.

Springfield, Mass.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON. MEETINGS IN BOSTON.

Beethoven Hall.—"The Music Hall Society of Spirituallsts" has secured the above-named new and elegant hall,
413 Washington street, near the corner of Boylston street,
for its eighth annual course of Lectures on the Spiritual
Philosophy. Meetings are held every Sunday afternoon,
at 23, o'clock precisely. Admission 10 cents, and 10 extra for reserved seat. T. B. Taylor, A. M., M. D., (author
of "Old Theology Turned Upside Down," etc.,) will lecture March 14 and 21; then possibly Thomas Gales Forster
for one Sunday.

of "Oid Theology Turned Upside Down," etc.,) will lecture March 14 and 21; then possibly Thomas Gales Forster for one Sunday.

Singing by a first-class quartette. As the small admission fee does not pay half the expenses of these meetings, those who feel an interest in having them sustained are respectfully invited to make donations. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Montgomery place.

The Boston Spiritualists' Union hold regular weekly meetings at Rochester Hall, 55 Washington street, every Sunday evening. Lectures and Conference. H. S. Williams, President.

John A. Andrew Hall. — Free Meetings.—Lecture by Mrs. S. A. Floyd, at 234 and 75 p. m. The audience privileged to ask any proper questions on spirituality. Excellent quartette slinging. Public invited.

Rochester Hall, 55; Washington street.—The Children's Progressive Lycoum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10½ o'clock. Geo. H. Lincoln, See'y.

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

Spiritual Meetings at Lurine Hall, 3 Winter street, at 10½ A. M., 234 and 7½ P. M. Good mediums and speakers will be present at each meeting.

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

Harmony Hall, 1814 Boylston street.—Public Free Circles are held in this hall every Sunday morning at 110'clock

Invited.

Harmony Hall, 1814 Boylston street.—Public Free Circles are held in this hall every Sunday morning at 110 clock by good test mediums. All are invited to attend. Lectures every Sunday at 3 and 714 P. M.

The People's Spiritual Meetings every Sunday at 23 and 714 P. M., at Investigator Hall, Paine Memorial Building, Appleion street, near Tremont. Good speakers always in attendance. Seats free.

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

BOSTON.—Rochester Hall.—Children's Progressive Lyceum No. 1 met at this hall Sunday A. M., March 7th, on which occasion, in addition to the regular services, the following members participated in literary efforts: Declamations, Elia Carr, Albert Bertlesen, Willie Kimball, Mabel Edson, Elmer Smith, Jessie Kimball, May Potter, Edith Packard; Readings, Miss Frank Wheeler, H. B. Johnson, H. A. Johnson, Horace George, Alonzo Danforth (Conductor). Remarks were made by Mrs. Maud E. Lord, the celebrated

physical medium. The following named ladies and gentle-

men from the Edgeworth-Street Chapel, Charlestown Dis trict, also favored the school by additional exercises : De-

clamations, Mary Stoddard, Mary Adams, Master Noble

Song, Lottle Birchmore. Singing was also furnished by a quartette choir. The twenty-seventh anniversary of Modern Spiritualism will be romembered and celebrated by this Lyceum, March 31st, 1875, at this ball. Morning, Conference of Mediums; Afternoon, Children's Festival, to which all children of

Spiritualists and Liberals are invited; Evening, lecture by J. J. Morse, Esq., to conclude with dancing from nine to twelve. Admittance to dancing, gents fifty cents, ladies twenty-five cents.

Ladies' Aid Society.-The members of the Ladies' Aid Society are particularly requested to be present at Roche ter Hall on Tuesday afternoon, March 16th, at three o'clock, to consider and vote upon the expediency of a dissolution of the Ladies' Aid Society and the uniting with two other Societies in a grand union.

MRS. C. C. HAYWARD, Pres. MISS M. L. BARRETT, Sec'y.

John A. Andrew Hall .- The Spiritualist free meetings were further continued at this place on the afternoon and evening of Sunday, March 7th, by lectures and answers to questions by Mrs. Sarah A. Floyd. Good singing by the

Harmony Hall .- This place of meeting was crowded at the Sunday morning test scance, March 7th—many recog-nized proofs of spirit identity being given through the me dlumship of Frank T. Ripley and Mrs. Stanwood. Scaled etters were also answered in a highly satisfactory manner by Mr. Ripley.

CHARLESTOWN DISTRICT. - Raymond Hall .- A correspondent writing under date of March 8th, says: meetings in this hall, under the management of Mr. C. B. Marth, are now in a flourishing condition. Circles were held there every Sunday afternoon during the months of January and February, with Dr. Arthur Hodges of No. 120 Tremont street, Boston, as medium; and he will continue to hold circles in the same hall every Sunday after-noon at 30 clock till the first of May. The various tests which have been given through his organism-mostly to persons in the audience who were strangers to him-have been recognized in nearly every instance; and we have come to the conclusion, after over three months' experience with him as a test medium, (as he was also with us during the month of November in this same hall) that he is one of the most reliable mediums now before the public. Meetings will be held in this hall every Sunday evening at 714 o'clock during the season till the first of July."

CHELSEA .- New Broadway Hall. - N. Frank White lectured at this place on the evening of Sunday, March 7th, his remarks tending toward a consideration of the su-periority of Modern Spiritualism over Christianity as generally understood.

At the conclusion of his address, J. Frank Baxter (who also enlivened the meeting with fine songs,) proceeded to give many tests to persons present in the audience, all of which were at once recognized by the parties concerned.

N. Frank White will again lecture at this hall on Sunday evening next, March 14th, at 7½ o'clock. Mr. White will relate his twenty-six years' experience as a Spiritualist and medium. J. Frank Baxter will be present and give tests, with vo cal and instrumental music,

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